

# PENTECOSTAL HERALD

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## "And He Preached Unto Him Jesus." BY THE EDITOR.



HE Apostle Paul never meant to teach that to preach Christ was to preach foolishness, but he meant to suggest that the world in its wisdom would believe the preaching of Christ to be foolishness; and what was true in his day is true today. We have many men in our pulpits who do not believe that the preaching of Christ will solve the world problems, redeem and uplift the race.

Over against this unbelief the Lord Jesus says: "And I, if I be lifted up, will draw all men unto me." Jesus had infinite wisdom; he knew his own power, and he knew that in the creation of man God had put something into his constitution to which the preaching of Christ would appeal; Jesus knew that there was something in our nature, however fallen and depraved, that would awaken and hunger and thirst after the divine power he had within himself to save from sin, and to satisfy the longing of their discontented hearts.

The Apostle Paul was a learned man. He was acquainted with the profoundest philosophy, law and literature of his day. He could argue any question with the best of them; but he determined in his ministry to know nothing but Christ and him crucified. This is the most imperative need today—the preaching of Jesus—his atonement, his sinlessness, his power over men, the devil, disease, death, depravity, guilt—all, and everything that separates men from God and makes them wicked and miserable.

The people of this generation need to be brought back to Christ, and this can only be done through preaching the gospel of redemption from sin through his suffering, his groans and tears, his blood and agony. This generation needs to listen to ministers of the gospel who will put Christ on the cross before them until they see Jesus nailed there, with the blood in his hair, on his hands, on his feet, his body lean with sorrow and fasting and prayer, his frame white in the agony of the cross and silent in death. The people need to look at Jesus hanging there and to be reminded that he hung there, and died there, for their sins; that he paid their debt, and made pardon and cleansing possible for them. They need to be taught that he arose from the grave, walked among men, ascended into heaven and is at the right hand of the Father making intercession for them; that he is coming again to sit upon the throne of judgment, and that they must appear before him; that to accept his gospel is to appear before him with joy; that to reject the atonement is to be banished from his presence in the deep and endless night of woe. The urgent need of our times is to preach Jesus, from the annunciation angel to the cross; from the cross to the resurrection; from the resurrection to the ascension, and

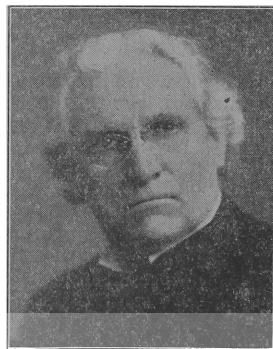
from the ascension to his second coming in power and glory.

Out of the faithful preaching of Jesus comes every good thing. The cross is the fountain from which the stream of all blessedness flows; along its banks civilization prospers, education flourishes, and social uplift makes headway. What the world needs is Jesus Christ in his divine power to regenerate, to sanctify, to illuminate, to inspire with new ideals, holy desires, and unselfish and sympathetic helpfulness. Shall we not have a revival of the preaching of Jesus? May we suggest to ministers who may read these lines, that they devote a few Sabbaths to preaching Christ and him crucified! Preach the exaltation of Christ as the Redeemer of men, mighty to save to the uttermost! Preach Jesus and see if the Holy Ghost does not apply the word, interest the people, increase the congregations, warm up the hearts, build up the kingdom, change the temperature of the church, and bless humanity. May it be truly said of each of us, "And he preached unto him Jesus."

### MONTHLY SERMON

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

*"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."*—Isa. 8:20.



spirits, mediums, and one and all who claim to have any communication with the spirits of the dead.

The Word of God is very plain on the subject of witchcraft, fortune telling, and everything connected with it. It is all positively forbidden. The Holy Spirit is to be the teacher, guide, comforter, and empowerer of the children of God. True faith commits the future to God, and does not try to break open the door which God, in his wisdom, has closed. Things we may know, and ought to know about the future are revealed in the Word of God. The prophets of the Lord

have looked into the future and given us information on certain subjects of supreme interest; hence, the people of the Lord must keep away from all witches and mediums of every kind, and come to the law and testimony of God's Word for their instruction and revelation on all subjects that have to do with life here and hereafter. What God chooses to keep hidden must be let alone for the life on the other side of the curtain he has dropped over the future.

The text, as stated in the beginning, is applicable to the whole realm of religious teaching. Those men who come to you claiming to be the messengers of the Lord, with doctrines contrary to the Word of God, are mistaken; they are deceivers of the people. God never calls and sends messengers out to contradict the plain teachings of the Bible. The time has come when the people must be wary of their religious teachers. There are many false prophets in the churches today, and it is our duty to search the Scriptures, and when men come to us claiming to be the messengers of the Lord, and at the same time, preaching strange doctrines, we must refuse to receive them or their teaching, or to bid them God speed. We must measure all religious teachers by the Word of God. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Men who are illuminated by the Holy Spirit are faithful to the Holy Word. Those men who contradict the teachings of the prophets and the apostles concerning the incarnation and virgin birth of Christ, and his high claims to pre-existence and oneness with the Father, and deny that he manifested his Godhead and proved his Messiahship in the performance of miracles, are false teachers and shrewd deceivers of the people.

St. Peter gives a graphic pen picture of these false teachers in his second epistle, second chapter, verses 1, 2, 3: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

"And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

"And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lieth not, and their damnation slumbereth not."

Notice that the apostle tells us that "many shall follow their pernicious ways." And so it is in this day; many deluded souls are running after attractive and popular men, regardless of the plain warnings and exhortations of the Word of God. This, too, is a fulfillment of the prophecy of the Apostle Paul in his exhortation to Timothy:

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OF ASBURY THEOLOGICAL SEMINARY





# A Plain talk on Money Matters.



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



THE Bible says "The love of money is the root of all evil; which while some coveted after they have erred from the faith and pierced themselves through with many sorrows." 1 Tim. 6:10.

Rutledge has said, "By doing good with his money a man, as it were, stamps the image of God upon it and makes it pass current for the merchandise of heaven."

Another has said: "Money is both a blessing and a curse—like fire, a friend or a foe, to cheer and warm and create power, or to blister, burn and devour; like water, to refresh you or drive the wheels of your mill, or to buffet you and sweep you away on its flood. Money may deaden the heart, shrivel the soul, and spread its blight on society; but honorably won, thriftily saved and conscientiously used, it may transform the world into the Kingdom of Heaven. What are you doing with your money? Your answer will reveal your character."

When Nathan R. Cobb, of Boston, was a young business man he entered into the following covenant:

"By the grace of God I will never be worth more than \$50,000. By the grace of God I will give one-fourth of the net profits of my business to Christian and religious uses. If I am ever worth \$20,000 I will give one-half of my net profits. If I am ever worth \$30,000 I will give three-fourths, and the whole, after I am worth \$50,000. So help me God, or give to a more faithful steward and set me aside!"—N. R. Cobb.

Let me repeat this story of Deacon Morse which appeared in THE PENTECOSTAL HERALD, August 12th. Let it be known that Deacon Morse was one of the foremost holiness men of New England; his money went by the thousands into Douglas Camp Meeting, into holiness evangelism and education in the New England States.

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 spake 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.

(Now let me whisper it right here, yea, let me pray it—yea let me ask THE HERALD readers to pray that the Lord would say to some one of the millionaires, or some rich brother or sister of the Holiness Movement, to send Asbury College \$25,000 to build an adequate Chapel to seat the student body

## TELLING INCIDENTS.

A gentleman called at the Wesleyan Conference office in London and asked for a copy of the latest report of the fund for worn-out ministers. After some days he returned saying that he had examined the figures very carefully and gathered that the managers needed an increased income of about £5,000 a year to meet the claims. He therefore handed the treasurer his check for £100,000 (half a million dollars) and asked that his name be not mentioned. No street-corner proclamation or house-top trumpeting about that sort of benevolence!—N. Y. Christian Advocate.

### Where the Money Goes. Think of the World War.

"If we had paid \$20,000 an hour from the birth of Christ to the present the last war would not yet have been paid for. We burned up \$9,000,000 an hour, the equivalent of the endowment of a great university like Columbia every five hours, \$215,000,000 a day. We left an impoverished Europe with a millstone of debt about its neck."—Sherwood Eddy.

"James B. Duke has given \$2,000,000 more to Duke University in North Carolina, raising it to fifth place among American universities insofar as building equipment is concerned. Seven months ago he gave \$6,000,000."—Christian Herald.

Somewhere in this land there are Christian people who stand for the Bible, for Holiness and the old-time religion who are withholding their God-given wealth from our struggling holiness schools. Some people reading these words could arrange their affairs so as to give to Asbury College for present needs Fifty Thousand Dollars! Twenty-five Thousand Dollars! Ten Thousand Dollars! Five Thousand Dollars!

Let it not be said that God's people have money for costly automobiles, money for palatial homes, money for travel and luxury, money for everything but for holiness schools, where trustee boards and officers and faculties are handicapped by debts, and held back in their God-appointed work by lack of money which God's people could amply supply. A baptism of large liberal giving on the part of God's people who have the money would bring joyous relief to overburdened holiness school officials.—G. W. Ridout.

which now crowds the old chapel which is totally inadequate to meet our needs).

In *The Christian Herald* of sometime ago the following figures were published to show how American money is misspent.

"According to the cold financial figures of Uncle Sam's bookkeeper in the Internal Revenue office, America spends annually the following sums of God's gold and silver for these items which the language of the Internal Revenue calls 'luxuries' or 'non-essentials':

"For face powder, cosmetics and perfumes, \$750,000,000; for cigarettes, cigars, tobacco and snuff, \$2,110,000,000; for jewelry, \$500,000,000; for joy rides, movies and races, \$3,000,000,000; for furs, \$350,000,000; for chewing-gum, \$50,000,000; for ice-cream, \$250,000,000; for luxurious service, \$3,000,000,000. And other items, making a round total of \$22,000,000,000 spent by America for what Uncle Sam himself, the financial custodian of the pocket-book of America, calls 'luxuries.'"

Think again of the way thousands, yea, perhaps millions, of money in the hands of God's people and the holiness people have gone into "bags with holes." Hosea 1:6.

During the summer I listened to a conversation between two workers, one of whom enumerated about ten projects or money-making enterprises, inventions, etc., which had been exploited among the holiness people and into which they poured perhaps over a million dollars and lost all. Oh, the stories that could be told of oil stocks, copper stocks, land stocks, bonds, etc., which clear talkers—all of them very religious, sold among holiness people at the cost of hundreds of thousands of dollars and all got lost! If the mon-

ey thrown away by holiness people(?) on get-rich schemes, stocks, etc., could be recovered there would be enough to pay every dollar debt of every holiness school in the country and there would be a good margin left over.

My observation leads me to make the following statement. In twenty-five years we do not know of but two single instances where a gift of fifty thousand dollars cash was made to a holiness school. One of these outstanding cases occurred within the last three years and the giver was unknown to the holiness people.

The press tells us that one of the Methodist Universities in the Middle States has recently had a gift of \$2,300,000 by a wealthy lawyer of Chicago. This same university was started with holiness money by one of the early members of the National Association. Several of its presidents have become Bishops and Modernists. The last one made Bishop is a decided Modernist and was sent to the foreign mission field to evangelize or modernize that field—which?

Now in view of this *two million dollar* bequest to a modernistic university the question uppermost in our mind is this: *How is it that we seldom have a large gift made to a holiness school?* and how is it that so few wills make these schools their beneficiary?

How is that holiness people who have money—and we have quite a few millionaires among them—do not make a good sized twenty-five thousand or fifty thousand dollar gift to our needy holiness schools?

Take Asbury College, for instance; we have nearly 800 students or more enrolled this fall; 300 of these are preparing for the ministry and the mission fields. Asbury student body touches the whole world. The fire at Asbury College last year entailed a big expenditure of money and she needs \$100,000 on debt and improvements. Our Chapel is just about half capacity. We need about \$25,000 or more to enlarge the present Chapel. When Dr. Morrison held the September revival the Chapel was packed and the crowds were barely able to get in. We can seat about 600; we need 1500 capacity. Where is the man or woman who will, of their God-given wealth, send to Asbury a check for \$25,000 to give us a larger Chapel? In these days of million dollar churches cannot we have some man or woman of God who will put some of their wealth where it will tell for God and holiness and the old-time religion? Millions of good holiness money have been thrown away on useless stocks, bonds, etc.—lost! Why not invest some of your God-given money in one of these great holiness schools in America?

Who will respond? We have been deeply impressed to make this appeal and we do so upon our own initiative.

For thou must share, if thou would'st keep  
That good thing from above,  
Ceasing to share, you cease to have,  
Such is the law of love.

—Archbishop Trench.

## How Would You Like

For some one to send you THE HERALD on a trial subscription if you did not know about it? Well, there are thousands just like you, who only need to be introduced to it to know its value.

That man may last, but never lives,  
Who much receives, but nothing gives.

—Thomas Gibbons.

RENEW YOUR SUBSCRIPTION NOW.



# The Importance of the Study of Prophecy.

REV. JOHN J. HUNT, B.A.

## PART I.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."—Rev. 1:3.



HE Lord pronounces a blessing on all who hear, read, and do the things written in the Apocalypse. Few studies are more profitable than Predictive Prophecy. The future is foreknown, and in the Bible fore-told. God has a definitely marked out program for Jew, Gentile, and Church of God, in their relation to this world. That program is the heart of Predictive Prophecy. The study of what God has seen fit in his mercy and wisdom to reveal must be of great profit.

I. Prophecy proves the *inspiration of the Bible*. There are over 1000 prophecies in the Bible. Canon Liddon says 333 Old Testament prophecies center in Christ. The womb of all prophecy is in Genesis 3:15. The Messiah, including his two Advents, is the central theme of the Bible. Christ is the sum, substance, and solution of the Scriptures. To Adam, he was the "Seed of the woman"; to Abraham he was the "Blesser"; to Jacob, "Shiloh"; to Moses, "That Prophet"; to Joshua, "The Captain of the Lord's hosts"; to Job, "The Redeemer"; to Isaiah, "The Wonderful"; to David, "The King."

Micah 5:2 tells where he was to be born, Daniel 9:24-26, the time of his birth, Isaiah 7:14, how he was to be born. Isaiah 53 describes his crucifixion, Zechariah 9:9, his entrance into Jerusalem, (Palm Sunday). Zechariah 11:12 foretold his betrayal, Psa. 16:10 predicts his resurrection. All these were minutely fulfilled. Hundreds of other prophecies refer to his Second Advent; many of these already fulfilled, were uttered almost a thousand years before his birth. His person, life and death fit the prophecies exactly. He claimed their fulfillment in himself. Luke 24:27.

If this is true then the man who wrote them must have been inspired by God. No one knows the future but God. Over 330 particular references are made in the Old Testament to Christ, and that, many centuries before his birth.

There was not one chance in one million for an accidental fulfillment. A master Mathematician calculated this probability according to the laws of "Choice and Chance." He found that the probability of accidental fulfillment was 13,367 followed by 97 digits against one. "Known unto God are all his works from the beginning of the world." Acts 15:18. The future baffles man; the Bible alone reveals it. Therefore God who only knows the future inspired men to write the Bible. An intelligent understanding of fulfilled prophecy would knock all unbelief into smithereens.

II. Prophecy reveals *dispensational truth*. 2nd Timothy 2:15 urges us to "rightly divide the Word of Truth. Scripture cannot be radiantly understood, synthetically grasped, or christologically appreciated unless God's Dispensations are differentiated. Able Bible scholars hold with Schofield that God's dealings with mankind are marked off in seven distinct periods, as follows:

1. Innocence. Gen. 1:28; 2:13.
2. Conscience. Gen. 3:22; 7:23.
3. Human Government. Gen. 8:20; 11:9.
4. Promise. Gen. 12:1; Ex. 19:8.
5. Law. Ex. 19:8; Matt. 27:35.
6. Grace. John 1:17 to Second Advent.
7. Kingdom-Age or Millennium. Rev. 20.

These dispensations are characterized by some new revelations of God and man's attitude toward that revelation. Failure to thus

read the Bible has resulted in confusing the Jew with the Church; in merging the first and second Advents of Christ; in confusing the Church with the Kingdom; in misinterpreting the Church's God-given job; in looking for a Millennium with an absent Christ, instead of a Millennium with Christ on the throne of the world. The miserable custom of confusing the Jew, the Gentile, and the Church of God, (1 Cor. 10:32), and the stealing of God's promises to the Jews and appropriating them to the church, and *vice versa*, would never have been, had men understood the dispensations.

Ignorance of the Seven Covenants, the Seven Dispensations, and the Three Classes of Mankind with which God deals (Jew, Gentile and Church) has resulted in that false system of hermeneutics called spiritualizing or phantomizing of Bible Truth. Acquaintance with Predictive Prophecy gives practically a new Bible and a new Christ. It is highly probable, had the church adhered to Apostolic Chiliasm as it did for 300 years, we would now have a united world-wide, orthodox, and evangelistic church.

III. Prophecy *apocalypses Christ*. "The testimony of Jesus is the spirit of prophecy." Rev. 19:10. "And beginning at Moses and all the Prophets, he expounded unto them in all the scriptures the things concerning himself." Luke 24:27. "To him give all the Prophets witness." Acts 10:43.

The warp and woof of the Bible is Jesus Christ. As a road runs from every village, hamlet, and town in England to London so the types, symbols, events, personages, promises and prophecies of the Bible unveil different points in the person and life of our Lord. Christ is the Alpha and Omega of the Scriptures.

To know the Bible rightly one must know something of all the offices of Christ. A partial grip on the Bible gives only a partial view of Jesus. A whole Bible, i. e., Historical, Didactic, Redemptive, and Prophetic gives a whole Christ. The Bible treats of the Messiahship, the Godhead, the Prophethood, the Priesthood, the Intercessorship, the Judgeship and the Lordship of Jesus the Christ.

The final expression of his Lordship will be manifested during his theocratic reign in the Millennium. More Scriptures relate to his second than to his first Advent. How can one obtain a comprehensive conception of Christ as Prophet, Priest and King without studying the prophecies which so describe him.

Some accept only the ethics of Christ, others the example of Christ; others go to the Cross of Christ, some to the tomb, some follow him to the Mediatorial Throne, but few follow him to his own political throne in the world, Rev. 3:21, when he shall rule in person "From the river unto the ends of the earth."

We, in this age of vicious criticism and Satanic antagonism, need more than a Unitarian, or an Evolutionary Christ, more than an ethical or martyr Christ. We need and have a theanthropic, theocratic Christ who satisfies the holiness of God, the government of God, and saves and sanctifies his children. A fragmentary Christ won't do. We must have the Pre-existent, priestly, potential, political Christ of Predictive Prophecy.

IV. Prophecy alone *outlines world-history*. The only truly reliable ancient history is found in the Bible. Twenty-five hundred years ago Daniel, a captive at Babylon, gave the true perspective of world history. The angel interpreted Nebuchadnezzar's dream-image of Gentile overlordship to Daniel and Daniel revealed it to the King. The fourfold image depicted the four World Empires

which were to rule the earth until Christ's Second Coming. Daniel 2nd and 7th chapters. The first was Babylon, the second Medo-Persia, the third the Greek Empire, and the last the Iron Empire of Rome. These four and no more were to govern the earth as related to the Holy Land until the fall of the "Crushing Stone",—Daniel 2:34-35, which is the coming and kingdom of Jesus Christ. The "Stone" was predicted to destroy all Gentile rule and itself become a great "Mountain" filling the whole earth.

In the toe-stage or the democratic phase of this Image, "The Stone" was to fall with crushing power. It is significant to note that Hegel, the great Philosopher-Historian of Germany, without any reference to Daniel's Prophecy, gives exactly the same outline to history as does Daniel. Hegel shows that from the days of Babylon's glory up to this generation, just four great governmental powers have ruled the European, the Mediterranean, and the Near-east earth. Nebuchadnezzar's Image and Daniel's fourth beast each indicate by ten toes and ten horns, that the last empire would disintegrate into ten states and remain so until the Second Advent. These prophecies have been fulfilled to the letter.

Mighty conquerors since the Cæsars have struggled for world supremacy but have not succeeded. This was the dream of Charlemagne, Otho the Great, Frederick Barbarossa, Charles the Fifth, Louis the XLV, the Turks, Napoleon Bonaparte and the Kaiser, but all have failed to achieve it. God had declared that the fifth world-empire, larger than all, would be the Millennium or the Stone Empire of Christ. If statesmen wish to know the real succession of empires to the end of time let them study the Prophetic Word. (Continued)

(Rev. J. J. Hunt, B.A., the writer of this article is a thorough student of prophecy from the Biblical and Dispensational standpoint. He is a graduate of Dickinson College where he took high marks in Greek. He is now doing holiness evangelistic work and is a member of the Philadelphia M. E. Conference. His home address is Media, Pa.—G. W. R.)

## Radiant Living.

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

### TESTED PILLARS.

The great pillars of the heavenly Temple of God are not erected for mere ornament but because they have a vital work to do.

The origin of the pillar is traced back to the pier which is really a thin wall gathered up into a thicker mass so as to more safely bear the weight that is superimposed upon it. But because square piers seem ugly, they have been rounded into the beautiful cylindrical form of the pillar.

Yet their vital work of supporting the rest of the building above them has not changed. Nor has there been changed the value of the influence of a Christian radiant life. As a pillar in the heavenly Temple of God, the victorious life of the Overcomer renders a very valuable service in that it supports by its influence, its sacrifices, and its service the stability of other Christian lives that are built upon him.

The fact that we today are being supported and held up by the struggling strength of the valiant man of old is vividly portrayed to us in the old temple of Dionysius in Athens (Continued on page 6)



# Evolution---Ten Reasons Why I Do Not Believe It.

REV. C. F. WIMBERLY, D. D.

## Semi-Monthly Sermon



HIS subject is undertaken because of the many requests from my people, and I wish it clearly understood that I do not presume to preach on Evolution, as a scholar; I claim no such distinction. But I have read Darwin, and have in a measure tried to know something of it from current literature. I am persuaded that many who rant about Evolution never saw inside of Darwin's works. My text will be found in 1 Pet. 3:15. "Be ready at all times to give answer to every man that asketh you a reason for the hope that is in you with meekness and fear."

I wish to give the following reasons why I do not believe in the evolutionary theory of creation.

First. Because it is nothing but a theory—a big guess; an hypothesis which has never been proven. Darwin never claimed it to be anything but a theory. All through his writings are such expressions used over 800 times as—"it seems," "in all probability," "most likely," "it is to be supposed," "we therefore conclude," etc., etc. But nowhere does it state his propositions as facts. His followers have gone far beyond him, and boldly teach it as a fact. Mr. Darwin was surprised at the reception given his first edition. So there is too much at stake to give up some things we know to be facts, for a theory—a guess. By experience we know some things.

Second. In all kingdoms—animal and vegetable, there are today no manifestations of this theory. No examples have been put on exhibition. The monkey's tail has not lost one joint. He could wrap his tail around a limb 4,000 years ago, and he can do no more now. The tadpole goes into a frog, and the frog has not improved on his frogship since the days of Pharaoh. The frogs that invaded the kitchens of Egypt knew just as much as the frogs of "Four Hole Swamp." No genus homos have come up from the jungle walking on two feet.

Third. Not only is it true; no evolution in operation now, but in all kingdoms—animal and vegetable—the tendency is Degeneration. To this proposition I challenge any one to produce a single exception. It is true with apples, peaches, pigs, men. Plant an Alberta peach seed planted onto the fourth generation, and you will have a little sour thing not fit to eat. I know communities where they inter-married among themselves and it resulted in idiots, blinds, fits and hair-lips. Turn the finest bunch of Poland China hogs into the woods, and by and by you will have "razor backs." Our fine tomato was once a little red sour thing which had to be grafted up to what it is now. You say "natural selection" did all this. But we find no natural selection in either kingdom. It requires the intelligence of man to do this. It has been stated upon good authority, that a negro was brought from Africa—educated, sent back as a missionary, after which he went back into cannibalism.

Fourth. If it is true, why has it stopped? We know laws of hygiene, and know more about how to live than we ever did. The average has climbed up from 34 to around 50. But there is no improvement in the past four millenniums of history. We have not a single point of advantage over the statesmen, orators and architects of Greece and Rome and embalmers of Egypt. Artists can not approach the masters of 500 years ago. Why

don't we get up something better than a man—a super-man, as it were? The Kaiser believed they had them over in Germany, but he found out a few things he did not know. A law so wonderful as this, ought to be working in these days of new inventions and new truths about life—but it has stopped.

Fifth. It denies in toto the only sane and reasonable record we have. At every step in the process of creation, it declares that "God created," "God made," etc. More than a dozen times these words are repeated. Then it says emphatically that every created thing should bring forth "after its own kind." For the truth of this statement there is no case on record of a crossing from one kind to another. Each time it was a separate act of creation. If evolution is true, this record is false. Now if this theory is true, why throw off on the monkeys, and begin there. It must go on back to the scum of the frog pond. If this theory is true, we can not stop our kinship with monkeys; we are kin to rats, frogs, skunks, snakes, hyenas, alligators and buzzards, and all the rest. One more, we are all cannibals—each time a preacher helps to devour a chicken, he is a full-fledged cannibal, and worse—he is eating his poor helpless relation. A university professor said recently: "that it was a great day for the history of the world, when the 'water puppy' crawled out of the water and decided to become a land animal—man's progenitor." Such stuff is too mentally nauseating to be treated with contempt.

Sixth. Because it destroys all spiritual interpretation of the universe. It is gross materialism—no divine energy or spirit in us we call the Soul. Evolution says the record is false which says: "God formed him out of the dust and breathed into his nostrils, and he became a living soul." Then if this is not the true account, I challenge evolutionists to explain this marvelous something in us—this divine consciousness; from whence did it come? I can love, hate, sacrifice, hope and have faith. We have a vision that rises above the things of matter like the mirage that reveals distant objects. We have here a fact; the soul is not an animated delusion. I am—I know—I am conscious—I dream of immortality. Evolution cannot answer these things.

Seventh. Because it destroys the foundation of our entire religious superstructure. What do I mean? If the Garden of Eden story is not true; if the fall of man is a delusion (evolutionists all deny it; with them we have always fallen uphill) and this event did not occur, the need of a Savior is also a delusion. The New Testament means nothing to us, when you eliminate the fall as recorded in the Bible. Our pests, such as germs, weeds, poisons, suffering, sorrow, death, etc., have no rational explanation. The reason critics, atheists, infidels, and evolutionists have bombarded this particular part of the record is quite obvious; with it goes the entire superstructure of faith. I believe this Old Garden Story—snake and all, for it alone explains the riddle of the universe all about us.

Eighth. Because this doctrine takes the heart from all scriptural truths. "The Lamb slain," fall, the atonement, salvation, responsibility, rewards and punishments, heaven and hell—all go when this theory is once established. Then, the aftermath; every man a law unto himself. Take away the fear of God, and a coming retribution from men, you will have educated human devils. They will take what they want regardless of consequences, as there will be no hereafter. The world will become a carnival of lust and murder. In 1900 when the International Peace Conference was in session in Paris,

this editorial appeared in the "L'Universe":

"The spirit of peace has fled the earth because evolution has taken possession of it. The plea for peace in the past has been inspired in the divine nature and the divine origin of man; men were then looked upon as children of one Father and war, therefore, was fratricide. But now as men are looked upon as children of apes, what matters it whether they are slaughtered or not!"

This scathing indictment was demonstrated by Germany during the World War. That terrible catastrophe was the aftermath of Germany's educational system.

Ninth. Because many of the world's greatest scholars and scientists do not believe the theory. They boldly (the evolutionists) assert that it is an accepted doctrine—no one any longer denies it. This is blatant falsehood. It is not the universal verdict. Let me quote a few:

Dr. Etheridge—British Museum. "Ninety-tenths of this talk of evolutionists is sheer nonsense, not founded on observation, and wholly unsupported by facts. This museum is full of proofs of the utter falsity of their views."

Prof. Beale, King's College, London: "In support of all naturalistic conjectures concerning man's origin, there is not at this time a shadow of scientific evidence."

Prof. Fleischmann, Erlangen: "The Darwinism theory in the realm of nature has not one single fact to confirm it. It is not the result of scientific research, but a product of the imagination."

Sir William Dawson, President of McGill University: "I know nothing about the origin of man, except what I am told in the Scriptures, that God created him."

Dr. William Bateman—Nationally known biologist: "Only a question of time until the world will see a complete collapse of this doctrine. For nearly a century, science has tried to explain the origin of things; they have had a free hand; they have failed." There are many other equally renowned who are in accord with these.

Tenth. Because it destroys evangelical faith. When this theory is believed and followed up and defended, I have never known an exception. Say what we will, there is between evolution and the Bible a conflict that cannot be reconciled. This was true of Darwin. He studied at Oxford three years for the ministry, but his theory destroyed his zeal and faith for the ministry. However, before he died, he really abandoned his materialism and called for a Christian service at the dying hour. Nothing will so completely destroy the faith of our young men and women of America as to have this pernicious stuff silently filtered into their plastic minds. They say that a chain is as strong as its weakest link, but the evolutionary theory of creation is a chain with its most important link missing. To assume that our life and the universe can be explained by evolution is unscientific, unreasonable, ridiculous, irreligious and ruinous. I do not believe it.

### NOTICE!

In the beginning of the year I promised the readers of THE HERALD ten sermons; this issue gives the tenth sermon this year. I trust they have been helpful to those who have read them. I am preparing ten sermons to be published in THE HERALD for the year 1926. I ask your prayers that I may be so guided by the Holy Spirit that these coming sermons may prove a blessing to all who read them.

H. C. M.

There has never yet been a man in our history who led a life of ease, whose name is worth remembering.—Roosevelt.





# Cuckoo Freedom and Inverted Intolerance



BISHOP WARREN A. CANDLER.



**T**OLERANCE is a virtue much lauded at the present by many who indulge intolerance toward Christianity and the Church, and who then invoke the law of toleration for their own protection while attacking revealed religion.

With such persons it is entirely consistent with tolerance to apply a corrosive criticism to the Christian Scriptures, charging that those sacred books are filled with absurd myths, childish folklore and bald contradictions; but it is quite intolerant for a Christian to doubt, or deny, any or all of the unproved theories of evolution. Simple faith is characterized as "fool-religion," and all sorts of contemptuous epithets are hurled at the heads of the faithful.

But this acrimonious spirit of liberalism does not mislead as many people as it did once. Men are beginning to see that it is the hollow cant of Pharisaic scepticism.

Recently the *Chicago News* gave the matter editorial treatment, much needed and well deserved. The editor said:

"There are, of course, two sides to the present contest over 'tolerance.' Certain Presbyterian authorities are denounced because they do not like to entrust a Presbyterian flock to a pastor who will lead it into non-Presbyterian or anti-Presbyterian pastures. This is called 'narrow-mindedness.'

"Certain Episcopalian authorities are denounced because they think that a bishop who every Sabbath repeats the Nicene Creed from the steps of the altar ought to believe with his heart what he says with his lips. This is called 'medievalism.'

"Certain Republican authorities are denounced because they cannot see why a senator should break all the Republican dishes, and then expect to eat from the Republican pie counter. This is called 'hunting political heretics.'

"Various 'enlightened radicals' feel particularly bad about these things. It may be helpful to test the shoe by putting it on their own feet.

"People in this country are perfectly free to form their own clubs and churches and political parties. Freedom to do these things constitute precisely 'tolerance.'

"What is now frequently and loudly demanded is not merely freedom to preach one's own beliefs, but further freedom to preach those beliefs with the help of machinery established and maintained by others. This new further freedom is what might be called—without any intended offense—a sort of cuckoo-freedom, the freedom to lay eggs in other birds' nests.

"In fact, tolerance cuts both ways. Therefore, if we are going to have tolerance for people's expressions of their views, we must also have tolerance for the house rules of other people's organizations."

That is a vivid and just description of the kind of liberty for which liberalism clamors—"a sort of cuckoo-freedom, the freedom to lay eggs in other birds' nests."

Liberalists never tire of telling how in "this age of progress the old faiths are dead and advanced thought is advancing victoriously everywhere." Well, if liberalism is so popular why does it not make its own ecclesiastical organizations, build its own churches, and erect and endow its own colleges and universities? Why do liberalists strive to occupy the pulpits and professors' chairs of the evangelical churches, and turn them against the faith of the saintly and generous people whose gifts made them possible? Is such a cuckoo-course quite fair to the dead or honest toward the living?

As a matter of fact which is recorded

broadly and luminously on the pages of history, orthodox Christianity has fought its way to power, not by the fierceness of bigotry, but by the fidelity of heroic labors and sacrificial sufferings. From the martyrdom of St. Stephen to the present hour, it has not hesitated to die, if necessary, for "the faith once delivered to the saints." Its epic conflicts and victories stretch through a long line of fearless soldiers of the Cross, "who through faith have subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens." (Hebrews 11:33 and 34.)

If liberalism has with it all "the truth," "reality" and "sincerity," which it claims, why has it not more courage and less cuckooism? Does it hold nothing worth the cost of erecting churches in which to proclaim it and establishing educational institutions in which to teach it? Must it always lay its eggs in the nests of orthodox birds? Can it build no nests of its own in which to hatch liberalistic broods, honestly born and honestly fed?

Liberalism has been particularly addicted to perverting colleges and universities from the purposes of their founders. Some bluntly call it "stealing educational property," and, though the words are a bit sharp, they are not without justification. Harvard and Yale in former days were thus alienated from the ends which their founders intended them to serve. The venerable name of John Harvard persists with the institution that he founded, but his purpose in founding it has been nullified long since.

Recently a distinguished gentleman from one of the Northern States told the writer that all the wealthier colleges and universities of his Church had been shrewdly captured by the liberalists.

It is a significant fact that they never seek to capture an educational institution in the period of its poverty when sacrificial service is required to maintain it. The cuckoos of liberalism pick carefully nests they aim at occupying.

Herein, Southern colleges and universities are now in great peril. Through years of poverty and struggle heroic men have served and sustained them, and liberalists would not lift so much as a little finger to support them. But now they are in better condition financially. Some of them have become wealthy, having magnificent buildings, excellent equipment and considerable endowments. And, behold, already some cuckoos are nesting in them, and drawing their fellow birds after them.

Our colleges and universities are now in danger far worse than that of poverty; and to save them much courage, patience, wisdom and fidelity upon the part of their governing boards will be required.

Efforts to eject from them cuckoos of liberalism already nesting in them will elicit from the whole brood cries of "intolerance," "academic freedom," "liberty of thought," and the like. But notwithstanding all such croaking and screeching, they must be gotten out of nests in which their eggs are dishonest intrusions.

It is not too late to save our Southern institutions, but delay to save them is most unwise and dangerous. Soon it will be too late to save them. From them will go forth flocks of cuckoo alumni who will be quick to defend the misuse of them as nests for cuckoos. Then the task of cleansing will be far more difficult than if undertaken now.

Moreover, the stream of the cuckoos of liberalism flying toward our colleges and universities from nests in the North, must be turned away. The cuckoos already nesting in our institutions of learning should not be increased by so much as one more fledgeling of that variety.

The superstition which vainly imagines that every young academic, who has the degree of Doctor of Philosophy from a distant university possessed of wealth, is fit to teach must be exploded. It was never more easy than now to secure a doctorate, and its possession in its best estate was never proof that its possessor was a real man who was qualified to instruct youths.

In making up faculties for our educational institutions more regard must be had for native ability and strong personality and less store placed on mere alphabetic decorations that suggest mere academic degrees. Let our colleges and universities make and choose their own men; and from them take only such as have clear heads and clean hearts. This is not an intolerant sentiment, nor does it propose an intolerant policy. It is simply a sentiment of self-respect and it suggests a policy of self-preservation for our civilization and our holy religion.

The South is the stronghold of evangelical Christianity in the United States, and it should remain so. This service it owes and should render to the Nation. But it will be utterly unable to fulfill this high and holy responsibility if its institutions of learning become infected with liberalism.—*Atlanta Journal*.

## Creed and Conduct— Theology and Religion.

Rev. Andrew Johnson, D.D.



**I**N the *Literary Digest* of October 17, there appears an article under the caption—"Is teaching Religion Impossible"? The article is a comment on Dr. Chas. M. Sheldon's article in the *Atlantic Monthly*. Dr. Sheldon is reported as saying: "If religion is theology, and doctrine and creeds made over disputed definitions of God and theories of man's destiny, it can not be taught in our schools. But if religion is love to God and man, it can be taught anywhere, and ought to be taught in our schools."

He makes the statement in this connection that there are thirty-two millions of children attending the public schools of this country and that there are over twenty-seven millions of American children and youth under twenty-five years of age who are not enrolled in any Sunday school and receive no systematic religious instruction. These figures are appalling. This vast number of un-instructed children and youth should, beyond a peradventure, and by all means, be taught religion as well as school books. A little morality and a general run of the Bible would be better than no religious instruction at all. But if Dr. Sheldon means to say, as the *Digest* construes his language, that religion has become lost in a tangle of theology, and that theology is responsible for the exclusion of the teaching of religion in the schools, and that conduct is independent of creed, then he himself is guilty of confusion worse confounded. He very unwisely tries to separate and put asunder what God has joined together. He says, "This simple thing

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## RADIANT LIVING

(Continued from page 3)

where, instead of pillars, are statues of mighty muscular men who support the heavy masonry which is resting upon their massive upturned arms and hands.

To be worthy of a place in the heavenly Temple of God, each pillar therefore must be tested to see if it is strong enough to bear the weight that shall rest upon it.

Hewn out of the quarries of sin these Temple pillars must not only undergo the trial of having their roughness smoothed up and then later be highly polished, but they must be tested for strength and stability.

This is the explanation of the sufferings of Job.

Before Moses became the pillar to bear up the weight of the Israelites he had to undergo the toughening process of forty years of testing in the lonely desert.

And so it has been with Joseph, with Daniel, with Paul, and with all the rest of us.

Temple pillars must be tested pillars.

Peter writes: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."

## Miracles of the Loaves and Fishes

Evangelist P. P. Bewley.



HE record of Christ's feeding the five thousand is singular in that it is the only event in his life prior to his last visit to Jerusalem that is recorded by all four of the Evangelists.

The scene of the incident was an uninhabited region that belonged to the city of Bethsaida. Two things seem to have occasioned our Lord's retirement here. First, he had received the intelligence that John the Baptist was executed; and second, the twelve apostles, who had just returned from a strenuous preaching tour, needed privacy for rest. However, the people followed him, and we shall see what happened.

### I. A GREAT CRISIS.

An impressive feature of this wonderful incident is that prevailing conditions had precipitated a real crisis. Four causes unite to form this.

1. *A Needy Multitude.* In addition to the large crowds that usually followed Jesus the number was doubtlessly increased on this occasion, because "The Passover, a feast of the Jews was nigh." Many from the great company enroute to that annual gathering would turn aside to see and hear the mighty Prophet of old Galilee. Thus were congregated five thousand men, besides women and children, all who needed something to eat.

2. *A Scarcity of Provision.* A little boy had brought, apparently for himself, a lunch, which consisted of five loaves and two small fishes. This constituted the entire amount to be found in the whole crowd. Yet such stringent circumstances with God's people are not singular. God sent Elijah to a home in Sarepta, where he was to be nourished through the famine; and when he reached it he found a poor widow who had "but an handful of meal in a barrel and a little oil in a cruse."

3. *A Scarcity of Means.* If we are permitted to judge from the usual condition of the apostolic treasury, we may safely infer that it was not very replete on this occasion, and the record says that two hundred pennyworth (thirty or thirty-five dollars) of bread would not have been sufficient for each to have taken "a little." Much less would it have satisfied their hunger.

4. *An Unfavorable Location.* Even if there had been no scarcity of money, they were in an uninhabited place, Matt. 14:15. (*Gr. Eremos estin ho topos*), where it would have been quite difficult to supply an amount of food sufficient for so great a multitude. There is little wonder that the disciples viewing the situation from the human standpoint, advised sending them away.

### II. A GREAT MIRACLE.

The old adage "Man's extremity is God's opportunity" proved to be true on this occasion. We are here confronted with one of the marvelous works of the Son of God. We have a mighty Christ who stands ready to match every crisis with a glorious miracle and to bring triumphant success out of every seeming failure.

1. *Prefaced by Divine Blessing.* Christ first invoked his Father's blessing upon the amount of food possessed. Herein lies the secret of the miracle and the success of God's people. "A little that a righteous man hath is better than the riches of many wicked." It is the wont of the Holy Ghost to accomplish his wonders with little things blessed by a big God. Thus were the children of Israel kept during their wandering in the wilderness forty years without their garments waxing old on their bodies or their shoes waxing old on their feet. Thus was the widow's family and Elijah nourished during the long famine upon "an handful of meal in a barrel and a little oil in a cruse." And thus was Elijah kept vigorous forty days from the strength of the simple meal eaten under the juniper tree.

2. *A Satisfied People.* This bountiful repast so satisfied the multitude that not an hungry man was to be found in the crowd. This meal was typical of that Bread which came down from heaven and which, if any man eat, he shall never hunger. Blessed be God! There is an abundance of all things good, and a satisfying portion in the economy of God's grace through Jesus Christ.

3. *A Notable Surplus.* This was no stinted supply. After the appetites of the vast throng were appeased, they took up twelve baskets of fragments. It used to be somewhat mysterious to me as to why after here feeding five thousand men besides women and children on five loaves and two small fishes they took up twelve baskets of fragments; while on another occasion he fed about four thousand with seven loaves and a few fishes and took up only seven baskets of fragments. A little research in my Greek New Testament solved the mystery. The word used for a basket in the first place is *kofinos*, which means a small basket; while the word used in the second is *sfuris*, which means a large basket. The same word is used to designate the basket in which Paul was lowered from the Damascus wall. I found that my Lord after feeding four thousand persons from so small an amount of food had left over an amount sufficient to fill seven baskets each capable of containing a man. Nothing small about that.

### III. THE COST OF THE MIRACLE.

Miracles and great works of divine grace do not come accidentally or merely gratis, they cost something. Some one must pay the price, others must qualify for their reception. All would like to have Job's patience, but few are willing to brook his tests. Hence the scarcity of Jobs. This is true of all spiritual blessings. Mighty demonstrations of divine power must be preceded by mighty acts of heroism on the part of God's people. If we are unwilling to make the latter, we should not expect to see the former.

1. *Personal Sacrifice.* In order to witness this great scene, it devolved upon the little lad to sacrifice all that he had, even the last bite of his lunch. Some one may right this moment have in possession that, though it seem insignificant, which, if turned over to God, would precipitate a mighty revival and set in motion influences which would never die. We aver upon the eternal truth of the

omnipotent God that he who dares to give up his all will see mighty and marvelous manifestations of the Holy Ghost.

2. *Implicit Obedience.* In response to the command of Christ those to be fed sat upon the grass. Such obedience is highly important to all that would receive anything from the bountiful hand of the Son of God. "To obey is better than sacrifice, and to hearken than the fat of rams." Had not this multitude acquiesced in the wishes of Jesus this great miracle would never have been recorded and the world would have lost the mighty impetus which its reading lends to the establishing of the deity of our adorable Lord.

3. *A Test Of Faith.* We are not to expect much from God without a test of faith. "The just shall live by faith." The existence of God, the inspiration of the Scriptures, and the fact of one's experience, though substantiated by sufficient proof for the reverent mind, have, nevertheless, a wide margin left for faith. If this is true in such matters as these, we may expect it to be true in the lesser things. The test of faith is laid on the disciples when they are told to make the people sit down, and again when they are told to hand the bread and fish to them. To prepare for a thing that looks humanly impossible requires faith, and to begin to do the thing requires more faith. Whether the increase took place in the hands of Christ or his disciples, or both, is not stated; but, at any rate, as they moved out by faith the victory was achieved. Here is where we usually fail. He who waits to see the victory before he acts will never see it, but he who acts by simple faith will ever see it.

### IV. THE PRACTICAL LESSONS OF THE NARRATIVE.

We are told that the things which happened unto Israel in the wilderness are for examples, and were written for our admonition. Are not other things written likewise for our encouragement? Let us then try to get from this narrative the practical lessons that were intended by inspiration.

1. *The Compassion of Jesus.* He was tired and worn, and had resorted to this place of quiet for rest; yet when the multitude followed him, "He received them and spake unto them of the Kingdom of God." Being solicitous of his hearers' good he continues to ignore his own needs and performs this miracle to feed their hungry bodies. Oh, the unspeakable compassion of our loving Lord! May we not take inspiration from this one act to manifest such interest in others that none throughout the coasts of all our region can say "No man careth for my soul?"

2. *Adherence to Order.* "He commanded them to make all sit down by companies upon the green grass. And they sat down in ranks by hundreds and by fifties." Those who insist upon doing things in an haphazard manner do not have for example our Lord, whose entire life was one of becomingness; nor the Apostle Paul, who enjoined order in all things, even the service of God. Yet the order enjoined by the Lord is not the order of formality but that of reverence and expectancy.

3. *The Plan of Economy.* The command was to "gather up the fragments that remain that nothing be lost." Christ would have all to be satisfied, but nothing to be wasted. Were this plan practiced by all his followers there would be more money for missions, more power for God, and more success in his service.

4. *The Omnipotence of Deity.* He who can do such a work as this is equal to any occasion. May we fear not to trust him through any crisis, but rather exclaim with those who were eye witnesses: "This is of a truth that Prophet that should come into the world." And believing this, let us follow through the changing scenes of life's uncertainties him who will lead us safely to the land of endless day.



# HE THAT WINNETH SOULS IS WISE

## HOLINESS CAMP GROUND TO BE BUILT IN FLORIDA.

Trustees and Committees Named at Meeting at Angebilt Hotel Yesterday.

Prominent ministers and laymen from different parts of the state met in conference at the Angebilt Hotel yesterday for the purpose of establishing a Holiness Camp Ground for the State of Florida.

At the Indian Spring Camp Meeting at Indian Spring, Ga., the Florida delegates met and appointed a committee to investigate the advisability of undertaking such a project. This committee made its report and proceeded with the elections of trustees and the appointment of committees for the purpose of perfecting the organization, the securing of proper camp site, where will be erected a modern camp ground.

### Trustees Named.

The trustees elected were Rev. H. H. McAfee, Madison, Fla.; Rev. A. D. Buck, Winter Park; Rev. L. L. Driskell, Callahan, Fla.; R. M. Arnau, Manatee; H. L. Moody, Riverview; L. C. Osborne, Zellwood; J. A. Flood, Yulee; A. C. Lovelace, Winter Haven; J. B. Zeall, Winter Park, and F. H. Trimble, Orlando. The executive committee elected was as follows: Rev. H. H. McAfee, president; R. M. Arnau, vice president; F. H. Trimble, secretary and treasurer.

The committee on location of camp grounds is J. B. Zeall, chairman, Winter Park, A. C. Lovelace, Winter Haven, and Rev. A. D. Buck, Winter Park. The committee on organization is J. W. Reeder, chairman; Rev. C. S. Hartridge, both of Orlando and A. D. Buck of Winter Park.

Arrangements have been made with Dr. H. C. Morrison to conduct the first series of meetings during the month of February, 1926, and the secretary will correspond with other men of national reputation to assist Dr. Morrison in this, the opening meeting.

The members attending the meeting today expressed deep satisfaction over the results of today's conference.

## A GENERAL REPORT OF THE SUMMER'S WORK.

With great faith in God, and earnest effort, we opened our first campaign at Loyall, Ky., soon after the close of school at Asbury College. Bro. T. S. Lacks, pastor of the Methodist Church, is a godly man and a fearless preacher. God had honored his work with the salvation of many souls. We were glad to work with this splendid young man, once having been his pastor. People were hungry and praying; souls began to pray through the fourth night of the meeting. Deep conviction was on the people, and soon the cries of penitent sinners turned into shouts of joy. Some seventy-five seekers knelt at the altar, most of whom were either definitely saved or sanctified. The Holy Spirit was present in power.

Our next meeting was at Mitchellsburg, Ky., a small rural Methodist Church of splendid people. Rev. T. S. Lacks assisted in this meeting and brought some heart-searching messages. Some twenty-seven professed to have been definitely blessed of the Lord; a deep definite work was done in many hearts that will tell in eternity. It was easy to pray because of the Spirit's presence.

Our third meeting was a large union meeting in a big tent, at Livingston, Ky., under the auspices of The Evangelical Methodist League. Bro. Allen Caley, an Asbury student, assisted with splendid work. Livingston is a small railroad town with some of the finest people in Kentucky living there. There was no Methodist Church in Livingston, and it was remarked that no Methodist had preached there for thirty years. Most everybody belonged to some other church. But we had a wonderful meeting and God set his seal on it by the salvation of souls in the old-fashioned way. The churches co-operated inviting us to preach from their pulpits and attended well the services. We organized a Methodist Class and started the work. The Presbyterians have given the use of their church to the Methodists until they can do better. Remember this little band of real converts in your prayers.

Our fourth meeting was at Junction City, Ky. Every place has its problems, so it was at Junction City. The Methodists had been brought into reproach and were somewhat looked down upon by other denominations. They had suffered much unjust criticism, but there was a faithful band of saints who got under the load with their prayers. We started under a cloud but closed with a shout of victory. Large crowds attended, conviction came down, souls began to pray through, members of other churches began to get saved and for three weeks, night after night, souls would find Christ in his saving and sanctifying power. We took in a good class of splendid people, who are taking an active part in the church work. Several young men were called to preach; one has enrolled in College for work and promises to make good. The cause of Methodism was lifted back to her place of respect and honor. Truly, God was with us. Bro. Harold Eaton conducted the singing and did excellent work. His sweet voice and beautiful Christian spirit won the hearts of everyone. Bro. Eaton, an Asbury student, is a strong preacher of full salvation and a very earnest, prayerful worker.

Our last meeting was held at a country crossroads called Alum Springs, near Danville, Ky. Bro. Eaton started the work while I was at Covington, Ky., attending the Methodist Conference. We soon got together in real earnest; had great crowds of country people and many from the nearby towns. Denominational prejudices were laid aside and everyone took interest. Old-time conviction came upon the people, the fire spread, the power came down and strong men sought God. The old-fashioned altar was a place of meeting with God. It is reported that some of the worst characters of the community were truly saved, especially one infidel who, on many other occasions, had broken up meetings and threatened to disturb this one. He came early one morning to where we were sleeping and prayed through at our bedside, went forth at once to tell everyone that he had found Jesus. It was a wonderful meeting; many souls prayed through and found victory. It was good to see the Baptists get happy and shout.

We feel like saying, "Praise God from whom all blessings flow," for a good summer in his work. We are now back in Asbury College in our senior year, under the blessing of God. Have meetings arranged for up until September, 1926, beginning soon after school closes in June.

T. W. Beeler.

## ELLICOTT, NEW YORK.

Sunday night, October 4, we closed a two weeks' meeting in the Wesleyan Methodist Church in Ellicott, N. Y., the Rev. M. A. Bateman, pastor. That church had suffered very great loss by the death and removal of a number of its members. Others that still reside in Ellicott are either aged or infirm so that they are unable to attend many of the services, or enter into the activities of Christian work. Many heads of families and young people in the community show little or no interest in spiritual things, and seldom if ever attend the services of the church, and, as might be expected under such circumstances, spirituality was at a very low ebb in that place. However, there are some good people there as can be found anywhere, and they are heroic in their efforts to bring about a better condition along spiritual lines.

Those people stood nobly by the work, and seconded our efforts to promote an old-fashioned revival of religion. Also many of the people from East Aurora, where we had had a very blessed work of grace just before going to Ellicott, attended our meeting there, and rendered invaluable service in many ways, as did several people from other towns and cities. The pastor of the Evangelical Church in Ellicott dismissed his service on the last Sunday morning of our meeting, and brought his people to worship with us that time.

We found in Ellicott, as in every place, that the old-time gospel, preached in demonstration of the Holy Ghost, is still the power of God unto salvation to every one that believeth. Deep conviction fell upon the people so that some wept, while others trembled, but, alas! too many were unyielding to the entreaties of the Holy Spirit, and went their way unsaved. Others surrendered and were blessedly pardoned, while still others consecrated all to God, and were graciously sanctified. In the last service a large company stood and in that silent way testified that they had been greatly blessed and edified in the meeting.

The pastor and his good wife stood nobly by us in the work, and expressed themselves, as did his people, as greatly gratified with our work and ministry. They treated us fine in every way, and the meeting closed in the finest sort of a spirit. We had royal entertainment in the hospitable home of the pastor. He and his estimable wife did everything they could do to make our sojourn with them pleasant and comfortable.

After closing the meeting at Ellicott we returned home through Baltimore City, Maryland, where we visited our youngest brother and his wife, and then on through West Virginia, where we visited an older brother, and some other of our kinfolk. At this writing, October 15, we are at home for a little rest after our strenuous campaign of meetings in the East, but will soon be afield again. We are now making dates for our fall and winter campaign, and for camp meetings next summer. Persons desiring to correspond with us relevant to dates can address us, 1350 Grace Ave., Cincinnati, Ohio.

J. L. Glascock.

## CAMPAIGNING IN GEORGIA.

In the month of August we spent a most delightful three weeks with the Rev. F. M. Mayfield, and his church, at Essex, Mo. This was the second time we have held meetings in Essex with this genuine and faithful servant of God. There were many happy scenes at the altar with people, both men and women, praying through to God. Never have we found a more faithful man than Brother Mayfield.

For many years we have had a desire to see Georgia, and to preach the gospel in this very historic state. In the Providence of God, we were led to Waycross, Ga., for a tabernacle meeting with the Ware County Holiness Association, beginning Sept. 20th. Waycross is a prosperous railroad shop city

of more than twenty thousand people. It was in Waycross that the very noted preacher, Rev. Arthur Moore, was converted, and later sanctified, and called into the ministry, also the Rev. John Sharpe. This city has been the field of battle with our greatest holiness preachers, such as Will Huff, Dr. H. C. Morrison, Rev. Joseph H. Smith, and others, leading the forces against sin. Great battles have been fought for righteousness at Waycross, and great victories won. There are some of the finest of God's people living in Waycross, men who stand by the Word, and support God's messengers. The Hopkins family, the Lotts, Dan Cowart, the Phillips and many others are well known to the holiness people. We greatly enjoyed the fellowship of those fine people, and their unbounded hospitality. Rev. J. E. Sampey, pastor of Trinity Methodist Church, and his good wife, are a host within themselves, and pushing hard for the kingdom of God. There were but two services during the two weeks without seekers and finders of God's grace. Souls found their way to God for either pardon or cleansing.

Having a few days after the close of Waycross meeting, we went to Hebardville, a large saw-mill town just out of Waycross, and preached five nights, with more than forty people who found God for either pardon or purity at the altar. At present we are in the opening of a very promising campaign in the Methodist Church of Vidalia, Ga. We are asking that you pray for us here.

H. E. Copeland.

## STILL "CARRYING ON." SOME OLD-TIME REVIVALS.

Blue Ridge Camp, near Rocky Mount, Virginia.

This is a new camp, just opened this summer, which grew out of our revival there a year ago. Rev. W. J. Craddock and his splendid wife are the spiritual forces in the founding of this splendid work. Bro. Craddock is the Methodist pastor in that region of the country, and he and his gifted wife, who was for years a sanctified teacher in the schools of Virginia, have blazed a trail for God and holiness in the foothills of the Blue Ridge Mountains. Thank God for folks of that rugged type, who never let up or let down. May the Lord increase their tribe. Dr. Giles, a sainted Baptist layman, bought several acres of beautiful grove-land and gave the use of it for the camp to be established on; in fact, he has deeded it to the Camp Meeting Association, and gave much of the lumber to build the splendid tabernacle.

Mrs. Adams, the wife of the writer, was our co-worker there this year. She did some splendid work in playing and singing for the people. Rev. L. L. Banks, one of the best known preachers of Bible Holiness, and one of the founders of more camp meetings in Virginia than any other man, was with us some and blessed and refreshed us with his prayers and testimony. Other friends from a distance came and spent some time and the Lord amply repaid them. There are some of the finest folks on earth in that section of the country, and they want Bible Holiness. May the Lord bless them and crown their efforts with abundant success.

## Hollow Rock Camp, Ohio.

This is one of the oldest, if not the oldest, camp in the United States. It has an unbroken history of more than 110 years in camp meetings. It is real historic ground, situated in the valley, between the mountains close by on either side, not far from Toronto, Ohio, Steubenville, Ohio, East Liverpool, and Pittsburgh, Pa. There are ninety resident cottages, most of them two story buildings, on the grounds, and three large dormitories, or hotels, and every room in every building was filled the first day the camp opened. The tabernacle had been enlarged greatly, but would not hold the crowds. People came from every part of the country, from all the adjacent towns and cities. One seldom sees such a large body of wholly sanctified people in one meeting. There were six and seven services daily, beginning with the six o'clock morning prayer service, where a hundred or two hundred saints came for their spiritual breakfast, and where hungry souls found their way into the deep things of the Lord. There is no language to describe such a meeting as that. Such praying and shouting and witnessing under the union and power of the Holy Ghost cannot be described.

The preaching was done by Rev. John Owen, Rev. Bona Fleming, and the writer. The power of God fell upon the services as the gospel of full salvation was preached with the power of the Holy Ghost. God was there in a most wonderful way. I never heard better preaching, and the singing surpassed any I have ever heard, and I have heard the greatest gospel choirs that this nation has ever had. Brother Kenneth Wells and his splendid wife were the leaders of the host in song. They are among the very best of the nation. I never expect to hear greater singing until I get to heaven. Brother and Sister Wells and their wonderful choir lifted us up into the heavenlies where the atmosphere for shouting and praising God was fine. Many visiting pastors and gospel workers came from many sections of the country, but best of all, God was there in mighty power to save and sanctify. The altar scenes, at times, were wonderful in prayer and power. May the Lord give us some more camps like Hollow Rock.

E. T. Adams, Evangelist.



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(Continued from page 1)

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4:1-5.

These words of the apostle to Timothy are remarkably applicable to the present time. Many of the people have listened to false teachings in the class-rooms of the schools, and have heard much unsound doctrine from the pulpits. This is the age of the "itching ears." Many people are more eager to hear the opinions and notions of men which contradict the word of God, than they are to hear the plain, positive truths of the gospel as they fell from the lips of Christ and the pens of the inspired apostles.

If a man makes a handsome appearance in the pulpit, if he is well dressed, if he has a reputation for learning, if he makes himself plausible and popular with the rich and fashionably worldly, he can gather about him a great congregation who know nothing of true repentance, of the regenerating power of the Holy Ghost, of forsaking all and taking their cross and following Christ, and hungering and thirsting after holiness of heart and righteousness of life.

If he tickles their itching ears with insinuations against the inspiration of the Bible, if he questions the authority of Moses, if he says a scientific age cannot believe in, and will not accept the New Testament statements concerning miracles, if he declares that we need not bother ourselves about the virgin birth of Christ, if he is eloquent on the subject of social uplift, if he offers no protest or makes no objection to the popular amusements of the worldly minded, if he says much about breadth of views and generosity of attitude toward all faiths and unfaiths, he can get much praise from a godless people who want some kind of religion for a bit of solace in their trouble, and on which to

depend for a peaceable exit and safe future; but such a preacher is not a minister of God. He has entirely departed from the law and the testimony. There is no divine light in him. He is deceived and is a deceiver of the people.

It must not be forgotten that God must reign supreme in the hearts of his people; that Jesus called for self-denial and a whole-hearted consecration on the part of his disciples. Loyalty always, everywhere, must characterize the followers of Christ. However attractive or learned or eloquent, or affable and popular the man in the pulpit may be, when he departs from the law and testimony of the word of God we must refuse to hear him as the Lord's messenger.

The Psalmist has told us that while the Lord is great in his mercy "He will not always chide, neither will he keep his anger forever." The Holy Spirit can be grieved, and you may be sure that he is sensitive with reference to the inspiration of the Bible, the pre-existence, Godhead, work and teaching of our Lord Jesus Christ. Those people who listen with delight to false teachers, support and encourage them, may be sure that they are grieving the Holy Ghost, and there is being fulfilled in them the fearful prophecy of the Apostle Paul in the Second Epistle to the Thessalonians when he writes of the great deceiver, "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness." 2 Thess. 2:9-12.

These are plain words, and very clearly set forth the danger of rejecting the truth. The Holy Scriptures are very clear in their teaching on the subject of regeneration. Many substitutes are being offered by men to take the place of our Lord's very positive declaration, "Ye must be born again." Men do not love the doctrine of the new birth. Proud, sinful human nature does not love repentance, surrender, confession, restoration and a complete abandonment and trust in the Lord Jesus alone for salvation and a patient, humble seeking until the Holy Spirit comes in gracious regenerating power. Hence, they turn to all manner of substitutes; not loving the truth, and rejecting the plain words of the Christ, they are given over to believe lies and to trust in the deceitful and comforting words of their false teachers.

The multitudes of unregenerated people who have been taken into the churches all over the nation are ready to receive the theories of infidels with reference to evolution, and be deluded and drawn away from the word of God. What can God do for a people who repudiate the words of his Son and run after the false teachings of men. His word is trampled under foot, his mercies are rejected, his regenerating power is spurned; he can but give such people over to believe a lie and in the end to be damned.

It is a well known fact that the Bible doctrine of the baptism with the Holy Ghost in his fiery, purging, cleansing and sanctifying power, has been very generally neglected, often positively repudiated in a vast number of the pulpits of this nation. In many instances it has been declared that it is impossible for anyone to be holy in this world, to live a life of righteousness, to be kept by divine power from sin. The law and the testimony of God have been fearfully ignored. Had the Protestant churches insisted on the power of Christ's cleansing blood, if they had kept before the people the divine proclamation that, "without holiness no man shall see the Lord," if these great truths, with the experiences, followed their faithful

preaching, and obedience to them had been kept first and foremost in the American pulpits, and in the literature of the churches, they would have found a lodgment in the minds and hearts of the people and we would not be cursed with a fearful flood of infidelity, and running off after false doctrines, the wickedness and lawlessness that sweep the land.

Let me appeal with all the earnestness of my heart to those who read these words to stand for the law and for the testimony of the Lord, and to refuse to follow after, or to be led away by any one who does not remain true and steadfast to the Bible and the Christ of the Bible in all their religious testimony and teaching. Those who have the light of the Holy Spirit in them will give no uncertain sound with reference to the truth of the law and the saving power of the blessed gospel.

## Progressive Modernism.

Our readers will notice that the modern Methodist tree is bearing legitimate fruit. Read the following and you will see that the dancing masters and actors were very busy in the publicity work to bring about the late action of the General Conference on the amusement question. It seems to me that the brethren who voted to remove from the Discipline the paragraph against dancing, card playing and theatre going, were having fellowship with darkness when they united with this worldly mob in letting down the bars to let these impenitent, worldly, Christless people into the church. No doubt Mr. Smythe thinks he has performed a great service. Our candid opinion is that he was rendering his service to the world, the flesh and the devil. Read thoughtfully the following:

"New York, Aug. 28.—Actors, dancers and card players are not barred from going to heaven. Unless they are otherwise disqualified, they may even become members of the Methodist Episcopal Church, which has always frowned, according to general belief, on such tools of the devil as syncopation and poker decks.

"No Methodist bishop or board of bishops ever had the authority to tell the amusement profession that its members, otherwise eligible, were not welcome in the Methodist Episcopal Church," declared J. Henry Smythe, Jr., New York publisher and Methodist layman, today in addressing the convention of the American Teachers of Dancing.

"No actor, for instance," he continued, "can be considered barred from the Methodist Church, since last year's General Conference amended the church's book of Discipline."

"The dancing professors greeted Mr. Smythe's remarks with a storm of applause.

"My Smythe publicly thanked the dancing masters' organizations, the Actors' Equity Association and other groups which had helped him make publicity in the Methodist Church on the amusement question.

"Mr. Smythe, founder of Franklin Day, and a son of the late Rev. Dr. J. Henry Smythe, of Philadelphia, a nationally known Methodist, assured the dancing teachers that no amusement interest ever hired him to make the successful seven-year fight for altering the Methodist rules on dancing, theater-going and card playing."

Honor to whom honor is due. We give the modern liberalists full credit for all of this lowering of the standards, and welcoming of the world into the church.

Our patience will achieve more than our force.—Burke.



## What I Might Have Been.

MRS. H. C. MORRISON.



I remember reading of a dream a young woman had. She said: "I was alone in a big room, and a man came up to me with a woman who looked like me, but much prettier. She had red cheeks, such as the doctor said I might have if I'd take more exercise. She was taller, or I guess she looked taller because she stood so fine and straight. I began to talk to her. She had the sweetest voice and knew everything. She'd read all the books that I've always meant to read, and she could play the piano wonderfully, as I might if I only hadn't stopped practicing. And somehow, I felt she never lost her temper as I do, and that everybody who knew her must love her. I don't know how I knew all these things, for she didn't tell me. I just sort of felt them the way you do in dreams. Still I didn't know who she was, and she wouldn't tell me, so I asked the man and he said, 'Why, haven't you found out yet? She's the girl you might have been.'"

As we read this we could but apply it to the Christian life. We often forget the fact that we shall not only be held responsible for what *we are*, but for "what we might have been," with the resources of *grace* at our disposal. The differences in people is not so much in the diversity of their gifts or opportunities—although we allow that they have somewhat to do with shaping our lives—but the greatest difference is in the way we lay hold of the divine resources. This is proven by the lives of men and women who have come up out of the most discouraging and unfavorable environments and have, by drawing heavily upon the resources of grace, been wonders to the world.

Who would have thought that Abram, the unostentatious follower of the Lord, would have been dignified with the title "Friend of God?" The secret is not in the fact that he merited the name, from a human standpoint, but in that little bit of history we have of him where it is said, "Abram fell on his face: and God talked with him."

Ah, dear reader, this is the recruiting station, the manufactory where lives that count for something are turned out. The mercy seat is where the patterns of "what we might have been" may be seen. We get visions when our faces are turned downward, more frequently, than when we are gazing around to see how someone else is doing. You recall that Abraham wondered at some of the great promises God made him and thought God had gone beyond that which *he* had power to perform, but the Lord gently rebuked his unbelief by asking, "Is anything too hard for the Lord?"

There is where our difficulty usually lies; we limit the power of God to meet our poor human needs. Satan makes our weakness loom up so great before us, and so magnifies our unworthiness to our discouragement, that we are tempted to think God is not able to meet the situation; and this, too, in the face of that wonderful declaration that "All power in heaven and earth is given unto him." The enemy of our souls would have us forget the tender, gentle, drawing power of Jesus. He does not want us to remember nor believe that the promise, "Him that cometh unto me I will in no wise cast out," was meant for us. That man who had been converted from a sinful life gives the simple fact of how he was helped in time of need. He said, "I just crept to the feet of Jesus, and, greatly to my astonishment, he did not scold me—he knew I had been scolded enough; and he didn't pity me; and he didn't give me any advice either. He knew I had had plenty of that. He just put his arms

around my neck and loved me. And when the sun rose I was a new man."

Ah, this is the Master's way of meeting our needs. He knows before we tell him, of our failures, our weaknesses, our broken resolutions, our attempts to do right and the chagrin and shame we have suffered in those fruitless attempts; but he does not scold, nor censure, but loves, pities, and draws us closer to him lest the enemy pull us a little farther from him. Yes, he remembers and prays for Peter that "his faith fail not."

But how are we to get back to the beginning of the way and become "what we might have been?" Is there no remedy for the mistake we have made in failing to avail ourselves of the opportunities to be "like him?" Surely there is a remedy whereby we can atone for the neglected means of grace and yet start up the ladder whose summit is crowned with the true riches of success. The illness of a son brought Abraham Lincoln to seek the "Land of beginning again." Mr. Lincoln kneeling by the bedside of his son realized that he had neglected his duties as a father and in the anguish of his soul he prayed, "O God, thou knowest how the cares of State weigh and how, because of it, I have not been the father I should have been. O great Father, spare the boy and forgive me the sin." The mercy seat is the place where all our difficulties may be settled, all our wrongs made right, all our sorrows healed, and all of our sins forgiven. Christ is the panacea for all of life's ills, the mender of broken resolutions, and the healer of every sinsick soul.

May we not be encouraged by the sentiment expressed in that wonderful poem written by Longfellow, "The Ladder of St. Augustine," in which he so beautifully makes our failures a ladder upon which we can ascend to higher things:

"All common things, each day's events,  
That with the hour begin and end,  
Our pleasures and our discontents,  
Are rounds by which we may ascend."

Then let us not be discouraged by these visions of "what we might have been," but remember that in Jesus Christ there is a provision of grace which reaches beyond the depth of failure and lifts us up to where we may be living examples of the saving power of God. And when the enemy comes in like a flood, tantalizing your soul with your shortcomings, admit it all, but remind him that, "Where sin abounded, grace doth *much more* abound," and with this armor of defense you will have put him to flight. In the language of the poet you will

"Not deem the irrevocable Past,  
As wholly wasted, wholly vain,  
If, rising on its wrecks, at last,  
To something nobler we attain."

## CREED AND CONDUCT—THEOLOGY AND RELIGION.

(Continued from page 5)

known as religion means purity, meekness, mercy, peace-making, justice, kindness, righteousness, brotherhood, forgiveness, faith, redemption, God, future, hope, love, the basic virtues of mankind about which there cannot be any doctrinal disputes."

Talk about there being no doctrinal dispute concerning the things enumerated in the above list! Why, these very terms themselves have each been a storm-center around which the fury of theological controversy from time immemorial has raged. Take the very first word in the list—*purity*. What kind of purity does the venerable Doctor mean, mere social purity or heart purity? If he does not include heart purity he is entirely too shallow in his moral delineation and description of real religion, and if he does mean heart purity, the pearl of great price, it is something that can only be secured by believing in the blood of Jesus Christ which cleanses from all sin. The Bible says their hearts were purified by

faith, God bearing them witness with the Holy Ghost. (Acts 15:8, 9). So creed, character and conduct are all included in the content of purity.

Then, consider the word, *forgiveness*. What kind of forgiveness does Dr. Sheldon mean? God's forgiveness of our sins or human forgiveness of one who has committed an offence against his fellow? If he includes the greater, meaning divine forgiveness, then a theological question at once arises. How does God forgive the sinner? Upon what terms does God promise to absolve the penitent's guilt? Some religious teachers claim that God will not forgive the sinner until he repents, believes and is baptized in the name of Jesus Christ for the remission of sins.

Again it is claimed by others that God will forgive independently of the blood of the atonement. So, we see that it is impossible to go one single step in the discussion of religion without controversy arising. Take the word *redemption*. The very expression itself suggests divers theological views relative to the nature and the need of the atonement. And yet, in the face of these facts, Dr. Sheldon, the Editor of the *Christian Herald*, declares that this is one of the words or "basic virtues" about which there can be no doctrinal dispute. The last word in his list—*love*—cannot be employed or explained in exclusion of theological ideas. What is love? Is it mere human sentiment or emotion? This kind of love is no religion at all either in creed, character or conduct. The worst sinner on earth loves somebody. Love in the high, moral, spiritual and religious sense of the term is indeed the very essence of Christianity. But how can one become possessed with this kind of love? The Bible declares that the love of God is shed abroad in our hearts by the Holy Ghost which is given to us. (Rom. 5:5).

So, here we are again in the deep waters of theological thought. Hence, we conclude that it is an utter impossibility to separate religion as conduct from religion as a creed.

No less a personage than the President of the United States in his Omaha speech the other day severely condemned *intolerance*, and declared that "We must make our supreme commitment to the everlasting spiritual forces of life. We must mobilize the conscience of mankind." A great utterance this! It is true we must exercise religious toleration toward all men. The Constitution of the United States guarantees to every citizen the right to worship God according to the dictates of his conscience, and no one shall dare to molest or to make afraid. But this immortal principle of Americanism does not prohibit one from condemning what he thinks is false in another man's religion. It allows each the liberty and the latitude to do his best, with reason and argument, to win another to his way of religious thinking. It only prevents and prohibits one from using law, violence or force in turning a person from one religion to another.

It seems like there is more misunderstanding about the nature of true religion today than there has ever been since we became a nation. The average person does not read the Bible. He does not attend church. He is in the mad rush after material things and does not take time to think out the great religious problems of life. If there ever was a time in the history of this country when we need a widespread religious revival and spiritual awakening it is now. There is a great religious dearth throughout the length and breadth of the land. Let us pray for a heaven-sent revival of the old-time religion! When a renowned editor of a great religious Journal is willing to dispense with *creeds*, and when the President of the nation feels the need of *religious toleration* in the blazing light of the Twentieth Century, it is high time for the great fundamental, evangelical wing of the church to fall before the throne of grace and pray to the Almighty to revive his work in the midst of the years!



## OUR BOYS AND GIRLS

Dear Aunt Bettie: Will you let a little Mississippi girl join your happy band of boys and girls? I am 13 years of age. I have one brother and four sisters. I am visiting my cousin in Tennessee. I have been going to a tent meeting. Bro. J. C. Brickey and his wife and Bro. H. G. Rogers are holding it. I ask the boys and girls to pray for me. Would like to see this in print. Good by.

Mary Lou Hale.

Dear Aunt Bettie: As this is my first letter to The Herald I will try and not make it too long. I have been reading the Boys and Girls' Page for quite a time and have been wondering where all the boys and girls are from? Pennsylvania must be asleep. Get awake and get busy or else all the other states will get ahead of us. I have brown hair (not bobbed), blue eyes, and fair complexion and was nineteen years on Oct. 2. Who has my birthday? I love to read The Herald and Christian books. Pray for me, and I'll do the same for you. Cousins, write to me and I will answer all letters received.

Blanche Bower.  
Millersburg, Pa.

Dear Aunt Bettie: I have been taking The Herald for sometime and enjoy reading its pages. I am saved and sanctified. Some young people say they lose their joy when they get saved, but their joy has just begun. I am a Kentuckian by birth. My father and mother are living in Kentucky now, but I have come to Indiana to work and to go to school to finish for the ministry. Boys and girls, don't become discouraged. If you have started on your way to heaven keep pressing on. Live a life before the world that they can't doubt. Some may criticize, some may talk about you, but remember they found enough fault in Christ to kill him, yet he was without sin.

Clarence A. Dailey.  
1807 Walton St., Anderson, Ind.,  
care C. R. Withers.

Dear Aunt Bettie: How are you and all the cousins tonight? I have not written to the Boys and Girls' Page for quite a while. I live in Wilmore and you know that we don't have much time to write letters during the school year. My father is a teacher in Asbury College. I am twelve years old and am in the eighth grade. The Lord has both saved and sanctified me. I am trying to live for him.

Elaine Harrison.

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my second letter to the Girls and Boys' Page. I live in Wilmore and now the crowds of students are coming in to go to Asbury and school is now on. This is quite a busy time for every one. I am twelve years of age. I have brown hair and brown eyes. Who has my birthday, October 23?

Florence Smith.

Dear Aunt Bettie: Will you let a little Arkansas girl join your happy band of boys and girls? My mama takes The Herald. My grandpa is a preacher. I go to Sunday school most every Sunday I can. I go to school about a mile from home. I am in the sixth grade at school. I have two brothers and three sisters. The boy that guesses my middle name I will write to him. The first letter begins with E and ends with E. If you would write to me I sure would answer and send you my picture. There are twelve in our Sunday school class.

Mildred Tanner.  
Rt. 3, Dardanelle, Ark.

Dear Aunt Bettie: Will you let a Kentucky girl come in and join your happy band of boys and girls? We have been taking The Pentecostal Herald for about three months and we find it a grand paper. I am always anxious to get The Herald. I always turn to page ten first. Perhaps you cousins would like to hear a

bit about myself. I am a fourteen-year-old girl, have dark brown hair, (bobbed) and dark blue eyes; am five feet and four inches tall, weigh 139 pounds. I live on a farm and like it much better than a city. My middle name begins with D and ends with A, and has four letters in it. Whoever guesses it I will write to them. Be quick. I think I hear some one coming. Oh, it's Mr. W. B. Open the door and I will sneak out. Good-bye to all.

Evelyn D. Young.  
Ribolt, Ky.

Dear Aunt Bettie: The Door-Step Bible School would like to suggest a list of things for the cousins to tell us about in their letters to The Pentecostal Herald. We should like to suggest that they cut out and keep this list, and that each time they write they tell us a few of the things suggested in the list.

1. Are you a Christian? How long have you been a Christian?

2. Are you a church member? How long have you been a church member?

3. Of which church are you a member?

4. Do you attend Sunday school regularly?

5. How far do you live from church?

6. Have you ever read the New Testament through? The Bible?

7. Which is your favorite church song? Two others you like well?

8. Which is your favorite Bible verse? Two others you like well?

9. Which Bible verses do you know by heart (simply name chapter and verse for each).

10. Which book of the Bible do you like best? Which chapter?

11. Which Bible character do you like best? Which one would you rather be like? Why?

12. Is your chum a Christian?

13. Are you remembering to pray and read the Bible every day?

14. Do you play any musical instrument? Which?

15. What contests have you ever won? What prizes and what for?

16. What badges do you wear, and what do they mean?

17. What deeds of kindness have you ever done for others?

18. What is the greatest deed of kindness you have seen anyone doing for others?

19. What is the greatest distance you ever walked at one time?

20. What is the greatest distance you have ever traveled at one time? Tell about the trip.

21. What invention do you think most useful? Why?

22. When was your happiest moment? The most unhappy?

23. When did you run the fastest? Work the hardest? Most enoy working?

24. Which is your favorite book, poem, picture, study at school, musical instrument, animal, tree, season, month, pastime, task, hero?

25. Why do you like The Pentecostal Herald?

We enjoy all the letters which appear each week on the Children's Page, but we want to see more letters from the boys.

Door-Step Bible Schools.

Rt. 1, Box 8, Chico, Calif.

Dear Aunt Bettie: This is my first visit to the dear old Herald. I am a lonely country girl living among the hills of Pennsylvania, and believe me, I surely do get lonesome some times. I have only seen one letter from this state. What is wrong, cousins? This will never do. We will have to wake up and get busy. I have gray eyes, brown hair, and fair complexion. My age is between eighteen and twenty-two. Whoever guesses it I will write a letter, for I love to get letters. We have only taken The Herald for a short time and think it is a wonderful paper; would feel lost without it. Margarette J. Grant, I guess your middle name to be Jane. I have two half sisters, two half brothers and one full sister. We all

go to church and Sunday school every Sunday we can. We belong to the M. E. Church. I will close or I will wear my welcome out. With oceans of love and a kiss on every wave,  
Marie Lancaster.  
Somerfield, Pa.

Dear Aunt Bettie: I am a girl eleven years old, in the fifth grade. My teacher's name is Miss Workman. She is very kind and I love her. For pets, I have a white kitten named Dot, and an old hen and four little chicks. I have gray eyes, brown hair and fair complexion. I belong to the M. E. Church and go to church and Sunday school every Sunday I can. I have a little sister three years old. She is cute and we have good times together. I must hurry along for I see Mr. W. B. opening his eyes; he may want my letter for his breakfast. If he does I may come again, but not to serve Mr. W. B. My middle name starts with P and ends with E. Whoever guesses it I will send them a postal card.

Ellen P. Lancaster.  
Somerfield, Pa.

Dear Aunt Bettie: How are you and the cousins? I am just fine. I enjoy reading Page Ten. My mother takes The Herald. I am ten years old and weigh eighty pounds. I go to Sunday school every Sunday. I like to go to school and God helps me in everything. I am in the fifth grade. I will look for The Herald and hope I will see this printed. With love to Aunt Bettie and cousins.

Sylvia Pearson Kemp.  
Rt. 1, Brainerd, Minn.

Dear Aunt Bettie: Will you let a little Southern Illinois girl join your circle? I am ten years old, have blue eyes and brown bobbed hair. I go to school every day and on Sunday to Sunday school at the C. P. Church. My mama does not take The Herald, but one of our neighbors does and I read her paper. I enjoy the cousins' letters and will answer the letters of any one who guesses my middle name. It begins with I and ends with E, and has five letters in it. As this is my first letter I hope Mr. W. B. is out calling when this comes in.

Zella I. Smith.  
Rt. 3, Box 107, Norris City, Ill.

Dear Aunt Bettie: I read the letters on page ten but never have written before. I am a freshman in high school. I have dark brown hair, fair complexion, blue eyes and am fifteen years old. Who has my birthday, Sept. 20? I go to church and Sunday school every Sunday I can. I live on a farm. I have one younger sister. Fern E. Watkins, I guess your middle name to be Eva. If correct, please write. Mose Powers, I guess yours to be Junior, and Merle Dempster's to be Bobbie. I hope Mr. W. B. is out cutting corn when this letter arrives. If any one cares to write to me I will be glad to answer.

Gladys Snure.  
Rt. 5, Box 45, Wooster, Ohio.

Dear Aunt Bettie: May I have a space to write to the good Pentecostal Herald? The cousins seem to be a happy bunch of Christians. I enjoy reading their letters. We have been taking The Herald for about three years; it is the best soul feeder, except the Bible, is my idea about it. I don't think we ought to practice reading literature that is not helpful. If we read bad things, sooner or later we will be trying to do the things put in mind and be going to destruction and not alone, but will be taking our pals with us unless their influence for good is stronger than ours for bad. Cousins, let's read things for the good of our souls and let our influence go out for good. I joined the M. E. Church in July and have been trying to live for Jesus ever since. Young people, have you ever stopped to think how valuable your life is? Think of it! Won't you give it to the service of God and lead souls to Christ? If we live true Christian lives, we do nothing we are ashamed of everybody knowing. If we live sinful lives we commit one sin after another, trying to cover one sin up to keep it from being found out. God knows every move we make. All you that are not Christians begin now; tomorrow may be too late. My greatest

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## Gospel Tents

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desire is to be a soul winner for Jesus. We have trials and troubles in this old world, yet we can look up to Jesus and get help from above. We must lean on the strong arm of Jesus. Sinners do not realize the awful danger they are in by not letting Jesus be their Savior. Jesus died on the cross to save us from sin. I can see him as he is led from Pilate, bearing his cross to Calvary, and as he is nailed to the cross. I can see him as he hangs on the cross and the wicked people standing by, mocking and telling him if he be the Saviour save himself from this awful death. I can see as the sword was pierced in his side and the blood came flowing out. He shed his precious blood to save this old sinful world. Cousins, let's get to work for Jesus, and make this life worth living. Pray for me that I may do what God wants me to do. My age is thirteen.

Mellie Minty.  
Rt. 8, Sulphur Springs, Tex.

Dear Aunt Bettie: I would like to join your happy band of boys and girls. I am a little girl eight years old. I will be in the third grade next fall. Mama takes The Herald and I like to read the cousins' letters, so I thought I would write one. I belong to the North College Hill M. E. Church and Bro. Holland is our preacher. He went to College at Asbury. I like him very much. I go to church, Sunday school, prayer meeting and Junior League. I have finished the junior catechism and five other girls and I received certificates for learning the Catechism. As this is my first letter I would like to see it in print.

Jean Duteil.  
6325 Cavannah Ave., College Hill,  
Cincinnati, Ohio.

Dear Aunt Bettie: Will you let a girl of eighteen join your happy band of boys and girls? I have dark complexion, brown eyes, brown hair, not bobbed, as I do not fancy bobbed hair. Papa takes The Herald and we enjoy reading it. We also take The Herald of Holiness; they are soul food to us. I belong to the Nazarene Church. Rev. J. J. Barns is our pastor. We have family worship night and morning. I aim to do all the good I can in all the ways I can and to all the people I can. Will be glad to get a letter from anyone guessing my middle name; it begins with O and ends with S, has four letters in it.

Stella Shelton.  
Rt. 1, Box 1, Vernon, Ala.

Dear Aunt Bettie: Will you let a little Kansas girl join your happy boys and girls? Who has my birthday, Sept. 24? I am nineteen years old. I am happy in the Lord. I go to Sunday school every Sunday that I am here, church every other Sunday, and Epworth League every Sunday night that I am home. In August I went to Wichita, Kan., to the revival meeting; sure did enoy myself. I belong to the M. E. Church. My Sunday school teacher's name is Mrs. W. R. G. I like her fine. Jean Wedding, from Wilmore, Ky., wrote to you Aunt Bettie, and said if any one would like to write to her. So I wrote and got the nicest letter back this morning. If any of my cousins care to write I will be glad to answer. My middle name begins with M and ends with T, and has eight letters.

Hattie M. Ford.  
Antelope, Kan.

RENEW YOUR SUBSCRIPTION.



## FALLEN ASLEEP

BUSH.

Mrs. Charles M. Bush departed this life Oct. 4. She did not suffer any pain, but slept for six days, then sweetly fell asleep in Jesus, to rest until the coming of Christ when we hope to be united an unbroken family.

She was converted in the old Felicity Street Methodist Church at the age of 12 and was a useful member until death. She had a beautiful soprano voice, was leader of the choir, and delighted to sing the old Methodist hymns. As long as her health would allow she attended services morning and evening on Sunday, and prayer meeting Wednesday evening.

She was united in marriage to Charles M. Bush at the age of 22; her holy life and sweet singing led her husband to the altar and he was converted and united with the church and was a faithful attendant with his wife during her lifetime. Three boys blessed their union, one dying while young; one lives in New Orleans, La., and the other in Fernwood, Miss.

Sister Bush lived happily with her husband for 69 years, and in a short time he will join her to live together forever.

Charles M. Bush.

## CUMMINS.

Not many weeks ago the angel of death came low and claimed as God's own the sunshine of the home of Mr. and Mrs. James Cummins. Alberta, or Berta, as she was fondly called, was only six years old and for eight weeks bore patiently her suffering. Although very young she knew much about Jesus, the result of the teaching of a Christian mother. She said she wanted to go to Heaven and, "please mama, may I take a bunch of roses to spread down for Jesus to walk upon?" Oh, it was so hard to give her up. Mother and father, sister and brother, live so as to meet her where partings are unknown and good-byes are never spoken.

The rose that is sweetest and dearest,  
Has gone from us to return never,  
She is in that eternal rest  
Just beyond the river.

We shall never forget her,  
Her winsome smile and happy way,  
It seemed to us she was sweeter  
Just before she went away.

She is not, for Jesus took her  
To his home so fair,  
Where she'll never know no sorrow,  
Nor have an earthly care.

We think of her still as the same,  
While our hearts say, "We shall meet her again."  
While her body molders back to clay  
She is not dead, she is just away.

Her cousin,  
Emma Brookshire.

## HOOPPOLE, ILLINOIS.

We have just closed a most blessed revival in Calvary United Evangelical Church. God visited the community in a very special way, building up the interest of his Kingdom, saving and healing a number of people. We spent much time in earnest prayer for an evangelist, and it was truly remarkable how we secured the labor of Rev. and Mrs. C. H. Jack Linn, of Oregon, Wis. Rev. Linn is a fearless preacher of the whole Bible truth, a man honored of God. Mrs. Linn is a very fine song leader, and especially a fine soloist. They have a number of songs of their own writing which they sing together, which are highly appreciated by all. Mrs. Linn is also a trained Children's worker; words cannot express the amount of good she is able to do among the children. God honored our prayers of faith and we enjoyed the presence of the Holy Spirit in his wonder-working power.

J. M. Huff, Pastor.

## REQUESTS FOR PRAYER.

L. R. G. earnestly desires the prayers of The Herald family that he may be saved, and that his body may be restored to health.

S. M. Cherry wishes to be remembered in prayer for the healing of his body, as he is confined to his home half of the time.

A. E. requests the prayers of The Herald family that she may be converted. Don't fail to breathe a prayer for her salvation.

B. F. S. wishes prayer for himself, that he may be healed, and for his daughter-in-law who is sorely afflicted and may have to go to the sanitarium.

## CARTHAGE, MISSOURI.

Wife and I reached here September 16th, and in several days afterward started a revival. They had just closed a tent meeting prior to going to the Assembly, so the ground had been worked over quite much, but God is giving us a blessed time in preaching the word. Some have been saved, and a few more claimed to be sanctified. Last night we had a beautiful clear case of holiness, for which we thank God. Some have asked for prayers, and others seem to be in a restless mood. We have had fair audiences of a good representative nature.

Four persons have been anointed and healed. Finances have been raised so far, and some old bills paid off which the church had contracted prior to our coming. One man wanted \$25 each to repair four of the stained glass windows. We asked two of the brethren to help us, then we secured the material and went to work with tools, paint and brush, nails, etc., and in four hours the windows were fixed and \$100 saved for the church.

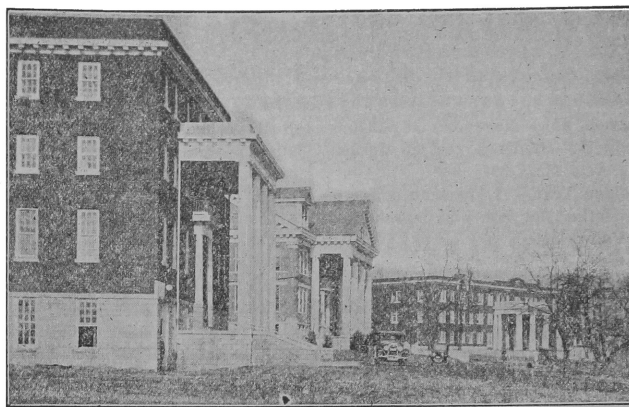
God is giving much light and there is great restlessness among some who have been mixed up in their marriage relation. Others have been dry, formal and empty. By the grace of God I intend to live such a clean life, and preach such a perfect love gospel that no man or woman having sin on the side or living a double life, shall ever feel comfortable under my ministry unless they are made sorry, and intend to separate from sin and lead a new life. Jesus is wonderfully blessing our ministry, our spirit, soul and body that, "We feel like traveling on." Perfect love is sweeter, brighter and more sparkling than ever.

I shall have some open dates for 1926, both for tent meetings and camp meeting work. Address me, Lisbon, Ohio, and mail will be forwarded to me.

Yours for a clean work in the Holy Ghost,  
Rev. F. W. Cox.

## AND YE SHALL BE WITNESSES UNTO ME.

I feel it definitely my duty this morning to testify unto Jesus by witnessing unto his matchless miracles of grace, chief of which is my own personal salvation. Yes, the greatest miracle to me is that of my regeneration and sanctification. I was dead in sin and now I am alive to God; I was blinded by the god of this world, now I see. I was a slave to Satan and I am free. I was an enemy to God



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For Catalog and Seminary Bulletin, write

WM. BRANT HUGHES, Dean,  
Wilmore, Kentucky.

and now I am his friend and love him. I delighted in the dance, the show, the card party and such like; now I utterly despise them. I had acquired a taste for tobacco but now I loath its very stench. I had a burning thirst for strong drink; now the scent of it is repelling; evil thoughts invaded my brain and left their slimy trail of lust and pride in my heart, but thank God, they are clean now.

I give Jesus, the all-conquering Son of God, credit for doing all this in, and for me, instead of trying to account for it in a way to please the destructive critics by saying all this reform was due to natural processes. No sort of naturalism could produce such a marvelous transformation of soul and blood and brain. It is joyous to say it was Jesus who died on the cross for my redemption, who rose from the dead for my justification, whose word and Spirit convicted me, whose supernatural power regenerated my soul and later, on the fifth Sunday morning in May, 1898, whose baptism with the Holy Ghost, according to the promise of the Father, sanctified me wholly, crucifying the world unto me and I unto the world. Yes, let the destructive critics rant against miracles, and in their mad-

## 7 Deadly Fallacies

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ness destroy all historical account of the miracles of Jesus; still there abides in the heart of the child of God the miracle of full salvation from all sin which, thank God, can never be destroyed by the destructives. Though all the Bible account of miracles may be lost sight of in the world, still I have my own life saved, transformed, to me the greatest miracle of all performed by Jesus Christ, unto whom my heart cries, Crown him, Crown him Lord! Crown him Lord of all!

J. H. Lott.



# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDDORFF, D.D.

Lesson VII.—November 15, 1925.

Subject.—Paul's Arrest in Jerusalem. Acts 21:27-39.

Golden Text.—If any man suffer as a Christian, let him not be ashamed. —1 Peter 4:16.

Time.—A. D. 57.

Place.—Jerusalem.

Introduction.—The story that lies between Paul's farewell to the Ephesian elders at Miletus and his arrest in Jerusalem has enough romance in it for a novel. Leaving them in tears, he ran a straight course to Patara via Coos and Rhodes. His stay at Patara must have been short, as the words of Luke seem to indicate hurry: "Finding a ship sailing over unto Phoenicia, we went aboard, and set forth." Leaving the island of Cyprus to the left hand, they sailed into Syria, and landed at Tyre. There they tarried seven days with certain disciples "who said to Paul through the Spirit, that he should not go up to Jerusalem." There must have been some misunderstanding as to the Spirit's guidance in Paul's case. He had stated previous to this time that he was going up to Jerusalem "bound in the Spirit," while these disciples at Tyre are represented as speaking through the Spirit; but there is not necessarily a contradiction, in as much as the Greek word for spirit is the same for the human and the divine Spirit. Paul's binding may have been the yearning of his own spirit.

At the end of seven days we find another leave-taking and more tears of sorrow. The brethren, with their wives and children, accompanied the party outside of the city to take leave of them. The brethren all along the journey seemed to have a fearful foreboding of the certain doom that awaited the apostle at Jerusalem, and their hearts were broken; and it was meet that they kneeled down upon the shore together in one last season of prayer before Paul and his companions went aboard ship for the homeward run. Human powers were arrayed against them: God was their all.

One day's stop at Ptolemais to salute the local brethren, and they were off for Caesarea, where they "entered into the house of Philip the evangelist, which was one of the seven, and abode with him." There they tarried "many days." Into this home there came from Judea a certain prophet named Agabus who brought on another scene. Binding his own hands and feet with Paul's girdle, he prophesied that the owner of it would be so bound at Jerusalem, and delivered into the hands of the Gentiles. Paul's traveling companions, with the brethren at Caesarea, began at once to beseech him not to go up to Jerusalem. The apostle's reply reveals within his manly nature a hightoned determination that makes him look almost superhuman: "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." When I got a vision of this towering giant at Caesarea, I looked around for some mighty Modernist that I might compare the two, but my high-power mi-

croscope had been misplaced. All the answer the troubled brethren could make was, "The will of the Lord be done."

Soon they were in Jerusalem, and found lodging with old brother Mnason from the island of Cyprus—lucky man to have such guests in his Jerusalem home. I judge there was plain living and high thinking, mixed with no little faithful, fervent prayer, while the brethren tarried beneath his roof. A real minister of the Gospel of Jesus Christ is always worth his board, plus big interest, in any decent home. My father's house used to be their home; and I have been living on what they left behind ever since. It was a great heritage to have lived into my young soul the impress of a dozen of those mighty men of whom the world was not worthy.

## Comments on the Lesson.

The brethren at Jerusalem received Paul gladly; and he had a consultation with James in the presence of the elders, in which "he declared particularly what things God had wrought among the Gentiles by his ministry." These brethren were glad, and glorified God for all that had been done, but told Paul of the thousands of Jews who believed, but were still full of a narrow Judaism that demanded the keeping of the letter of the Mosaic ceremonial law. There still live some of these Judaizers, who preach very vociferously that we must all go to hell, unless we keep Saturday for Sunday. They have been a bad lot in all the ages since the day of Pentecost, and have troubled God and his Church no little.

In verse 21 we learn that those Judaizing Christians had been informing the people that Paul had advised the Jews who were living among the Gentiles to forsake the teachings of Moses, and that they should neither circumcise their children, nor walk according to the customs of the fathers. The brethren were anxious to know what the apostle had to say to this accusation; for the multitude would come together, and demand an answer. Jerusalem was a powder-house; any little spark would blow up things without a moment's warning. Of this the brethren were well aware, and proceeded to give Paul some advice. Verse 23.—We have four men which have a vow on them.—These men were under a Nazarite vow, and would go through a seven-days' purification. Read on through the 24th verse, and you will find that James and the other brethren were desirous that Paul should join these four men in their ceremonial cleansing, so as to prove to the Judaizing brethren that he honored and kept the Mosaic law. But they admitted, as seen in verse 25, that this did not apply to converts to Christ from among the Gentiles; they having been requested to keep themselves from "things offered to idols, and from blood, and from strangled, and from fornication." In verse 26 it is stated that Paul accepted the conditions, and entered with the other four men into their purification, even going so far as to have an offering offered for him. That was a great concession in the interest of peace and safety.

Men under a vow, and undergoing

purification spent most of the time within the temple, lest they might in some way become defiled. As we enter into the 27th verse, we find Paul thus in the temple as the seven days were closing; but this was the time of Pentecost, when multitudes of Jews were gathered at Jerusalem from many lands; and there were some present from Asia, who had seen Paul in Ephesus; and "when they saw him in the temple they stirred up the people, and laid hands on him." The mob spirit was aroused again, and was burning as wild fire. Listen to their cry in the 28th verse: "Men of Israel, help: This is the man, that teacheth all men everywhere against the people, and the law, and this place." An infuriated mob never minds lying. Paul had not been everywhere; and if he had, he would have had to have been superhuman to have done the half of what they charged against him. But there was a still worse cry against him: they declared that he had "brought Greeks also into the temple, and hath defiled this holy place." It is strange, but often true, that when a people drifts far away from God, its places of worship become so sacred in its own eyes as to be worth dying for. The writer has often heard men take the name of God in vain, but they would fight, and even die, for a crucifix or the name of the virgin Mary. These Jews could crucify the Christ and clamor for Paul's blood on holy ground, but they would move earth and hell to keep a man from polluting the sacred enclosure. All the evidence they had against him was that they had seen Trophimus an Ephesian with Paul in the temple. They did not so much as take time to find out who Trophimus was, and they only suppose that Paul had brought him into the temple.

Verse 30. The whole town was hot: "all the city was moved, and the people ran together." A stranger might have concluded that Satan himself had entered the city, and revealed himself to the people. Paul had little chance now for escape. They grabbed him in their fury, and drew him out of the temple, while some one slammed the doors shut. Turn loose your imagination, and see the picture for yourself. It makes the modern "movies" look tame. What were they going to do with Paul? Read verse 31: "They went about to kill him?" What! without a trial? Yes, mobs never wait for the court—that process is too slow, for the mob must have blood—hot blood. And they would have murdered Paul outright, if the chief captain of the band had not heard that all Jerusalem was in an uproar, and rushed down upon them with soldiers and centurions. When the Jews saw the captain and his soldiers (Romans) "they left beating of Paul."

33. Now we come to something that seems a bit out of tune with justice: The captain had Paul bound with two chains, and then wanted to know who he was. It would have been a little more in keeping with the honor of Roman law, had he made some effort to learn the identity of the man before giving him such dishonorable treatment. 34.—Some cried one thing, some another, among the multitude.—Of course. Nobody knew anything; and one lie was as good as another. With them, the end justified the means: anything was good that would send Paul to death. Look at the 35th verse for a real moving picture. When Paul was being taken up the stairway

## SPECIAL.

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into the castle, the fury of the mob was so hot, that "he was borne of the soldiers for the violence of the people." Hear their cry: "Away with him!—kill him! 37. May I speak unto the people?—This astonished the chief captain to whom the request was made, who had no notion that his prisoner could speak Greek; for (verse 38) he supposed him to be an Egyptian who sometime before had raised an uproar in the city, and led some four thousand murderous men into the wilderness. Then came Paul's opportunity to identify himself. Read verse 39. It is a bit fine to hear him brag on his native city. He got the opportunity, and addressed the people, after that they became quiet, but you will have to read the 22nd chapter to get his speech.

## EVANGELISTIC AND PERSONAL.

Evangelist Floyd Gale, Stockport, Ohio, is open for calls to assist in revival work. Any one desiring help for their fall and winter meetings may address him as above.

Rev. W. W. Loveless: "My last meeting was at Brookville, Ind. I am going to hold a meeting near that place Nov. 5-22, and solicit the prayers and sympathy of all who may be in that region to help us."

There will be a series of revival meetings in Brownsville, Tex., beginning Nov. 16, conducted by Evangelists H. A. Lehwald and Louis C. Robb, and other workers. The object of these meetings is the conversion of sinners, the sanctification of believers, the reclamation of backsliders, the healing of the sick, and to establish a Union Mission among the Americans and Mexicans. For further information, write Rev. S. M. Stafford, Brownsville, Tex.

Wanted: Leader competent to train and lead an orchestra of thirty instruments; also a real practical Christian gentleman using no beer or tobacco. Send credentials to "The Life Line Co.," 460 E. 16th St., Vancouver, B. C., Canada, if you desire to come to the Pacific Coast.

Rev. Jack Linn and wife, the well known evangelists and singers, expect to go by auto over the Dixie Highway from Chicago to Miami, Fla. They will leave right after Christmas. If there should be any pastor or church or organization who would like to have them for a night or two while en route, address them at Oregon, Wis., and arrangement will be made if at all possible.

## EVANGELISTIC MEETINGS.

On September 13, we closed eleven weeks of continuous evangelistic meetings at Ocean Grove, N. J. It was our seventh year with the Camp Meeting Association. Thousands came to the services from all parts of the country, and we are rejoicing in the many who came to the Saviour for conversion, renewal and consecration



We are now at Crisfield, Md., in the Asbury Methodist Episcopal Church, which has a membership of six hundred and forty-five. Dr. W. F. Cockran, the pastor, writes as follows:—

"A great revival is on at the Asbury Church. The registered results for the first eight days are ninety-five decisions and renewals. The untabulated results are perhaps much greater than the tabulated, in the increased faith and power of the church; in the conviction that is abroad in the community; and in the renewal of the forces that make for the Kingdom.

"In addition to the evening and Sunday services at the church, class and cottage meetings, and great services for children and young people are being held. The right of way is open in all the public schools. Not less than 400 children and young people were present at the first young people's evening last Friday.

"The campaign is under the direction of Evangelist, Rev. S. B. Goff, D.D., of Philadelphia, and Mr. Raymond Bartlett, who is in charge of the music and the children's meetings.

"Dr. Goff's preaching is a clear exposition of the Gospel according to 'The Faith of Our Fathers,' and his applications are with power and with the demonstrations of the Spirit. His direction of the after meetings shows his mastery of men and methods.

"Mr. Bartlett is a genius as the musical director of the choir and congregation. He excels as a leader of children and young people. He has a rich, ringing tenor voice that penetrates every nook and corner of our large auditorium in his solo work. These are great days for Asbury Church and they are prophetic of better days yet to be."

On October 11th we commence a series of meetings in Hillsdale, N. J., then we go to Port Richmond, Staten Island, N. Y. The prospects are excellent for a fine evangelistic season.

With best wishes for a good year, we remain,  
Yours fraternally,  
S. B. Goff.

# PHILADELPHIA HOLINESS CONVENTION—1925.

November 6th to 15th inclusive.

At Columbia Ave. M. E. Church, 3rd and Columbia Ave., Philadelphia, Pa. Pastor, Rev. J. W. Tindall, D.D.

## Evangelists

Rev. H. C. Morrison, D.D., Wilmore, Ky.

Rev. H. L. Burkett, Collingswood, N. J. Also other Prominent preachers and Christian workers will assist in the meeting.

## Order of Service.

Opening Service Friday Evening, Nov. 6, at 8 o'clock.

Preaching every afternoon and evening at 2:30 and 8 o'clock.

Song service every evening at 7:30.

Sunday services 10:30, 3:30, 7:30.

College Quartet to be with us Saturday night and Sunday.

## Directions

Trolley No. 51, Front and Chestnut Streets stops at the Church door, running up Ninth Street.

Good restaurants near the church. All come to the great feast of good things. For further information, write Rev. Frank W. Scott, 2225 N. Mascher St., Philadelphia, Pa.

Rev. Geo. Q. Hammell,  
Director, Delanco, N. J.

## AN INTERESTING TOUR.

Possibly you can make use of this little article. Every year with the good wife and two daughters, we load our camping outfit on our big Buick car, and hit the road for some place of interest, spending two weeks of sight seeing, and enjoyment. We have visited the Ozarks, with their wonderful rugged beauty, the Great Mammoth Cave in Kentucky, the beautiful Great Onyx Cave, Meringo Cave, in Indiana, wended our way along the Father of Waters, the Mississippi, have visited the U. S. Capital, seen the wonders of the great Capitol Building, climbed the stairs of the Washington Monument, visited the National Cemetery at Arlington, stood by the grave of Dewey, Bryan, and other great men. Stood with bowed and bared head in the circular monument which marks the spot where Lincoln stood when he gave his wonderful Gettysburg speech; silently and reverently looked across the rows of marble slabs which mark the resting place of our hero dead in Gettysburg, viewed the battlefield of Antietam, stood in awe, and looked at the thundering waters of a mighty Niagara, its Rapids and Whirlpool, stood and looked in wonder as we saw the handiwork of a wonderful God, as we feasted our eyes on the great mountains which reach way up into the heavenly blue, but after seeing all these things, the things which gave us the greatest thrill were not the monsters, but simply man. As I stood by the little cabin in which our immortal Lincoln was born, down near Hodgenville, Ky., these words came to me:

We have traveled o'er plain and valley, mammoth rivers and beautiful rills,

We have seen great rocks and chasms, God's fertile valleys and hills.

Have looked at the great things around us, but the greatest of all, is Man,

His influence reaches through Eternity, though his life is only a span.

So the things with the most inspiration, were not the caves and the hills,

Not the monsters of God's creation, not the beautiful flowers and the rills,

Not the birds and insects and reptiles, all these I must put on the ban,

And point to the thing of most interest, God's greatest creation—A Man.

Man is the greatest of God's creations, possessed of a living soul,

Which will live through the endless ages, while the years of Eternity roll.

You have within you a something immortal, given you by the Father above,

Who gave his Son to redeem you, as a token of his wonderful love.

And yet we have thousands of men and women deliberately giving their souls over to the Devil for a few short years of the Devil's tinsel; deliberately going down the path of ruin and despair for a few short years of worldly pleasure. Would to God all men could see past the veil into Eternity, and see its wonderful joy and peace, and then view the terrible despair and agony of an Eternity of woe which Satan is going to give in return for a lifetime of sin. Jesus wanted us to be saved; wanted it so badly that he gave his life on old Calvary, gladly and willingly, that we might have eternal life. Dr. A. Hamilton.

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## EVANGELISTS SLATES

## ADAMS, E. T.

Buchanan, Mich., Oct. 22-Nov. 8.  
Open dates after Nov. 10.  
Home address, Wilmore, Ky.

## AITKEN, GEO. R.

Ypsilanti, Mich., Nov. 8.  
Home address, 9212 Hough Ave., Cleveland, Ohio.

## ANDERSON, T. M.

Detroit, Mich., Nov. 8-22.  
Pittsburgh, Pa., Nov. 29-Dec. 13.  
Indianapolis, Ind., Dec. 15-20.

## AYCOCK, JARRETTE AND DELL.

Lincoln, Neb., Nov. 1-15.  
Henryetta, Okla., Nov. 18-25.  
Bethany, Okla., Dec. 3-13.  
Mail address, 2109 Troost Ave., Kansas City, Mo.

## BABCOCK, C. H.

Kansas City, Kan., Nov. 8-29.  
Home address, 1148 Victoria, Los Angeles, Calif.

## BELEW, P. P.

Spencer, Ind., Nov. 22-Dec. 13.  
Home address, 110 So. Forest Ave., Marion, Indiana.

## BENNARD, GEORGE.

Erie, Pa., Oct. 22-Nov. 8.  
Clarendon, Pa., Nov. 12-20.  
Detroit, Mich., Dec. 1-16.  
Hermosa Beach, Calif., Dec. 3-Jan. 6.

## BROWN, F. C.

Open date, Nov. 1-15.  
Home address, 306 Pleasant St., Ironton, Ohio.

## BROWNING, RAYMOND AND PARTY.

Upland, Ind., Nov. 3-14.  
Home address, Hendersonville, N. C., Box 376.

## BULLMORE, C. W.

(Song Leader)  
Open dates.  
Home address, Morrowville, Kan.

## BUSSEY, M. M.

Beverly, Mass., Nov. 4-15.  
Haverhill, Mass., Nov. 15-Dec. 6.  
Deep Water, N. J., Dec. 30-Jan. 10.  
East Liverpool, Ohio, Jan. 13-31.  
Home address, South Vineland, N. J.

## CAIN, W. R.

Dayton, Ohio, Oct. 25-Nov. 8.  
Columbus, Ohio, Nov. 12-29.  
Topeka, Kan., Dec. 10-20.  
Home address, 515 So. Vine St., Wichita, Kan.

## CALLIS, O. H.

Troy, Kan., Oct. 18-Nov. 8.  
Valley Falls, Kan., Nov. 9-29.  
Severance, Kan., Dec. 1-14.

## CLARKSON, S. F.

Villa Ridge, Ill., Nov. 1-22.  
Open dates for fall and winter.  
Home address, Donnellson, Ill.

## COPELAND, H. E.

Jacksonville, Fla., Oct. 28-Dec. 13.  
Home address, 2637 Clara Ave., St. Louis, Mo.

## GRAMMOND, C. C. AND MARGARET.

(Singer and Evangelist)  
East Toledo, Ohio, Nov. 3-22.  
Napoleon, Mich., Nov. 24-Dec. 6.  
Howard City, Mich., Dec. 8-20.  
Lansing, Mich., Dec. 21-Jan. 2.  
Fowlersville, Mich., Jan. 3-17.  
Toledo, Ohio, Jan. 20-Feb. 7.  
Home address, 815 Allegan St., Lansing, Mich.

## CURTIS, EARL E.

Spring Valley, N. Y., Nov. 8-22.  
Lawrence, Mass., Nov. 29-Dec. 13.  
Brooklyn, N. Y., Jan. 1-17.

## DAVIDSON BROTHERS.

Phillipsburg, Ohio, Oct. 18-Nov. 22.  
Youngstown, O., Nov. 29-Dec. 13.

## DICKERSON, H. N.

Columbia, Ky., Oct. 28-Nov. 8.  
Springtown, Ind., Nov. 29-Dec. 13.  
Home address, 338 Newman St., Ashland, Kentucky.

## DUNKUM, W. B. AND WIFE.

Kennard, Pa., Oct. 28-Nov. 30.  
Home address, 1353 Hemlock St., Louisville, Ky.

## ELSER, THEO. AND WIFE.

Cliffondale, Mass., Nov. 11-29.  
Everett, Mass., Dec. 2-13.  
Cleveland, Ohio, Jan. 3-17.  
Hammond, Ind., Jan. 22-Feb. 7.  
Ft. Wayne, Ind., Feb. 10-28.  
Home address, 25 Lafayette Ave., Brooklyn, N. Y.

## FLEMING, JOHN.

East Liverpool, Ohio, Nov. 8-22.  
Pasadena, Calif., Nov. 29-Dec. 4.

## FUGETT, C. B.

Delmar, Del., Oct. 25-Nov. 8.  
Huntington, Ind., Nov. 10-22.  
Placentia, Calif., Nov. 29-Dec. 13.  
Home address, 116 Hackworth St., Ashland, Kentucky.

## GADDIS, TILDEN H.

St. Louis, Mo., Oct. 23-Nov. 8.  
Chillicothe, Ohio, Nov. 13-29.  
Lafayette, Ind., Dec. 4-20.  
Cincinnati, Ohio, Dec. 21-31.

GALLOWAY, H. W. AND WIFE.  
Coon Rapids, Iowa, Oct. 25-Nov. 8.  
Home address, University Park, Ia.

## GARRETT, C. J.

Open date, Nov. 5-22.  
Home address, 835 Princeton, Ottawa, Kansas.

## GLEASON, RUFUS H.

Middlefield, Ohio, Oct. 28-Nov. 15.

## GRIFFITH, MRS. REBECCA BELL.

Bridgewater, Pa., Oct. 25-Nov. 8.  
Home address, 324 N. 3rd St., Hamilton, Ohio.

## HALLMAN, W. R.

South Bend, Ind., Oct. 18-Nov. 8.  
Canton, Ohio, Nov. 15-Dec. 6.

## HENDERSON, THOMAS C.

Wichita, Kan., Oct. 26-Nov. 8.  
Kingman, Kan., Nov. 9-29.  
Minneapolis, Minn., Dec. 11-20.

## HEWSON, JOHN E.

Indianapolis, Ind., Oct. 27-Nov. 15.  
Trimountain, Mich., Nov. 18-30.  
Canton, Ind., Dec. 1-20.  
Home address, 127 N. Chester Ave., Indianapolis, Ind.

## HOLLENBACK, ROY L.

Champlain, N. Y., Nov. 8-29.  
Open date, Dec. 5-20.  
Home address, Cambridge City, Ind.

## HOLSTEIN, CALLENT V. AND SISTER.

(Song Evangelists.)  
Open dates.  
Home address, Huntington, W. Va.

## HORLEY, OTTO.

Vienna, Ill., Oct. 25-Nov. 15.  
Home address, 206 N. Court St., Marion, Illinois.

## HOWARD, F. T.

Green Fork, Ind., Nov. 1-15.

## HUFF, WM. H.

Bennettsville, S. C., Nov. 9-15.  
Sellersburg, Ind., Nov. 22-Dec. 6.

## HUGGINS, W. G.

Rentz, Ga., Nov. 1-15.  
Home address, Register, Ga.

## HUNT, JOHN J.

Pocomoke, Md., Nov. 1-15.  
Home address, Media, Pa., Route 3.

## JOHNSON, ANDREW.

Decatur, Ill., Oct. 18-Nov. 2.

## JOHNSON, LEO M.

Phoenixville, Pa., Nov. 8-22.  
Charlottesville, Ind., Nov. 29-Dec. 13.  
Rock Island, Ill., Dec. 29-Jan. 31.  
Parkersburg, Pa., Feb. 7-21.  
Ocean City, N. J., Dec. 13-29.

## KENNEDY, ROBERT J.

Pineland, Tex., Oct. 25-Nov. 8.  
La Feria, Tex., Oct. 4-22.  
Home address, 5820 Goliad Ave., Dallas, Texas.

## LEWIS, RAYMOND.

(Song Evangelist)  
Cadillac, Mich., Oct. 29-Nov. 15.  
Shelby, Mich., Nov. 16-Dec. 6.  
Home address, Van Wert, Ohio.

## LEWIS, M. V.

(Song Evangelist)  
Frankfort, Ky., Oct. 25-Nov. 8.  
Flemingsburg, Ky., Nov. 15-Dec. 6.  
Open date, Dec. 6-20.  
Home address, Wilmore, Ky.

## LINN JACK.

Open dates for fall and winter.  
Home address, Oregon, Wis.

## LITTELL, V. W. AND MARGUERITE.

Maxwell, Neb., Oct. 23-Nov. 8.  
Kenesaw, Neb., Nov. 15-29.  
Home address, 1214 Scott St., Beatrice, Neb.

## McBRIDE, J. B.

Guthrie, Okla., Nov. 1-15.

## McCORD, W. W.

Cold Water, Mich., Oct. 26-Nov. 15.  
Gastonia, N. C., Conference, Nov. 17-23.  
Home address, Sale City, Ga.

## MILLER, JAMES.

Boonville, Ind., Oct. 29-Nov. 15.  
Mackey, Ind., Nov. 22-Dec. 6.  
Ashland, Wis., Dec. 8-27.  
Home address, 1249 N. Holmes Ave., Indianapolis, Ind.

## PEFFLEY, DWIGHT M.

Laura, Ohio, Oct. 11-Nov. 8.  
Troy, Ohio, Nov. 11-29.  
Home address, 122 Lincoln Ave., Hamilton, Ohio.

## POLLETT, S. H.

Chaplin, Ky., Nov. 4-22.  
Open date, Nov. 24-Dec. 15.  
Sharpsburg, Ky., January.

## QUINN, IMOGENE.

("Hobbs Girl Evangelist")  
Niles, Mich., Oct. 25-Nov. 15.  
Home address, 909 N. Tuxedo St., Indianapolis, Ind.

## REEDMAN, J. E.

Champaign, Ill., Nov. 2-15.  
Evansville, Ind., Nov. 19-Dec. 6.  
Home address, Brookville, Ind.

## RINERBARGER, C. C.

Kansas City, Mo., Nov. 8-29.

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Detroit, Mich., Nov. 11-25.  
Home address, 2912 Barton Ave., Fort Worth, Texas.

ROBERTS, T. P.  
Taylorsville, Ill., Nov. 15-29.  
Wooster, Ohio, Dec. 6-20.

RUTH, C. W.  
Wollinston, Mass., Nov. 5-15.  
Delanco, N. J., Nov. 18-28.

ST. CLAIR, FRED.  
Marsing, Idaho, Nov. 1-29.  
Caldwell, Idaho, Dec. 6-Jan. 3.

SANDERS, CHAS. C. JR.  
(Pianist and Young People's Evangelist)  
St. Louis, Mo., October 4-Dec. 4.

SHANK, MR. AND MRS. R. A.  
Des Moines, Iowa, Oct. 22-Nov. 8.  
Columbus, Ohio, Nov. 12-29.  
Oskaloosa, Iowa, Dec. 1-13.  
Home address, 191 No. Ogden Ave., Columbus, Ohio.

SHELHAMER, E. E.  
Brooklyn, N. Y., Oct. 30-Nov. 8.  
New Brighton, Pa., Nov. 13-22.  
Vilonia, Ark., Nov. 27-Dec. 7.

SHELL, W. L.  
Tampa, Fla., Nov. 1-15.  
Everglades, Fla., Nov. 15-30.

SPINKS, OTIS W.  
(Song Leader)  
Open date, Oct. 26-Nov. 15.  
Grenada, Miss., Nov. 15-30.  
Open date, Dec. 1-15.  
Wilmore, Ky., Dec. 15-30.  
Home address, Pelican, La.

TEETS, ODA B.  
Arborvale, W. Va., Nov. 2-29.  
Home address, Aurora, W. Va.

TEDLER, H. J.  
Cattanooga, N. Y., Oct. 28-Nov. 22.

THOMAS, JOHN.  
Charlottesville, Ind., Oct. 30-Nov. 8.  
Columbus, Ohio, Nov. 15-29.  
Detroit, Mich., Nov. 30-Dec. 20.

THOMAS EMILY.  
Brooklyn, N. Y., Oct. 30-Nov. 8.  
Columbus, Ohio, Nov. 15-29.

TILTON, JOHN L.  
Hartford, Ky., Nov. 1-15.  
Open date, Nov. 22.



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Mt. Olivet, Ky. Jan. 1-25.  
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VANDALL, N. B.  
Mannington, W. Va., Nov. 1-15.

VAYHINGER, M.  
Arcola, Ind., Nov. 8-29.

WALTERS, ALMA.  
(Soloist, Chorus Leader, Pianist and  
Young People's Worker)  
Open dates after December 15.  
Home address, Kingman, Kan.

WELLS, KENNETH AND EUNICE.  
Portland, Ore., Nov. 8-22.  
Centralia, Wash., Nov. 24-29.  
Home address, 2115 Barth Ave., Indianapolis, Ind.

WHITCOMB, A. L.  
Oakdale, Calif., Oct. 25-Nov. 8.

Santa Cruz, Calif., Nov. 15-29.  
Long Beach, Calif., Dec. 6-31.

WIBEL, L. E.  
Van Wert, Ohio, Nov. 1-22.  
Greentown, Ind., Nov. 29-Dec. 20.  
Kokomo, Ind., Jan. 3-24.  
Home address, 317 So. Bennett St., Bluffton, Ind.

WIREMAN, C. L.  
Arcanum, Ohio, Oct. 28-Nov. 8.  
Home address, 4704 Victory Ave., Covington, Ky.

YATES, W. B.  
Brooklyn, N. Y., Oct. 30-Nov. 8.  
Greensburg, Kan., Nov. 11-30.  
Protection, Kan., Dec. 1-20.  
Marion, Ky., for the Holidays.

#### EPWORTH CAMP MEETING FOR 1925.

The Epworth Camp Meeting was held from August 14 to 23. The opening sermon was preached by Rev. Joseph Owen, of University Park, Ia., president-elect of John Fletcher College. Mr. Owen and Dr. C. F. Wimberly, of Lake City, S. C., did most of the preaching and it was well and faithfully done. We have never heard clearer, more logical, scriptural preaching. Rev. M. M. Brabham, of the Upper S. C. Conference, preached one most inspiring sermon. Bro. Brabham is a superannuate and one of the best loved men of the Conference. The sermons were in perfect accord with the Holy Scriptures; the doctrines of sin, hell, repentance, forgiveness, regeneration of penitents and the sanctification of believers through faith in the blood of the Son of God. Dr. Wimberly is not only lucid and orthodox, but he is peculiarly forceful as an evangelistic preacher. The people hear him attentively and gladly. Mr. Owen is a great preacher, but he is pre-eminently a teacher. He has a happy faculty of making the Scriptures so plain that a child can easily understand them.

The music rendered by Profs. Landrum and Mark was a delight to everybody. The vocal music was led by Rev. W. W. Owen, pastor of the Methodist Church at Halstead, Kan. Bro. Owen's solos were inspiring. Miss Nan Gunter, a blind maiden of Batesburg, S. C., rendered delightful service on the piano and in the solos, duets and quartets. Though Miss Gunter is blind, she is accomplished, being a graduate of Converse College, Spartanburg, S. C.

The congregations, though small at first, gradually increased unto the close. The appreciation was evident in the close attention. One evening Dr. Wimberly preached on "And in hell he lifted up his eyes, being in tor-

ment." The divine presence was felt in such power that one could see consternation written on the faces of the people all over the audience. They will not soon forget the awful message, neither will they forget Bro. Owen's message on holiness.

Rev. W. P. B. Kinard, president of the camp, was in charge and wisely directed the movements. Mrs. W. P. B. Kinard was in charge of the restaurant and with efficient help prepared and served meals to the delight of all. The congregations were made up of people from Columbia, Augusta, Ga., Edgefield, Batesburg, Greenwood, Laurens, Clinton, and perhaps Greenville and Spartanburg, S. C., and Elberton, Ga. The community attendance was fairly good.

Among the visitors were two young ladies from Central America, daughters of Rev. Richard Anderson and Mrs. Maude Watson Anderson, missionaries in Central America. The daughters were born in the Mission home of Bro. and Sister Anderson. They have been in the United States for two years attending college at Olivet, Ill., where they will remain for two years more. They sang a familiar song in Spanish, and then told us of the conditions in the Mission field. Their song and talks greatly moved the audience; there was scarcely a dry eye in the large audience. The oldest of these girls, Agnes, while pursuing her studies at college, prepares the Sunday school lesson for her native schools by translating the American preparation into Spanish, and they are reprinted in the mission field. They are the granddaughters of Bro. A. C. Watson, of Greenwood, S. C., and Brother and Sister Watson are justly proud of the girls.

Epworth Camp will hold its next session beginning Friday before the fourth Sunday in August, 1926, and extends a cordial invitation to all the Christian workers in reach of the camp. Cottages can be had free of rent, and meals at a reasonable price. Let us assemble here and get preparation for the work that stands at our hands. Epworth Camp ground is an ideal place for a week's rest; the grove is lovely, the cottages are comfortable, and the water is first-class. Pray over it and see if the Lord would not have you come and help.

Sincerely,

J. T. Miller.

#### THE HOLY SABBATH DAY.

D. L. Clark.

The very first thing that God blessed and sanctified after the creation, was the Sabbath Day. Gen. 2:3. And the first man who violated the Sabbath by gathering a few sticks, was put in ward, while the Lord was asked as to what should be done with him. God said, "The man shall be surely put to death: all the congregation shall stone him with stones without the camp," and it was so done. Numb. 15:33.

This account comes immediately after the command: "The son that doeth aught presumptuously, . . . shall be cut off from among the people." The margin and the American Revised Version reads, "doeth aught with a high hand." So this is a high-handed offense in God's sight, though most men of today, do much worse things on the Sabbath day, we fear, than that poor man did. This was a man, and not a child. In the Sabbatic stillness of the camp, he could not

have been ignorant of the sacredness of the day.

The act could not have been one of necessity, nor of mercy, as was the case of hunger, (Luke 6:1-4) but of gross impiety against the supreme moral Governor, and of rebellion against the Theocratic King. The Sabbath being a positive, as well as a moral institution, is well adapted to call out that opposition to God's authority which regards his commands as unreasonable, and hostile to human happiness. No other one of the precepts or prohibitions of the decalogue affords so high a test of obedience to Jehovah's authority from the fact that the moral element in it which finds a response in the conscience and reason of men is not observable, being overshadowed by the positive element—the divine authority.

All the congregation were required to stone him, for only where the executive is sustained by a high tone of public sentiment can all kinds of vice be punished. This is especially true of Sabbath desecration and drunkenness. God will honor all who honor him, but all who dishonor and despise him shall be lightly esteemed. The Puritan fathers were strict Sabbath observers and all the world honors them for it. Shall our posterity honor us as we honor our ancestors? It is to be feared not unless we are more careful to keep the Sabbath as a holy day, more sacredly than we now do.

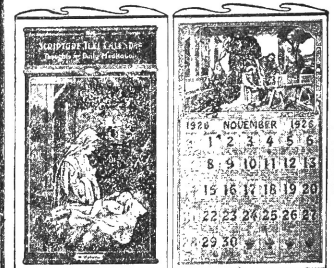
It is a great shame that so many of our church people are so careless in this matter. We read of a Christian man on his way to church passing a shop in which a carpenter was working, and stepping up to the window he said: "Remember the Sabbath day to keep it holy." The carpenter dropped his tools and went out of the shop. The Christian man went on to church, and said, "I shot him through the window and did not break any glass." Another man is said to have seen a man driving along with a load of hay on Sunday, and cried out, "Stop, or you'll drive over it." "There you drove over it." When asked, "What did I drive over?" the answer was, "The fourth commandment."

God has put very special honor upon the Sabbath by blessing it above all other days, and sanctifying it. Jesus honored it by doing many works of mercy on that day and, by his resurrection from the dead. The blessed Holy Spirit honored it by his descent upon the hundred and twenty on the day of Pentecost, purifying their hearts by faith, and saving three thousand souls. The Apostles honored it by meeting regularly on that day, calling it the "Lord's day," until it came to be observed as the Sabbath. All who meet to worship God in spirit and truth on that day honor it also, but all who forsake the assembling of themselves together on that day for worship, as the manner of so many is, fail to honor it as they should. God says that "If thou turn away thy foot (from walking in its usual paths—from pursuing its customary avocations), from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth; and will feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." That is a very great promise, surely.

ANNOUNCING THE 1926

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NEHEMIAH, X.

The points of the covenant.

gavest before them, neither turned they from their wicked works. Behold, we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it: And it yieldeth much increase.

B. C. 445.

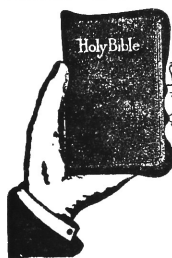
d Deut. 28.

Exra 9. 9.

d Deut. 28.

25 Rê'hûm, Hâ-shâb'nah, Mâ-g-sô-jah, 26 And A-hî'jah, Hâ'nân, A'nân, 27 Mâl'ûch, Hâ'rîm, Bâ'q-nah. 28 ¶ And the rest of the people, the priests, the Lê'vîtes, the porters, the singers, the Nêth'i-nîms, and all they that had separated themselves

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Bound in a beautifully grained, genuine leather, with overlapping edges, stamped in gold on back and backbone, red under gold edges.

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Bible postpaid, for \$1.50

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Specimen of type

The jailor is converted.

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and im-

Specimen of type

NOW the feast of unleavened drew nigh, which is called the over.

2 And the chief priests and sought how they might kill him

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Specimen of Type

all them that had consj king A'mon: and the p land made Jo-si'ah his his stead.

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Specimen of Type

13 The sons of Nâph'ta-zi-el, and Gû'nî, and Jê Shâl'tum, the sons of Bîl'î 14 The sons of Mâ-nâs'se-ri-el, whom she bare; (but

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BLACK TYPE EDITION.—Same Bible as described above without the red letter feature, special price, \$2.50. Same Bible as above without the helps, in a limp Keratol binding. Price, \$1.00.

Specimen of type

S. JOHN, 11.

Death and burial of Lazarus.

12 Then said his disciples, Lord, if he sleep, he shall do well. 13 Howbeit Jê'sus spake of his death: but they thought that he had spoken of taking of rest in sleep.

38 Jê'sus therefore, again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it. 39 Jê'sus said, Take ye away the stone. Mâr'tha, the sister of him that was dead,

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

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Specimen of Type

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special price of \$5.00. Patent thumb index, 50c extra.—Name in gold, 50c extra.

Specimen of type

The prophet bewaileth

LAMENTATIONS, IV.

the affliction of Zion.

54 Waters flowed over mine head; then I said, I am cut off.

B. C. 588.

were brought up in scarlet embrace dunghills.

55 ¶ I called upon thy name, O

CHAP. 3.

6 For the punishment of the in-

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# PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, Nov. 11, 1925.

Entered at Louisville, Ky. Postoffice as Second Class Matter

\$1.50 Per Year.  
Vol. 37, No. 45.

## GOD SO LOVED THE WORLD.

BY THE EDITOR.

**F**OR God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

God loved a wicked, lost world, a world of sinners. Keep this in mind. God does not love the world because Jesus died for it; he gave his Son to die for it because he loved it. He loved the lost souls of men in their sins. That love was so limitless that it gave the only begotten Son to die in order to redeem.

Oh, love divine! How wonderful that a God so great should love a soul so small, so dwarfed and stained with sin as was my soul and your soul. We cannot understand, we can only wonder, and worship, and cry "Amazing grace!" while our souls are swept with the billows of his mercy. All language fails and we lie down sweetly suffering with a burden of joy that can find no words to express the gratitude and gladness of our redeemed souls that "God so loved."

If men could get a true conception of God and of his love they would forsake all sin; they would be surprised that they ever could have been so stupid and ignorant, that they could find any delight or satisfaction in sin. To know God as he is, is to hate sin, and forsake it. The discovery of God as he is revealed in Christ, so illuminates and uplifts the soul that sin shall have no place in us. To know him, and to receive the Christ his love has given in the fulness of his grace and power, is to be sanctified, to be delivered from all the love of sin, and to be filled with perfect love for God, his Son, his truth. It is then that Christ becomes our "all and in all."

"No man knoweth the Father save the Son, and he to whom the Son will reveal him." Men knew there was a God, but they did not know him in the wonders of his grace and love until Jesus came and revealed the Father. It was Jesus who taught us to say "Our Father who art in heaven." It was Jesus who taught us that "God so loved the world." It was Jesus who loved and forgave, who wept over the lost, who received sinners and ate with them, and then said, "He that hath seen me hath seen the Father." The soul that finds God finds itself, and at once it finds sin utterly hateful. It turns from sin with horror and hungers and thirsts after righteousness. It takes up the language of the Psalmist and cries, "As the hart panteth after the water brooks, so panteth my soul after thee, O God."

To know God as he is revealed by the Lord Jesus, is to abandon sin, and to adore and worship the blessed Trinity. It is to delight in fellowship with him, in obedience to him, and to find the highest joy in his service. If

you do not desire to be free from sin, to be pure in heart and holy in life, you may be sure that you do not know God. You have not beheld with the eye of faith the ineffable glory of the Father. Once you found God and you felt the thrill of his love; once through faith you got a good look at Christ, your whole life would be changed, you would be born again, you would hunger and thirst after righteousness; you would consecrate all of your ransomed powers to him, you would tarry in prayer and receive the Holy Ghost in his sanctifying power.

### New York Letter.

By the Editor.

**D**R. Parks Cadman is one of the most attractive pulpit men in Brooklyn. He is a member of the Methodist Church in England, but over here he preaches for the Congregationalists, to which we find no objection.

We have come upon times when there are two kinds of Christians or, perhaps, I should say, religious union. There is a fine spirit of Christian union among the people of all denominations who hold steadfastly to the Bible, with all of its fundamental teaching revealing the will, the law, and the love of God, culminating in Christ on the cross of atonement for sin. There is a most hopeful oneness among all evangelical Christians who have been born of the Spirit into the one family of God, and who hold tenaciously to the Bible as the word of God, and to Christ as the only and all-sufficient Saviour of men.

There is also remarkable clamor for union among modern liberalists, their fellow feeling coming out of their unbeliefs. Their harmony comes out of the oneness of their doubts. They may not be said to be barking up the same tree, but they are barking up all the trees in the same skirt of woods. There is much of this sort of union in New York City, embracing Brooklyn. A preacher of much prominence here would be almost ashamed if a rumor should get out that he really and truly believed the Bible.

But to get back to Dr. Cadman, who regards himself as very broad. Commenting on the forced resignation of Dr. Fosdick from the pastorate of First Presbyterian Church, he says: "We are sixty years behind other countries in matters of religion." "In Great Britain clergymen may preach and teach the gospel as they see fit. We have a right to our ideas on the question, and if this is not followed we will lose our young people by millions."

This is quite interesting, but is it sound, sane, and safe? Are we to have a sort of religious anarchy? Is every preacher to be a law unto himself? Suppose the laity should

have some ideas about what should be taught and preached in the churches they have built with their money? This talk about Europe being so far ahead of the United States, religiously, is amusing. What part of Europe is the Doctor talking about? Is it Spain, or Italy, or Germany, or is it farther to the north in Russia, where they are making such fine and rapid progress in spiritual life? We all know—all of us who know anything about the facts—that England is not the country referred to. There is widespread spiritual drouth in England; a most dangerous brand of infidelity has invaded many of the pulpits of England and she is in dire straits in her moral, financial, economic and national life. It may be the rapid progress Europe is making in the wrong direction, religiously, that made it necessary for this backwoods country to go over there with a great army and save it from utter ruin.

But the wordy Doctor fears if we do not surrender our faith in orthodox Christianity we shall lose our young people by the million. I suppose he thinks if we do not teach them that their ancestors were monkeys, that the Old Testament was not inspired, that the doctrine of the Virgin Birth is false, and that the record of miracles is a forgery, they will all go to the devil.

Modern liberalists are badly rattled and inconsistent in their preaching. They chatter away with a sort of Saint Vitus's dance of the tongue. "Europe sixty years ahead of the United States in religious teaching and life!" The United States is bad enough. Germany had taught herself that she was of the ape tribe, and the rest of Europe were mere monkeys, and it became necessary for Uncle Samuel to go over there and keep the apes from killing the monkeys. If England and Europe don't give up the monkey business and come back to human beings, and faith in the Word of God and the Son of God, they will plunge headlong into blood and fire and ruin beyond help or hope. Dr. Cadman was wide of the mark.

The great need of New York City is faithful men in her pulpits. The richly paid pastors of big wealthy, worldly churches are, many of them, as uncertain and as unstable as a weathervane on a windy day.

### Jesus and the Old Testament.

It is an interesting fact that the Lord Jesus always recognizes the divine inspiration and authority of the Old Testament Scriptures. In view of this fact, we are unable to understand the logic or consistency of persons who, while they deny the inspiration and trustworthiness of the Old Testament, would yet have us believe that they accept Jesus as Lord, and trust in him as a Redeemer. At bottom, we doubt if they really have any saving faith in Christ. To believe in Jesus is to believe also in his words, his teachings and doctrine.

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY





# The Christian's Secret of a Happy Life



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



HE Psalmist said, Psalm 25:4, "The secret of the Lord is with them that fear him; and he will show them his salvation."

Moses, in Deut. 33:29, says, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord; the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

Our readers will remember sometime ago in one of our articles that we called attention to that wonderful book by Mrs. Hannah W. Smith, entitled "The Christian's Secret of a Happy Life." We shall ever feel indebted to that book for the light it threw upon our pathway when seeking the blessing of full salvation. In the light of another reading of this book we shall endeavor to set forth in this article some elements that enter into the secret of the happy Christian life.

## I. THE ELEMENT OF FAITH AND TRUST.

It has been well said that "faith throws its arms around all God has told you." Another has said that "faith is believing God and asking no questions." Mrs. Smith tells of a man who had to descend into a deep well by sliding down a fixed rope, which was supposed to be of ample length, but to his dismay he came to the end of it before his feet touched the bottom; he had not strength enough to climb up again and so he hung, fearing to let go lest he be dashed to pieces at the bottom. He held on till his strength gave out and then he dropped—six inches to the bottom. He feared to let go lest it meant death! Just so with people seeking the happy, holy life; they are beset with deadly fears and doubts; they dread to let go, but the blessing comes only when *we let go and let God!*

Faith and trust are further illustrated in the following incident: A happy colored woman was talking to a Christian lady whose life was gloomy and not victorious. "Ah, Nancy," said the lady, "it is well to be happy now, but I should think the thoughts of your future would sober you. Only suppose for instance that you should have a spell of sickness and be unable to work; or suppose your present employers should move away and no one else should give you anything to do; or suppose—" "Stop," cried Nancy, "I never suppose. De Lawd is my shepherd and I know I shall not want; and honey, it's all dem spouses as is making you so miserable. You'd better give dem all up and just trust de Lawd."

The trusting Christian who is happy in the Lord can sing with Faber:

"I know not what it is to doubt,  
My heart is always gay;  
I run no risks, for come what will,  
Thou always hast thy way."

## II. THE ELEMENT OF OBEDIENCE.

The Bible insists much upon obedience. Deut. 11:27; 1 Sam. 12:14; Jer. 7:23; Isa. 1:19.

Some one has said "Perfect obedience would be perfect happiness, if only we had perfect confidence in the power we were obeying."

"To obey is better than sacrifice," said Samuel to Saul. 1 Sam. 15:22. Obedience is the way to victory. Abraham obeyed God and he came down from the Mount singing, "Jehovah Jireh"—(the Lord will provide). Moses obeyed God and forsook the pleasures of Egypt, and God gave him marvelous revelations and showed great wonders and miracles. Hudson Taylor obeyed God and wrote a new page in missionary history. George Muller obeyed God and added a new

## MESSAGES.

Let yourself go in a perfect abandonment of ease and comfort sure that, since He holds you up you are perfectly safe. Your part is to rest; his part is to sustain you and you cannot fail.

"God only is the creature's home,  
Though rough and strait the road;  
Yet nothing else can satisfy  
The love that longs for God.  
The perfect way is hard to flesh,  
It is not hard to love;  
If thou wert sick for want of God  
How swiftly wouldst thou move!"

The moment we see that the will is king, we shall utterly disregard anything that clamors against it, and shall claim as real its decisions, let the emotions rebel as they may.

Your part then is simply to put your will in this matter of believing, over on God's side, making it your mind that you will believe what he says because he says it, and that you will not pay any regard to the feelings that make it seem so unreal. God will not fail to respond, sooner or later, with his revelation to such a faith.

If we obey Romans 12:1, God will take possession of our surrendered wills and will begin at once to work in us that which is well pleasing in his sight through Jesus Christ. "For it is God which worketh in you, both to will and to do of his good pleasure."—Phil. 2:13.

page in the history of prayer and faith. The appeal to a full surrender and obedience is on this wise:

"Oh be generous in your self-surrender and obedience. Meet Christ's marvelous devotion for you with a measureless devotion to him. Be glad and eager to throw yourself unreservedly into his loving arms, and to hand over the reins of government to him. Whatever there is of you let him have it all; give up forever everything that is separate from him; consent to resign from this time forward all liberty of choice, and glory in the blessed nearness of union which makes this enthusiasm of devotedness not only possible but necessary."

## III. THE ELEMENTS OF LIBERTY.

Many there are who dwell in the Seventh of Romans, thinking it is a normal and Pauline state. Some very foolishly say that, like Paul, "What I would, that do I not; but what I hate, that do I . . . . For the good that I would I do not; but the evil which I would not, that I do." Such language and such a conception of Christianity is a libel on Paul and the religion of our Lord Jesus. Paul, on the contrary, taught and experienced the glorious liberty of the children of God, Rom. 8:21, for "Where the Spirit of the Lord is there is liberty." 2 Cor. 3:17. God's people are called to walk at liberty.

Paul's letter to the Galatians was an appeal to hold fast the liberty wherein Christ had made them free, and to be no more entangled with the yoke of bondage, or Legalism from which they had escaped when they found Christ. The church is full of "legal" Christians who think they are to serve by ceremony, drudgery, hard work and service. They know no enjoyment, except in service; fellowship and communion with God they enjoy none of. They are servants, but not sons or children; they forget that the Christian's relation is a *love* relation. They know not the Lord as *Ish*, but as *Baali*. Hosea 2:16.

The liberty of the believer is liberation from sin, both outward and inward. Salvation saves from all actual transgressions; in pardon they are all taken away—blotted out—but many believers suffer the torment or indwelling sin, thinking there is no relief from it. Mrs. H. W. Smith tells the following incident:

They had moved into a new house and in looking over it she noticed a very clean cider

keg headed up at both ends; it looked so clean and nice that she decided not to disturb it. She had various housecleanings but each time the cask looked so clean and harmless that she let it stay. Quite unaccountably her house became infested with moths. She used every precaution to get rid of them, took up the carpets, etc., but failed to find the cause. The moths increased rapidly and threatened to ruin everything. She had the furniture re-upholstered, painting done, etc., but the moths increased. At last, she thought of the cask in the cellar. She had it brought up and the head knocked out when, behold! thousands of moths poured out. The previous tenant had headed the cask up with something in it that bred moths.

This aptly illustrated indwelling corruption in many a believer's heart, which is a fruitful breeding place for all kinds of carnal troubles and bring on untold defeats.

## IV. THE ELEMENT OF DIVINE UNION AND THE ABIDING LIFE.

Christians of other days made much of Divine Union. They looked upon it as the *summum bonum* of Christian experience, that state of grace where the human will is fully merged into the divine, and there is a sweet and blessed union with God. Dr. MacDonald has set forth the abiding life as taught in John 15, as follows:

"1. The abiding life is a Positive life. It commences with an Act and continues with an Attitude. A definite, positive act of surrender and a lifelong attitude of submission. It positively allows nothing into the life that separates from him.

"2. It is a Prayerful Life. v. 7. Prayer is both asking and receiving. Here both are contingent upon and conditioned by our abiding in him.

"3. It is a Powerful Life. v. 7. Prayer and power are handmaidens. Consciousness of fellowship begets confidence. Confidence of doing his will begets power.

"4. It is a Productive Life. v. 5. Like always produces like. The life of Christ within will manifest itself without.

"A fruitless vine is a useless vine. Its sole excuse for existing is fruit-bearing. The Husbandman will do all in his power to produce this result. The fruit desired is revealed in Gal. 5:22. It can only be produced by abiding in him.

"5. It is a Progressive Life. v. 16. Fruit. More fruit. Much fruit. The Christian life is a life of development. Progression, expansion and addition are the basic rules of the normal Christian experience."

## V. THE ELEMENT OF VICTORY.

The victorious Christian life has been likened to the "Life on wings"; while the defeated life is like one that has been run over by some Juggernaut car of trial or difficulty. "The chariots of God," says Canticles, "are twenty thousand, even thousands of angels." Elisha's servant saw only the horses and chariots of the King of Syria and he cried: "Alas, my master, how shall we do?" The prophet was undisturbed as he cried: "Lord, I pray thee, open his eyes, that he may see. He saw: and behold, the mountain was full of horses and chariots of fire round about Elisha." 2 Kings 6:17.

It is our privilege to turn God's chariots into carriages in which we may ride, and fast cars in which we may escape the snares of Satan and the world. In God's chariot we may ride victoriously over a thousand ills and besetments which otherwise would mar our peace and ruin our joy. Furthermore, the life of victory is the life on wings. Isaiah 40:31. "They that wait upon the



Lord shall renew their strength; they shall mount up with wings as eagles."

Many things we cannot get the victory over by combat or struggle; it must be by flight. The Christian must be like the Dove, of which one has written:

"The Dove hath neither claws nor sting,  
Nor weapon for the fight,  
She owes her safety to the wing,  
Her victory to flight.  
The Bridegroom opens his arms of love,  
And in them folds the panting dove."

"The heart that trusts, forever sings,  
And feels as light as it had wings;  
A well of peace within it springs;  
Come good or ill,  
Whate'er today, or morrow brings,  
It is His will."

## The Importance of the Study of Prophecy.

REV. JOHN J. HUNT, B. A.

### PART II.

V. Prophecy *impels to full salvation*. "But we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every one that hath this hope in him purifieth himself, even as he is pure." 1 John 3:2, 3.

The Spirit of God spurs us toward full salvation through the imminence of Christ's Second Advent. The full force of this we get only through the prophetic word. "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh." Matt. 24:44. "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 25:13. This coming is not death or conversion but Christ's visible advent to the earth. In Mark the 13th chapter, all of which treats of the Second Advent, Jesus himself in urging his disciples to be ready when he comes, says, "Take heed" four times and "watch" four times.

The possibility that Christ may come any day to rapture the church away furnishes one of the mightiest motives for full scriptural preparation known. Prophecy plainly teaches that Christ may come any day, any minute for his Bride. When he comes, he will come suddenly, swiftly, perhaps secretly, simultaneously, universally and instantaneously. Every Christian grave will open, every sanctified soul then living will be immortalized in a moment, in the twinkling of an eye, and both companies will rise to meet the Lord in the air. 1 Thess. 4:16, 17. The foolish virgins will be shut out, the wise virgins will be shut in. The possibility of forever missing the Bridehood certainly inspires to constant watchfulness and prayer.

God through prophecy is saying to all of us, "Be ye holy," "Be ye ready,"—"Behold, I come quickly,"—"Put on the wedding garment," "Get oil in your vessels with your lamps," "Be pure in heart and perfect in love, for the night is far spent and the day is at hand."

VI. Prophecy furnishes a *great incentive to evangelism*. No bigger lie was ever told in defense of Post-millennialism than the lie that Chiliasm hinders evangelism and checks missionary enterprise. The exact opposite is true. The greatest soul winners of the centuries, with a few notable exceptions, have been Pre-millennarians. To prove this we need only to name a few of the most illustrious church leaders of the past and present. Among these are the Church Fathers, the Waldenses, and the Reformers. To specify, we name Luther, Zwingli, Calvin, Melancthon; Commentators as Ellicott, Tregelles, Godet, Delitzsch, Lange, Olshausen, Jamieson, Faussett, Bengel; Scholars as Bunyan, Dewette, Trench, Stier, Erdman, Lummis, Pierson; as preachers, Candlish, Guthrie, Hall, Chalmers, Bonar, West, McCheyne, Saphir, Bickersteth; as missionaries and evangelists, the Wesleys, Knox, Fletcher, Whitefield, Guinness, Meyer, Morgan, Moody, Spurgeon, J. Hudson Taylor, Chapman, Haldeman, Dixon and Torrey. Every honest historian will acknowledge that Pre-millennialists have stood on the firing line of aggressive Christianity from the beginning. It is a significant fact that the most prominent evangelists of the last fifty years have been believers in "That Blessed Hope."

Every great spiritual epoch has been superinduced by the re-discovery and re-em-

phasis of some neglected Bible doctrine. Political despotism in England was broken by the preaching of the Sovereignty of God. Luther's Justification by Faith threw off old Rome and birthed the Reformation. Methodism under the Wesleys was born in the hot fires of entire sanctification. Finney's marvelous movement arose through his emphasis upon the Freedom of the Will over against Ultra-Calvinism. Moody preached the love of God and swept two continents. Sunday preaches sin, Satan and hell. The modern holiness revival, now belting the world, stresses experimental salvation, and especially honors the Holy Spirit. It appears that the last great revival era is now being ushered in by the revival of apostolic Pre-millennialism, and a re-emphasis upon the absolute inspiration of the Bible. Prophecy is sending out the Midnight Cry "Behold the Bridegroom cometh."

VII. Prophecy *makes incurable optimists*. Again the "Posts" are hopelessly wrong. The "Pres" see the darkness but also the dawn. The "Posts" must close their eyes to world conditions to boost up their theory. The Bible and current events amply substantiate the position of Pre-millennialism. The "Pres" do not take their poor opinion to the Bible for the Bible's confirmation. They go to the Bible to learn what the Bible says about the future and do not lug some pet theory to the Bible to have the Bible confirm it.

The Bible says "Evil men shall wax worse and worse, deceiving and being deceived." "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons." "Know this also, that in the last days perilous times shall come." "For the time will come when they will not endure sound doctrine." "For the days are evil." "But as the days of Noah were, so shall also the coming of the Son of man be." "Nevertheless when the Son of man cometh shall he find *The Faith* on the earth?"

Each age has ended in disaster and so will this one. The last apostasy is now on. The Jews are returning to Palestine; Hydra-headed lawlessness is springing up almost everywhere; family life is disintegrating before our eyes; education is tending fast toward atheism, the sacredness of the marriage tie is being degraded. Evolution is expelling the Creator from creation; rationalism is superseding Revelation. As man increases, God decreases. Crime seems almost omnipotent. Governments seem almost helpless as Red communism spawns in nearly every country in the world. The church is being split into hostile camps over the natural and the supernatural.

In spite of the rosy oratory of highly-paid Chautauqua Lecturers and worldly-wise preachers in high-priced pulpits terrible problems face mankind. Witness Capital and Labor, Communism and Constitutionalism, Democracy and Anarchy, Paganism and Civilization, Marriage and Concubinage, Justice and Crime, Orthodoxy and Heterodoxy, Humanism and Supernaturalism. World amalgamation is in the air; the tribulation period is just ahead, Anti-Christ is coming and Armageddon is on its way. Chemistry and mechanics are preparing for the greatest war of history. A great statesman said, "Unless we have a revival of ancient relig-

ion civilization is doomed. It cannot stand another World War."

What say the prophets? Why the King is coming. The age is ending. The "Man of Sin" must reign but, briefly—then Armageddon. Christ is coming in person. The Jews are to be converted as a nation. The Beast and false Prophet are cast into the lake of fire. Satan is locked up in the pit. The Millennium is inaugurated. Jesus takes the reins of universal Government, and perfect government comes at last. "Righteousness covers the earth as the waters cover the sea." Truth so long on the scaffold mounts the throne forever. The meek inherit the earth. Love, life, laughter, and liberty roll over the uncursed earth because the Prince of Peace reigns at Jerusalem for a 1000 years. Such is the optimistic faith of the true student of Predictive Prophecy.

## Modernism with the Mask Off

W. G. Bennett.

### ARTICLE I.

A clergyman in this city, stated in his Sunday morning sermon recently, that it had not been taught in Protestant Colleges for twenty years, that Genesis, Job or Jonah were actual history. He ridiculed the idea that Mr. Bryan could have believed in the flood, and said that none of the well informed Protestant ministry believed in these things, but for twenty years or more they had kept these things from their congregations, because they did not wish to parade their unusual learning, or offend pious people who believed these things. To my mind this modernist brought against the class to which he belongs one of the most serious of charges that could be brought against men pretending to be called to the ministry, namely, that of deceiving the people. Nevertheless we think his charge is all true. He now greatly laments that the late Mr. Bryan and some other Fundamentalists have stirred up all this strife, which he regards as very unchristlike, and will bring on a fight that will separate friends, divide churches and institutions. Lamentable indeed, is it not, that orthodox Christians should finally wake up, and protest against modernists, poisoning our churches and religious institutions with modernism, while we support them and pay the salaries of men who are literally sowing our country down with the seeds of infidelity? But lamentable as it seems to them, the fight is on; Modernists must come out into the open, and defend their position, or back down, which they seem very reluctant to do.

For years they have taught, and multitudes of good people have been inclined to believe, that modernism was only a new way of stating old truths, while in reality, modernism is only new clothes for the infidelity of past centuries, and is utterly irreconcilable with the Christian faith, which even some Modernists are becoming frank enough to admit.

Beyond debate, "The Christian Century" is the outstanding journal of modernism in

(Continued on page 6)



# Prophecies and Their Fulfillment.

REV. CHARLES B. STODDARD.



HE prophetic office in Hebrew and Christian history was an unique institution. The word itself was restricted in the Old Testament and whoever was called to this office was placed under a very strict law—Deut. 18:20-22—that he should speak only the message that God gave him; the death penalty was provided for false prophets.

In Paul's time the term prophet seems to have had a larger application and was used to include poets and other writers; as for instance, when Paul quoted a heathen writer's opinion of the Cretans and called him a prophet. This text has been used by rationalists to favor their contention that Hebrew prophets were no different from other ancient seers and so-called Wise men who were called prophets, but Paul was not quoting a prophecy and his enlarged use of the word was merely conforming to the usages of his time. Any strict comparison of the Hebrew prophets with others in any period shows marked differences in character and work. The Hebrew prophets were without exception holy men. They always ascribed their messages to Jehovah himself, never taking personal credit, "Thus saith Jehovah," or a kindred expression, always accompanying their message and indicating that they had awaited the word from Jehovah before speaking. Being discredited by events was a calamity that put any prophet out of standing with his fellow prophets, but when they received the word from Jehovah they spoke fearlessly. No other reputed prophets in all the world ever conformed to such strict standards and, by the same token, none others have so high a record of fulfillments. All attempts to level the differences consist in denials of the inspiration of the Hebrew prophets, the pretension that the prophecies were after the facts, and vague and unsubstantiated claims for the heathen "prophets."

The supreme object of the utterances of the Hebrew prophets was no less a person than the Messiah of the New Testament who was the Jehovah of the Old. We will gain a new interest in reading and studying the Old Testament if we use the American Version and remember that in every place where the name Jehovah is used—Exodus 3:14, 15—it designates God either as the personal God, the covenant God, the God of revelation, the Deliverer, the Friend of his people, the ever-living Helper, or the Messiah (Christ) of the New Testament. In Exodus Jehovah tells Moses: "I am THAT I AM," and directs him to tell the people: "I AM hath sent me." In the trial before the Sanhedrin Jesus claims to be that "I AM." This clearly identifies the Jehovah of the Old Testament with Jesus Christ of the New, and adds a further interest to the predictions in the fact that when Jehovah, or Yahveh, gave a message of prophecy to his fore-tellers he was predicting in regard to his own mission and experiences and failures with his own people who received him not. This name Jehovah, or Yahveh, has several different qualities, but, as it applied to the Messiahship it meant to imply, "I am He that WILL BE." When he told the Sanhedrin that he was the "I AM" they at once condemned him to death and would listen to no further testimony. On a prior occasion when he claimed to be the "I AM" the Jews accused him of blasphemy and attempted to stone him. This makes it clear that he sent himself in harmony with his declaration: "I lay down my life for my sheep," and, "I have power to lay it down and I have power to take it again." These statements are absolutely contradictory to

Fosdick and others who limit the degree of Christ's deity. They are positive evidence that Christ claimed to be the Messiah and was for more than two years conscious of the great burden he was carrying upon his soul; and all that Doctor Fosdick says of this point is that "scholars differ." What an easy way of banishing facts one doesn't want to believe!

We must recall that Jehovah himself made the first prophecy of his mission when he said to the serpent: "He shall bruise thy head and thou shalt bruise his heel." Gen. 3:15. This estimates the crucifixion as of no more importance in its physical damage than a bruised heel and also forecasts the partial failure of the Messiah who only bruises Satan's head, the final victory being deferred until the "Great Day of Jehovah," the judgment day. We do not know whether Enoch prophesied of the Messiah's first coming or not; it is quite probable that he did for he gave a very clear prophecy of the second coming. Jehovah gave further predictions to Abraham that in his seed all nations should be blessed and he repeated this promise to both Isaac and Jacob. Then he revealed himself to Moses as the "I am He that WILL BE," or, the Messiah that is to come. Then occurs the Balak-Balaam incident that must be considered an exception to all biblical rules concerning the prophets, for Balaam was under compulsion and his reference to the "Star out of Jacob and a Sceptre out of Israel" indicates that he may also have been familiar with the much earlier prophecy of Jacob in which the same terms were used. We know that Balaam was immoral and mercenary and, therefore, could never qualify as a prophet of Jehovah. He himself tells Balak that he was under compulsion: "I cannot go beyond the word of Jehovah to do either good or bad (in prophesying) of my own mind." In spite of his oft-quoted prayer: "Let me die the death of the righteous and let my last end be like his," he advised Balak to lead Israel's fighting men into sins that caused the death of several thousand of them and he was later killed in a battle against Israel. But even the few hours he spent under divine compulsion wrung a sincere prayer from his lips that might have been effectual if he had voluntarily submitted to Jehovah.

This promise of the Messiah was familiar to most of the Israelites, but the predictions concerning the manner of his coming and his experiences are most numerous in Psalms, Isaiah and other prophetic books. It has been remarked that these prophetic utterances were most numerous when Israel was suffering most in captivity and exile, but such are the times when all of us are most prone to remember God's great promises, and these many promises concerning the Messiah and the restoration of the glories of Jerusalem must have been of great comfort to them. It was during this period that they were completely cured of the sin of idolatry that had so easily beset them for centuries. We should also remember that the second coming of Christ is also held out to us as a purifying influence in our lives in the text: "And every one that hath this hope in him purifieth himself, even as he is pure." It is notable that Christians usually dwell upon these promises in times of general distress and wickedness.

If we were to gather all of the fulfilled prophecies concerning Christ's coming and mission and arrange them in chronological order, we would have a fairly good outline of his life, and there is this everlasting peculiarity about them, that no other individual has ever lived and played a part in life who

could be fitted into these prophecies. The fact of his divinity, that he was both the Jehovah and Revelator of the Old Testament and the Messiah and Savior of the New, shines forth from the peculiar phenomena of the many situations that exhibit his perfect consciousness that he was fulfilling certain definite prophecies and the concurrent phenomena that, without compulsion or any degree of coercion or prompting, none of the other human factors concerned in these fulfillments was in the least conscious of playing such a part. Instance the part of Judas, even though Jesus admonished him three times against his traitorous conduct, yet he persisted unto the complete fulfillment of the prophecies, even to the purchase of the field. The Virgin Mother was apprised by the angel of the Lord of the part she was to have in this great plan. Whatever inkling she received from the angel was more fully confirmed by the sweet psalm of Elizabeth and the answering inspired song from her own soul; and we have the word of Scripture that "she pondered these things in her heart." It is a story told with such exalted simplicity that divine inspiration shines in every word. The childish negations of the rationalists are an affront to Jehovah and an offense to humanity. We who believe cannot consider them except as the denials of unbelief or apostasy, for these things have a peculiar appeal to us which is the antithesis of doubt. The science of psychology has no place here.

This science of psychology is in its infancy. In time its devotees will realize that it is a trespasser when it endeavors to solve the phenomena of the Christian experience, for that affects the whole personality of the believer. We are made a new creature in Christ Jesus because we meet and acquire an abiding presence that we never knew before. See what a wonderful transformation it made in Saul. He met Jesus Christ and this divine presence became a part of his life, making him a new personality so that the things he once hated he dedicated his life to with a passionate love and zeal. When psychologists can get their minds above the sodden rules with which they have shackled their own souls they will in time evolve the principle that a faith born of a religious experience, wherein the subject meets a divine personality who registers within his inner consciousness cannot be denied without positive evidence to the contrary; and, that a faith founded upon such an inner consciousness, common to a large number of persons, shall be recorded and accepted as legitimate phenomena affecting the religious personality of normal human beings. It surely seems the height of presumption to us of this faith that men who are alien to this principle and experience of Christianity should claim any sort of authority to issue rules defining its processes and limits.

The promise and prophecy of Genesis 3:15 was to the entire human race and the fact that the Babylonians were of Semitic origin and had a common interest in this promise undoubtedly accounts for their traditions concerning a promised Savior. When Abraham separated himself definitely from idolatry he was selected by reason of fitness and character to be the progenitor not only of the Messiah but of a people who were chosen to become the bearers of the good tidings of his salvation. The charge that the prophecies are after the facts is so obviously and demonstrably false that it is a waste of time to consider it, except briefly to inform the boys and girls. It is generally conceded by biblical critics, that all of the canonical books of the Old Testament were written long be-



fore the birth of Christ, some of these prophecies several centuries before Christ came, and it seems like a divine supervision and watchfulness that has preserved these prophecies upon which we must place such great value and reliance as evidences of the divine inspiration of the Bible and of the deity of Christ. It was for this latter reason that these predictions were made and we must assume that Jehovah himself was tremendously interested in preserving the record pure and true. These were not mere guesses of the prophets. As already pointed out, they were the messages of Jehovah himself, the "I AM HE THAT WILL BE," Messiah, through the medium of the prophets to enable the chosen people to identify the true Messiah when he came in the form of man. Perhaps we have too mechanically read the oft-repeated formula in the New Testament: "That it might be fulfilled which was spoken by the prophet," when in reality it was spoken by Christ himself *through* the prophet that we, as well as the Apostles, may know that he is the true Messiah because he fulfilled all the signs. The false messiahs attempted to deceive the people by trying to fulfill a few of the signs but the true Messiah must fulfill all of them, and that is exactly what Jesus did. It is a fact that we must grasp and insist upon in these times of doubt and denial for, if it was to be a test of his Messiahship when he came to his own, it must be an unanswerable evidence of his deity now and for all time, for these prophecies and their fulfillment are as well attested from the historical data as any events in history. Jesus performed these signs that we call miracles as evidences of his Messiahship, and it stands out so prominently that he was conscious of this office and mission and made positive claims thereto that whatever doubt exists in the minds of scholars as to this point must be based upon unbelief in the deity of Christ.

Near the beginning of his preaching when he was handed the scroll in the Nazareth synagogue and read that wonderful prophecy beginning with the first verse of Isaiah 61, he declared unto them: "This day is this Scripture fulfilled in your ears." Again, when John the Baptist, in prison, sent two of his disciples to Jesus with the anxious question: "Art thou he that should come or do we look for another?" The context seems to indicate that for some time Jesus made no reply but silently performed miracles of healing and other signs, and then turned to them with the reply: "Go and show John those things which ye hear and see: the dead are raised up and the poor have the gospel preached to them; and blessed is he, whosoever shall find no occasion of stumbling in me." But the most notable occasion was at the trial before the Sanhedrin when he was asked the question and definitely affirmed that he was the Messiah, the Son of God. They all so understood his claim for they at once condemned him to death and would receive no further evidence in the case. On another occasion when he declared himself to be the I AM, or, Yahveh, who revealed himself unto Abraham and Moses, the Jews became so furious that they attempted to stone him in the Temple. It is sheer hypocrisy for any Bible critic to pretend that Jesus manifested any doubt as to his Messiahship. The appeals of Jesus to believe him because of his works, and the many references in the four gospels to these works or signs as having been performed to fulfill certain definite predictions concerning the Messiah's work should be sufficient to convince all Christians. There is growing need today that attention should be called to these prophecies and their fulfillment as evidences of the deity of Christ and the inspiration of the Bible. Large numbers of ministers of Christian denominations are now taking almost the identical position of the modern Jewish rabbis. Perhaps the rabbis have rather more respect for

Jesus and the Bible than these liberal preachers, for they call him a great prophet of their race while these liberals treat him much as they would a disillusioned religious fanatic and exalt science above the Bible, thereby creating what they term a "conflict between science and the Bible" when there is no such thing. Surely, we who believe in Jesus Christ as our Personal Savior have no occasion to exhibit any timidity in the presence of unbelief, for we can give a "reason for the faith that is in us" by the truth of the fulfilled prophecies and our own personal experiences of Christ. No true scientist will attempt to deny these things or explain them away, for he knows that science and religious faith are not in opposition. The present conflict is because a "science falsely so-called" is being introduced into the church by ministers who deny the power of Christ and the authority of the Bible. All the prophets agreed with each other; when Christ came he agreed with them and fulfilled all the signs pertaining to his first coming, and we must insist that our church leaders and pastors shall agree with Christ and the prophets.

## Pastoral Evangelism.

Rev. E. W. Caswell.



EV. Theodore L. Cuyler was distinguished more as a preacher, pastor, author and writer than as a revivalist. Pastoral evangelism was his great power. Witnessing the triumphant death of one of his members, he said to a friend, "Oh, it makes me preach like a lion when I see how my people can die." He treated his flock as he would his own family faithfully attending to all possible needs. His motto was, "Study God's word in the morning, door-plates in the afternoon."

Dr. Cuyler says, "Once I spent an evening in vain endeavoring to bring a man to a decision for Christ. Before I left, he took me upstairs to the nursery and showed me his beautiful children in their cribs. I said to him tenderly, 'Do you mean that these sweet children shall never have any help from their father to get to heaven?' He was deeply moved, and in a month that man became an active member of my church."

"On a cold winter evening, I made a call on a wealthy merchant in New York. As I left his door, and the piercing gale swept in, I said, 'What an awful night for the poor!' He went back and, bringing to me a roll of bank bills, he said: 'Please hand these, for me, to the poorest people you know of.' After a few days, I wrote to him, sending him the grateful thanks of the poor whose bounty he had relieved, and added, 'How is it that a man who is so kind to his fellow creature has always been so unkind to his Saviour as to refuse him his heart?' That sentence touched him in the core. He sent for me immediately to come and converse with him. He speedily gave his heart to Christ and became a useful member of our church. He remarked afterwards that I was the first person who had spoken to him about his spiritual welfare in twenty years."

Dr. Cuyler certainly was following the example of Christ, who was a personal preacher to individuals, as well as to great congregations.

A clergyman of New York City recently said to a friend, "I have adopted a new feature in my pastoral work. I ask the question everywhere I meet a person in their home, on the cars or in the store where there is opportunity for conversation, 'What does Christ mean to you?' I have never received an uncivil or discourteous reply." He said it was a great cross at times to turn the conversation into the Christ channel. He did

not refer to Christ theoretically, but what does Christ mean to you in your church life, your home life, your civil life, your sorrows, joys and soul experience. If clergymen in general would adopt this idea, how the conversational atmosphere would change from the prevailing topics of the weather, war, business, social pleasures and amusements to that of the culture of the soul in Christ. If all Christians should practice this idea the moral environment of the world would become transformed.

### PREACHING CHRIST.

Preaching only opinions is feeding the people on husks, but proclaiming convictions of Gospel truth or real soul experiences is feeding the flock with the bread of life. Refined human theories, moral essays, mere speculations, seasoned with doubts, are not drawing cards to attract a congregation. In his immortal addresses Jesus never indulged in opinions. He proclaimed facts, truths, verities with absolute certainty in the minds of his hearers. He said, "I am the Way, the Truth and the Life. He that believeth on me shall have everlasting life."

Positiveness is the power of all great preaching; guesses and possibilities are not pillows for the repose of the soul. The minister is God's ambassador, not with plenipotentiary powers or discretionary license, but with the unchangeable written words of the terms of peace between God and his wandering children. Therefore, he must be overwhelmingly certain that he knows the divine will and is proclaiming it without fear or favor.

Men who are dealing in immortal futures cannot afford to make a mistake; they must win or lose forever. No faithful messenger of God would put to the parched lips of dying men his own milk-and-water mixture of opinions, when the elixir of life from the cup of salvation is extended by the hand of the Great Physician. Preachers who do not know that Christ has saved them, commissioned them and endured them with the Holy Spirit's power should "tarry until"; they should wait for the promise of the Father and get the vision of the glory of God in the face of Christ.

Those who preach their doubts about the virgin birth generally need the new birth; those who see only the human side of the Master need a look at the Godward side, that they may cry out, "My Lord and my God!"

The soul cares little for theories; it calls ever for facts. We must know! We must feel! We must see him who is invisible. The agnostic is the blind leading the blind to the abyss. When the preacher has seen the face of God in Christ, his whole presence becomes electric with power; men are convinced when he is speaking the truth as it is in Jesus.

It is said that Daniel Webster, while spending the summer in New Hampshire attended service every Sabbath in the little country church. His niece asked why he went there when he paid little attention to far abler sermons in Washington. He replied: "In Washington they preach to Daniel Webster the statesman; but this man has been telling Daniel Webster the sinner of Jesus of Nazareth, and has been helping him." The minister who preaches Christ crucified on the cross of Calvary, dying for a lost world, is helping to draw all men unto him.

WANTED—I would like to correspond with some preacher who may have complete set, bound in cloth, of Homiletic Review. 30 volumes. Write me at Asbury College, Wilmore, Ky.  
G. W. RIDOUT.

"Blessed are the pure in heart, for they shall see God." The blessedness of purity of heart, then, lies in this, that it introduces to the vision of God. It is well that our windows be clean; but the thing of chief importance is the delightful landscape beyond.



## MODERNISM WITH THE MASK OFF.

(Continued from page 3)

America. In an editorial of January 3, 1924, this journal says:

"Christianity, according to Fundamentalism, is one religion. Which is the true religion is the question that is to be settled in all probability by our generation for future generations. There is a clash here as profound and as grim as between Christianity and Confucianism. Amiable words cannot hide the differences. 'Blest be the tie' may be sung till doomsday, but it cannot bind these worlds together. The God of the Fundamentalist is one God; the God of the Modernist is another. The Christ of the Fundamentalist is one Christ; the Christ of the Modernist is another. The Bible of Fundamentalism is one Bible; the Bible of Modernism is another. The church, the kingdom, the salvation, the consummation of all things—these are one thing to Fundamentalists and another thing to Modernists. Which God is the Christian God, which Christ is the Christian Christ, which Bible is the Christian Bible, which church, which kingdom, which salvation, which consummation are the Christian church, the Christian kingdom, the Christian salvation, the Christian consummation? The future will tell." Here is a frank statement of the issue by a rank modernist. The issue could not be stated more accurately.

My first charge against Modernism, is that it has no God in the sense that we as Christians think of God. A popular writer and lecturer among the Modernists, says, "All the strength in the beams of that ship, all the mighty power in her throbbing engines, is but the manifestation of an omnipotent will—and that omnipotent will is what the intelligent Christian calls God." That is, he means that God is manifest in the forces of nature, but has no existence separate from them. This is exactly in harmony with his theory of evolutionary creation.

LeConte says, "Evolution is (1) continuous progressive change, (2) according to certain laws, (3) by means of resident forces." "The process pervades the whole universe, the doctrine covers alike every department of science."

Cope, a leading defender of the theory, defines evolution as "The doctrine . . . that creation has been accomplished . . . by the agencies of energies which are intrinsic to the evolving matter, and without the interference of agencies external to it." God is left out; he is neither wanted nor needed.

Haeckel, the German scientist who since the time of Darwin's death, up to his own decease, was evolution's greatest advocate, says that evolution is "That struggle for existence in which Nature produces New Species without design." He also states that it excludes every supernatural process. "Nothing will make the theory clearer than calling it a non-miraculous theory of creation."

You will notice here that evolutionary creation does not require a personal God separate and distinct from nature. There is and can be no such thing as miraculous creation by the fiat of an omnipotent God, from the standpoint of the modernist. He will stoutly deny this, but his philosophy and his reasoning inevitably lead to this conclusion.

How different from all this the God of the Bible. "In the beginning, God created the heaven and the earth." Back of all created beings and things stands an omnipotent God. "The heavens declare the glory of God and the firmament sheweth his handiwork." But separate from and existing before creation is his omnipotent person. And when these created things have served his purpose, "As a vesture shalt thou fold them up and they shall be changed, but thou art the same and thy years shall not fail."

We stood one day near the base of Shasta, gazing up at its magnificent summit capped

with snow, and thought of that matchless statement of the Psalmist, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God." The prophet Isaiah said, "Who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." Here is mathematical calculation which could be possible only with an intelligent person. The strength in the beams of a ship, the power in her engines knows nothing of mathematics. Mathematics is an exact science. Figures don't lie; mathematicians are very fallible, but the science of mathematics is absolute. The same in all worlds, and for all beings. There is no place in God's universe where two and two are not four. And the science of mathematics originated in the mind of God before man discovered it.

The God of the Bible is an omnipotent person revealed in nature but distinct from it. He has articulate speech. He is a God of justice, and of love. He will not allow the wicked to go unpunished, but he hears the cry of that child for bread, marks the sparrow's fall, numbers the hairs of our head, and performs miracles for the deliverance of his people when they cry to him. But the God of the Modernist is simply a cell God. It takes millions of years for him to accomplish anything, that is why everything with the Modernist is so aged. He cannot speak, nor teach man to speak, that is why it took so long for Modernists to learn to talk, but they are proficient at it now. Their God cannot hear prayer, or perform a miracle. About the only consolation they can get out of their theory of God, is that there is no danger of a cell god calling them to an account, no matter how they conduct themselves.

A young gentleman by the name of Horace Boltz, some fifteen years back, attended a large number of the colleges of the country, and in a series of articles in one of the popular magazines gave a review of what our colleges and educators were teaching the student life of our nation. He closed the series by saying that the educators in our schools and colleges had led God to the rim of the universe and politely lowered him out. College presidents and professors protested, and even conservative orthodoxy thought him very extreme. But the past ten years have demonstrated that he was right, and that Modernism has no God in the Christian or Bible sense of the word.

Well might the Modernists write in their creed the words of one of the greatest exponents of the theories that is basic to their religious propaganda, as he was nearing the end of the trail. "I find neither God above nor soul within. All is but the changeless flow of unguided matter in motion, the abyss is the only fatherhood to be found, God, if there be a God, is unknowable, impersonal, unfeeling, and unapproachable."

(Continued)

## Is It a "Side Issue" or Part of the Great Whole?

Rev. A. W. Orwig.

What is the "Great Whole?" Jesus Christ himself announced it when he commissioned his twelve apostles to "Go preach . . . heal the sick, cleanse the lepers, . . . cast out devils," etc. (Matt. 10:7-8). And the commission is repeated to "heal the sick," when he afterwards sent forth seventy of his disciples (Luke 10:1 and 9). Here, then, we have a twofold and munificent charge by the great Preacher and Healer himself. He had done these very things in the presence of his disciples in order to encourage them to expect like results. And they had them.

And when Jesus gave his final and worldwide commission to "preach the Gospel to every creature," he included the healing of the

sick and the casting out of demons, with other miraculous manifestations (Mark 16:15-20). Nor has any one ever proved that Jesus did not intend this double work by his true followers of all ages, although some persons deny it without the least Scriptural authority. Perhaps prejudice and a lack of familiarity with the subject, as also lack of faith may prompt their course. Therefore pity more than censure should be our attitude toward them. But it may not be amiss kindly to warn them of trying to "put asunder," that which "God hath joined together" in the matter of his concern for the soul and body.

Instead of Jesus ever revoking his blessed and merciful dual commission, he distinctly declared it of permanent duration by saying, "These signs shall follow them that believe," that is, the healing of the sick, deliverance from demon-possession, etc., as already quoted, in connection with the faithful and believing preaching of the Gospel. And because some Christians have implicitly believed the words of Jesus and felt called to this twofold service, they have been charged with fanaticism and of preaching "side-issues" or of "side-tracking." Certainly this is not very complimentary to our divine Lord and Healer who both preached and healed at the same time. And it is divinely recorded that in some cases the relieving from physical maladies was followed by spiritual awakening and salvation. The same fact is sometimes made quite apparent in our day. Especially is this true in heathen lands. When spiritually benighted persons have witnessed the healing of the body, they have accepted the Lord for their souls. Foreign missionaries often report such cases. They realize that they are simply carrying out this "part" of the "great whole" of the divine commission, without making it equal to and much less superseding the more important spiritual work. Because some indiscreet persons have unduly emphasized bodily healing is no proof whatever that this feature of divinely appointed work should be neglected.

The distinguished Dr. R. A. Torrey declares that "the work of divine healing, in connection with the Gospel ministry, is substantially the business of the ministry at home and abroad in our day. Our mission is to soul and body." Divine healing was a part of God's covenant with his ancient people. He declared, "I am the Lord that healeth thee." And the twofold work of *salvation* and *healing* is recorded in that covenant thus, "Who forgiveth all thine iniquities, who healeth all thy diseases." Also, "With his stripes we are healed." This latter passage is likewise iterated in the New Testament, doubtless placing divine healing in Christ's atoning work, and even more plainly the words, "Himself took our infirmities and bare our sicknesses." Other Scriptures authorize the twofold capacity of his work for soul and body even in this life. While belief "on the Lord Jesus Christ" will result in *spiritual salvation*, so also "the prayer of faith shall save the sick," blessed be the adorable name of our sympathizing, compassionate Saviour!

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# HE THAT WINNETH SOULS IS WISE

## OUR HOLINESS REVIVALS. In Eastern North Carolina.

For the past seven years we have been striving to establish a great Holiness Camp Meeting on the coast of North Carolina. In 1920 a strong Camp Meeting Association was formed, ten acres of ground were purchased on the brink of the Currituck Sound, overlooking the Atlantic Ocean, an ideal location. In 1921 a splendid tabernacle was built on the high banks of this beautiful shore, facing the most beautiful body of water on the coast, and accessible by steamer from Norfolk, Va., and by yachts and launches from all points of the main land and islands of eastern Virginia and North Carolina and the Atlantic Beach for fifty and seventy miles North and South; also accessible by trains on the Norfolk and Southern R. R., and automobiles for a hundred miles inland; and the folks are coming from long distances, as there is no other camp meeting of this character within a hundred miles, or probably twice the distance. It has a field all its own to draw from. The Camp is becoming well known as the Currituck Shore Camp.

Our workers this year were Rev. J. T. Maybury, of Baltimore, Md., Prof. R. A. Shank and wife and the writer. Dr. H. C. Morrison had been engaged for two years to be with us this summer, but had to be excused on account of illness. There was an enlargement in the camp in many ways. Numbers of new folks wanting to camp and stay on the grounds for several days. We had to build considerably to make room for them and provide a dining-room and kitchen. The idea of camping on the grounds and staying through the meeting has been new, and the building of cottages and dormitories has been slow work, but the folks are catching the vision more and more, and there is considerable interest aroused now in providing these needs.

Brother Maybury is an old-time holiness preacher of the Wesleyan type and fed our people. Brother Shank and wife sang better than we ever heard them sing, and that is "Going Some." They sang into the hearts and lives where the people live and greatly blessed them. There were a good many earnest seekers at the altar who claimed to get through, and deeper settling down and getting established than we have known there before. Real holiness preaching and Holy Ghost revivals seem almost unknown in the eastern part of the old "Tar Heel" State, and there is a growing hunger for such meetings. Other towns and counties within forty and fifty miles of this camp are now calling for such meetings, and are offering to build tabernacles and equip warehouses in which to hold them. We are now in our fourth revival growing out of the Currituck Shore Camp. The first after this was the

### Simon's Creek Campaign.

This meeting was held in the old Eureka Methodist Church, about 12 miles from Elizabeth City. The people came from long distances and packed the house to overflowing. The power of God fell upon the hungry multitude, the altar was filled daily and such shouting and praising God for deliverance from sin you seldom hear equalled anywhere on earth. I never saw folks pray through better and hear from heaven in the old-time way. They sought desperately and obtained gloriously. Brother and Sister Shank were our helpers here, and I never heard better singing for their opportunity. Some of the "Salt of the Earth" are here, and all urged our return next year.

Yours in the battle till He comes,  
E. T. Adams, Evangelist.

## CHESTER, WEST VIRGINIA.

The day of revivals is not over. God just gave us one of the best meetings in the history of the Church of the Nazarene of this city of four thousand. The meeting was slated for October 7 to 18, and surely God blessed our hearts. The battle went off a little hard, but when the saints began to pour out their petitions before the King of kings, things began to move.

Rev. C. B. Fugett, of Ashland, Ky., who just recently came to our movement from the Pilgrim Holiness Church, was our evangelist. This was his second meeting in our church. Surely the second meeting went beyond the first which was held last January. While the January meeting had more seekers in number, yet we consider this meeting to produce greater results in spiritual things. One sad feature of the meeting was the absence of the silent voice and the God-breathed inspiration of the now sainted wife of our precious brother Fugett. She went to heaven last June. How we loved her, but she is now with Jesus. God bless her sacred memory. The Chester Church will never forget her beautiful singing, the placid look on her gentle face, and the burden for a lost world which she carried. I have never seen any one to be so given up to Jesus, and who could rise above such sorrow as Brother Fugett. I have never heard our brother preach so hard and so hot, and to carry such a burden for a meeting as he carried. He is a great preacher, a soul winner, and a man in the home, easy to entertain, and never complains. He will give any church, whether Nazarene, or what not, a good meeting. He preaches the truth. I understand that he goes to California in

November, and will be there until March, and I notice he has a few open dates he can give to some of our California brethren. You had better call him. (I insert this of my own accord).

To give a conservative estimate of those who came to the altar would be to say about one hundred. They came weeping, and repenting, giving up their jewelry, and the junk of the world. Crowds came until we could not take care of all the folks. A good healing service was conducted during the revival. Also we went down to the Ohio River on the second Sabbath and baptized ten or one dozen folks. There looked to be about five hundred on the river banks at this service.

The good Church of the Nazarene, Newell, W. Va., stood by us loyally. The good pastor, Rev. Lula Kell, was very faithful to us, as well as her splendid people. God bless them.

I close by saying, if I was considering an evangelist for a revival in which I expected results, and God crowds I would never hesitate in calling Rev. C. B. Fugett. He is sane, logical, and spiritual. God bless him!

B. H. Pocock, Pastor.

## REPORT.

For three weeks in September it was my good pleasure to be associated with Bro. James M. Smith, general evangelist of the Southern Methodist Church, in a very successful meeting in Utica, Miss. It is refreshing to know that some of our outstanding and most successful evangelists stand foursquare for the great doctrine of holiness.

This meeting was fostered by the Methodist and Christian Churches which worked in splendid harmony. Our pastor, Rev. C. Y. Higginbotham, is a fine spirited, deeply consecrated young man whose ministry the Lord is blessing.

Crowds attended the meeting from great distances and the community was stirred by the power of God. There were many professions and new members added to the churches. Bro. Smith, the evangelist, holds a high standard for Christian living and is fearless in his denunciation of sin in all its blighting power.

I am writing from Llano, Texas, in the beginning of what promises to be a very interesting campaign. My next date is with that great Laymen's Holiness Mission in Detroit, Mich., running until the 25th of November. While still in the north I should be glad to assist some pastor in December before returning to the sunny southland. My home address is 2912 Barton Ave., Ft. Worth, Texas.

J. V. Reid.

## PITTSFORD, MICHIGAN.

As it has been sometime since I reported through your highly valued paper I will undertake to do it now.

After our camp at Sale City, Ga., my home camp, wife, boy, father and I came by Indian Spring camp where Dr. H. C. Morrison and C. H. Babcock were shelling the old enemy, after which we went to Greenwood, S. C., for a three weeks' revival with Captain A. Belcher, Post-commander of the Volunteers of America there.

Our next meeting was at Landrum, S. C., with one of our pastors, Rev. J. C. Nunnally, in our new brick building, where we held for almost three weeks. Rev. Jesse Ford, formerly of the South Georgia Conference, M. E. Church, South, is pastor of the Southern Methodist Church there and did good work assisting us with the singing. Wife played the piano, as at Greenwood.

Our next engagement was at Central College, Central, S. C., where some sixty-odd fine boys and girls, young men and young women, prayed through to victory in the old-fashioned way, some being regenerated and others sanctified. In my judgment, this was the best meeting I've seen since our revival at Asbury College some years ago. The College President, Dr. Wachtel, told me that there were some young men who would have to be sent home for the tobacco habit, or get saved. I am glad they got saved and gave up cigarettes. My son is in school there this year. They have a band of thirty instruments.

I am now in a revival at Pittsford, Mich., and request the prayers of The Herald family.

Yours in his love,

W. W. McCord.

## MICHIGAN MEETINGS.

It has been sometime since I have reported our meetings, but we have been busy sowing the gospel seed and gathering in some precious fruits. Our first campaign this fall was held at Stanwood, Mich., in the Methodist Episcopal Church, Rev. Chas. Ostrom, pastor. We did our best in preaching, praying and singing for two weeks, and about thirty found the Lord in saving and sanctifying grace.

From this meeting we drove to Quinnesec, Mich., which is in the Upper Peninsula, and opened meetings on Tuesday evening in the First M. E. Church. Rev. William Combella is the faithful pastor. He is a man of God and had prepared the way thoroughly, so the revival broke when the first altar call was given. Here we found a most loyal people. The Lord undertook for us, sent conviction on

hearts, also helped Sister Crammond to proclaim the truth as it is in the Bible. The gospel proved to be the power of God unto salvation to many precious souls. Between fifty and sixty sought the Lord in saving and sanctifying power. Many family altars erected and tithers secured. To God be all the praise and glory. We are now at Iron Mountain, Mich., in the First Methodist Church. We earnestly request the prayers of The Herald family.

Prof. C. C. Crammond.

## ERIE, PENNSYLVANIA.

A very successful revival meeting has just closed in the Wesleyan Methodist Church, Erie, Pa., with Rev. C. M. Dunaway, preacher, and the Mackey Sisters as song evangelists. While there were not as many definite seekers as at some previous revival meetings, the writer is frank to say that the work never was more thorough. There were definite seekers at nearly every altar service; on the last night of the meeting a score or more knelt at an altar of prayer. Had it not been that Rev. John Thomas and the Colored Quintette were conducting a meeting in the Christian Missionary Alliance, arrangements would have been made to continue on with the meeting. It is certainly too bad that there is not more co-operation among God's people in evangelistic efforts, especially when two clean-cut holiness evangelists like Dunaway and Thomas are conducting revivals in the same city at the same time. This seems to be an age of keen competition in evangelistic efforts, and it is no wonder revivals are shallow and evangelists wear themselves out in getting people down into the deep things of God. Rev. Dunaway surely blazed Sinai's truth on the people night after night, and its effects are still being realized. The Mackey Sisters not only sang the gospel under the anointing of the Lord, but shouted again and again until the audience was moved to tears. Surely this is a wonderful evangelistic team and no church will be disappointed in engaging them.

C. J. White, Pastor.

## REPORT OF EVANGELIST W. W. LOVELESS.

I just closed a real good revival out in the hills of Southern Indiana, near Brookville, with the Radical United Brethren Church. We found the spiritual pulse of the church very weak, but the good pastor, Rev. John Simmonds, told me to preach the full gospel and he would stand by me. We spent about a week preaching to the church. The gospel plow went deeper and deeper while Brother Simmonds rode the beam and shouted "Amen" and we held the handles, and the Holy Spirit guided. Things warmed up; the church members and professors got stirred and the second Sunday the organist led the way to the altar; others quickly followed until the altar was well filled, and the revival was on. The country got stirred and the folks came night after night over bad roads for twelve and fifteen miles around. We had several bad, rainy, dark nights, but the interest ran at high tide right through the meeting.

A number prayed through in the old-fashioned way, and were saved or sanctified, and on the last Sunday Brother Simmonds received some good members into the church. We had urgent calls for two other meetings in the vicinity, by the time the revival closed, and the Lord willing, we will probably go back later on and shell the woods again. I am not getting rich in silver or gold in the evangelistic field but thank God, every need is being supplied, and my bank account in heaven is growing tremendously. The Lord and old Satan are keeping me busy in the evangelistic field, and "I am happy on the way." I often wonder why the Lord keeps such a poor preacher as myself so busy. I guess it is because the harvest is so great and the laborers so few, and I am willing to enter any door he opens for me. Any one desiring my services can address me at London, Ohio, and if I have an open date I will tell you about it.

W. W. Loveless.

## PITTSFORD, MICHIGAN.

We have just closed a two-weeks' revival in our Wesleyan Methodist Church at Pittsford, Mich., with Rev. W. W. McCord, of Sale City, Ga., as the evangelist. We found Bro. McCord to be all that other pastors had claimed him to be. We advertised our meeting as one of the "Old Fashioned" kind, and it was true. Bro. McCord fearlessly dealt with the sin question and rang true in every service to the doctrine upon which our beloved Wesleyan Methodism stands. The very thing that our church was in need of, she received, namely, some definite seekers for heart purity.

Bro. McCord has the progress of the church at heart and labors for its improvement. He seems to sense the needs of the pastor and attempts to aid the church in responding to that need. At the last service he led the church in a liberal offering for the pastor, after his own needs had been taken care of.

A church that has a need of an old-fashioned revival in which sinners are converted and believers sanctified, will not choose erroneously in inviting Bro. McCord to assist it.

C. W. Meredith, Pastor.



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(Continued from page 1)

We sometimes wish that the conversation our Lord had with the two disciples on that famous walk to Emmaus had been included in the New Testament writings. It is recorded that, "Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." That must have been a most wonderful unfolding of the prophecies of the Old Testament Scriptures concerning the coming ministry, suffering and atonement made by our Lord.

Probably there is a bit of indolence in the wish for such a record; we have the prophecies and can search them out and read them for ourselves. Jesus placed his endorsement upon what was written of the flood, of the destruction of Sodom and Gomorrah, of Jonah in the fish's belly, etc. Throughout all of his ministry he constantly quotes from and refers to the Old Testament Scriptures as the word of God. On one occasion while reasoning with his enemies, he said, "Full well ye reject the commandment of God.... Making the word of God of none effect through your tradition." On another occasion he said, "Think not that I am come to destroy the law, and the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, not one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

After his resurrection, Jesus said to his disciples: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms concerning me."

Could our Lord have given more positive proof of his full and complete indorsement of the Old Testament Scriptures as the inspired word of God than what we find here? The gospels contain the life, acts, and teaching of our Lord Christ; always, and everywhere, he sets his full indorsement upon the Old Testament as the word of God, and of full authority among men. Your modern skeptical teachers cannot separate the Christ of the gospels from the Christ of prophecy. To accept Jesus Christ as Lord and Saviour is to accept the Old Testament as the inspired word of God. Those who reject either reject both, and have no place as religious teachers in the Church of God.

## Jesus Came to Seek and to Save the Lost.

One of THE HERALD readers writes me that in a protracted meeting going on in his city the minister, no doubt a very good and earnest man, insists in a comment on John 17:9 that Jesus only prayed for Christians; that he never prayed for sinners. It is true that in that verse of this great prayer Jesus was praying for his disciples and for all of them who should believe on him through his word.

In this special prayer, our Lord is praying for his church, for those who are to go out for the evangelization of the world. On the cross, he prayed for those who crucified him. They certainly were sinners. In the parable of the lost sheep, he certainly teaches that he is seeking to save the lost. All the teaching of the New Testament is that God is in Christ seeking to bring a sinful, lost world to repentance and saving faith. It is marvelous how the Scriptures are twisted to fit into the notions of men. The enemies of Jesus, while he was on earth, finding fault with him, said, "He receiveth sinners and eateth with them." They were utterly disgusted that he should permit himself to associate with such persons. Thank God for just such a Saviour as Jesus who loved and prayed for the most unworthy. As to praying for sinners it was not at all necessary for him to ask for their forgiveness. He granted that himself; not only so, he both forgave and healed in order that men might know he had power on earth to forgive sins.

## A Sane View of the Situation

MRS. H. C. MORRISON.



HERE is being much said at the present time about the failure to observe the Eighteenth Amendment; and the enemies of prohibition are using this fact as an argument that the Eighteenth Amendment should be repealed. This is just a flimsy excuse to try to get this Amendment stricken from our Constitution. Why do they not ask for the removal of other laws on the ground that they are not enforced? Why not discard the Ten Commandments because some fail to obey them?

Mr. Ford wrote such a splendid article in his paper, the *Dearborn Independent*, on this question, that we are giving space for it in the columns of THE HERALD. He says:

"The fact that a law is violated does not mean that that law is bad. Burglars consider that laws against housebreaking should never have been framed, gunmen are of the opinion that the statute which makes it an offense for them to take the lives of their fellow men is all wrong, and thugs in general are quite certain that their liberties are unnecessarily curtailed by legislation of any kind. Yet no one would assert that the burglar, the gunman, and the thug are right.

"Yet we find that there are people who say that the eighteenth amendment is all a mistake because it conflicts with one of their abnormal tendencies. One might as well argue that the New Testament is all wrong because the ethics of Christianity are unpalatable to a large proportion of the human race, or that because there was a Judas among the twelve apostles the other eleven were to be everlastingly discredited. What is right can never be made wrong owing to the right having been ignored or disregarded. Such wild philosophy would be laughed out of any school of ethics.

"Why is it that some people do not obey certain laws? Simply because those laws are not in harmony with their own peculiar likes and dislikes; because those laws are a barrier to their vices or, shall we say, weak-

nesses; because those laws are antagonistic to their pet inclinations.

"Nero and Diocletian thought that Christianity was bad, but their opposition and persecution neither discredited Christianity nor killed it. Those emperors, great as they were in their own estimation, were centuries behind the times. But before Christianity was ever heard of there were edicts against the excessive use of intoxicants.

"There never was an invention or discovery put at the disposal of mankind but caused a great deal of worry among some of the people. When Harvey discovered the circulation of the blood, his fellow physicians considered him a lunatic; when the first steam engines were set running on rails there were otherwise enlightened people who foretold that a blight would fall upon nature and that the country would be ruined; when the first illuminating gas was used, it was denounced as a menace to public health, and people used to touch the lamp-posts with their fingertips to find out if they were growing red-hot.

"When the first steamboats were floated the skippers of all the 'windjammers' that sailed the seas declared that if those floating locomotives were permitted, the sailing ship would have to go out of business, to the utter ruin of the commerce of the world and the sending of thousands of worthy mariners to the poorhouse. When labor-saving machinery of any kind was adopted it was the signal for all kinds of human moles to declare that it was labor-ruining machinery, and that starving millions would follow. Those who did not worry at the advent of the telegraph or the telephone laughed at them, or said they were devices of the devil, and that the postal department would crumble because there would be no more letters to deliver.

"Thus every measure that has been for the benefit of mankind has had to pass through a stormy period, and this is just what is now happening to the eighteenth amendment.

"Modern civilization wants increased speed because increased speed means increased efficiency, but a high standard of efficiency cannot be attained or maintained without clear thinking and quick action. Prohibition is one of the means by which clear thinking is accomplished.

"Who are they that are principally interested in the continuance in the traffic in liquor? Are they altruists who think that the liberty of the subject is being restricted because he is being protected against himself; are they those who grow rich at the expense of the people's health and morals, or are they the people who at present are the bootleggers' best customers?

"Apart from those who wish to make easy fortunes by its illegal sale, the principal opponents of the Volstead act are those who consider that the consumption of liquor is essential to their happiness. Looked at from this angle it is the buyer and not the seller who is most interested. It is the consumer and not the producer.

"When pedestrian traffic was much greater than it now is, some unfortunate would now and then have to be saved from under the hoofs of horses or from stumbling into a lake or river. But in these days of rapid transportation it is the driver, not the pedestrian, on whom safety most depends. This is the age of quick action, and to have quick action we must have clear thinking. There can be no clear thinking if the brain of a man is befogged by booze. He becomes a madman on wheels, and a madman on wheels is a deadly menace to public safety.

"But it is not only on the ground but in the air that clear-headedness is required these days. The age of the airplane is approaching, and the thought that these machines should ever be in charge of pilots who are not consistently alert in mind and body is appalling.



"There are some people who pretend to have a hankering after 'the good old days' when everything moved much more slowly than now, but are we to move backward fifty years or so, to seek these conditions? Surely the proportion that would wish to exchange present conditions of living and transportation with those prevailing half a century ago is negligible.

"Retrogression is not in accordance with the spirit of the American nation. No nation can move backward or even mark time and retain its place among the countries of the world. It is not retrogression that is desired, but progress and this progress can never be maintained if it is hampered and nullified by what the great majority of American people believe to be a pest and a plague.

"What America wants to do is to raise up a race of sane, sober men, men who will not only hold their own with those of other countries but will excel all others in service and attainment. This has always been the ambition of every American citizen, and why should it be changed now at the behest of a section by no means representative of public opinion, or men of American nationality?

"We believe that if the opposition to prohibition were analyzed it would be found that it was mainly alien. We believe that every true American is for it heart and soul. We believe that if prohibition were to be put before the nation tomorrow there would again be an overwhelming flood of public opinion in its favor. Although the friends of prohibition may not be so aggressive as its enemies, they are firmer in their convictions.

"It is not in the wide open spaces that the defiance of the prohibition laws is the most prevalent, but in the crowded urban centers where alien influence and alien eagerness for money-getting are at work.

"After its five years of trial, prohibition is not a failure. It is the people who have neglected to correspond with it who are the failures. If it took Christianity hundreds of years to obtain a footing, why should anyone consider five years sufficient for a tryout of the greatest reform since the introduction of Christianity itself? The good that has already come from it infinitely outweighs the evil, and the evils that are, do not arise from prohibition but the failure to practice it."

### Dr. Wimberly's Sermon on Evolution.

Last week the sermon by Dr. C. F. Wimberly, of Lake City, S. C., was carried in our columns. A gentleman offers to supply the means for having it put in pamphlet form for free distribution. This was published by request of the Lake City congregation. Any preacher who wishes to have 100 or more copies for free distribution can drop the author a postal card, or the office of The Pentecostal Publishing Co., of Louisville, Ky., where this will be printed. The gentleman was not a member of the Lake City congregation, but is willing to finance its publication.

### "Another Little Tale."

REV. J. P. ATWAY, Holly Hill, S. C.  
(No. 14)

Yes it is very ingeniously told, that the two tables of the Decalogue were prepared to be set up in Solomon's temple. Where in the name of sense did such a story originate? Did some ancient Rip Van Winkle multiplied a thousand times walk up somewhere in Germany and tell it? Or did some "real scholar" dream it? Or was it, too, made out of the whole cloth? Modern "learning" must have some serious justification for disputing the positive statements of the book of Exodus and the scores of corroborating statements and references in the other books of the Old and the New Testaments, and substituting this old wife's tale. But they are great be-

lievers in Folk Stories (that's where they say a great deal of the Bible came from), and so they may be expected to pick up one now and then and introduce it into their scheme.

## Radiant Living.

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

### THE PILLAR OF THE HEAVENLY COURT.

"Him that overcometh will I make a pillar in the Temple of my God," declares the Beloved John.

Have you ever pictured that heavenly pillar?

Pillars are composed of three parts, the base on which it stands, the shaft which is the pillar proper, and the capital which adorns the shaft.

In God's heavenly Temple, which records the struggles of the Christian Victors, each part of the Temple pillar has significance.

The base upon which the pillar rests represents the foundation of the Christian life, which foundation is the Solid Rock of Christ. I would like to regard this foundation as a block of scarlet porphyry, typifying the shed blood of Jesus Christ, upon which only have we any standing for the heavenly Temple of God.

The shaft, emblematic of the victorious life of the overcomer, I would like to regard as a pillar of pearly white alabaster, suggestive of all the beauty and purity of a saintly maiden kneeling in prayer with upturned face, radiant in a golden sunbeam from heaven.

And as the beautiful veins which appear in marble are the record of the torture through which the ancient rock passed in the agonies of the past geological ages, I would have faintly discernable in this column of pearly white alabaster, a delicate tracery of dark pink veins emblematic of the consecrations, the sacrifices and the sufferings through which the overcomer passed while on earth.

And now comes the capstone or capital of the column. All style of architecture is classified by the contour of this capital. If convex it is Doric, if concave, it is Corinthian. But in this heavenly Temple there is but one order of architecture, and that is the Victorious Order, which is symbolized by a capital in the shape of a crown.

Yes, James wrote: "Blessed is the man that endureth temptation for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him."

Behold the heavenly pillar in the Temple of our God:—a snowwhite, red-veined alabaster, resting on a block of red porphyry and graced with a golden crown-shaped capital! And what does it say to us? A Christian Victor, whose life on earth was one of holiness, attained through struggle and triumph, founded on the atoning blood of Christ and crowned with life immortal!

### Modernism the Third Judge.

Deloss H. Cassells.

Infidelity has had its phases and champions for all the ages. At one time it expressed itself in Pantheism, at another in Atheism, then in Agnosticism, but today its hydro-head rises in what is termed Modernism. In the ages past it was largely outside the church, but now more insidious it comes from within the church as well as from without. The third judge before whom Jesus was led was a son of the bloody-minded Herod the Great, by one of his five wives. He was the true son of his father because he was as mean as he in treachery and wicked cruelty. He robbed one brother of his wife, another he had put far from home in bondage

and exile. At the early age of seventeen he began to reign as Tetrarch over Galilee and holds a record unexcelled for talebearing and all manner of trouble among the Roman officials of the day in which he lived. He fell in love with Herodias, who was both his niece and sister-in-law, since she was the daughter of his brother Aristobulus, and wife of his brother Herod—thus he defiled himself with double incest. He ran his first wife off from home to her father. This was all done about the time John the Baptist was being talked about as a great preacher and reformer, and because the preacher spoke of the sin of adultery, the wicked Herodias persuaded her new and cruel husband to bring to her the head of this God-sent man on a platter. It was done in ugly and precipitate fashion, but even after the decapitation of the Prophet of fire his shade made uneasy this Herod in his moments of quietude and rest. When Christ came in fulfillment of John's predictions the wicked Herod said, "This is John the Baptist; he is risen from the dead."

Modernism is this third judge sitting in judgment of the divine truths of God that have been promulgated down through the centuries as the messages of the Father. If Herod was a traitor, a spy, adulterer and by these testing his ability to try the innocent Son of God, then is Modernism qualified to sit as judge of the true Christian religion. The time is on us to stop the mouths of all ministers that at any time and in any way question the virgin birth, the inspiration of the Scriptures, or the Genesic account of the creation of man. The fight is to wax warm in the last age between the powers of darkness and the powers of light. Let it come, let the consequences be what they may, the sword of Eden is still drawn and will be. What side of the questions of the age shall I stand upon? It is now as it has been. Jesus asks us today, Are you with me or against me? A Christian cannot afford to send their children to a school where the Herods are in authority, nor patronize a church where they sit as Tetrarch of the heritage of the kingdom. This can and is said in the right spirit and for the good of all concerned. It should be said from a thousand pulpits simultaneously and dogmatically. If all the cattle of all the southern tick-infested territory should be dipped the same time for two or three dippings then the south would be free in all the future of the tick as well as the conniving politician. Then multiplied thousands of dollars would be saved to the taxpayers. The same is true of this question. Let a thousand preachers say the same thing at the same time and the force of it will be felt the world around. If Herod was competent to judge the Son of Man, as well as the Son of God, then the Modernist has a right to cloak himself in sheep's clothing and eat of the bounties of the church. Where shall the end be?

### Everybody Will Want a Copy.

The Great Commoner's Last Speech prepared by William Jennings Bryan for delivery in closing argument for the State in the Evolution Case at Dayton, Tenn., is now printed in a beautiful and attractive booklet, with a striking likeness of the Great Commoner on the back of it. This work of a brain and heart that sought to benefit his fellowman will be desired by all who want to keep this last, famous production of one who died a martyr for the truth. Parents, don't fail to get it for your center table where your children can read it, and be thus prepared for the heretical teachings they will meet on every hand. The price is within reach of all, only 25 cents. It is a booklet of 48 pages, printed on good paper, large, clear type, and attractive cover. If you have friends who are drifting in their faith, invest a quarter and have a copy sent to them.



## OUR BOYS AND GIRLS

Dear Aunt Bettie: Although I was received so kindly when I came a few weeks ago, I do not want to come so often as to wear out my welcome. But I would like to speak a few words to the cousins about that "Willing Workers' Fund," suggested by our Arkansas cousin. Suppose you cousins turn again to the 10th page of the October 14 Herald and read her article; then ask the Lord to help you to find some way to earn money that you may join in this happy Thanksgiving surprise. Read 2 Cor. 9:7-15, and you will see how Miss McConnell will feel toward us, and I believe we will all feel drawn nearer together. Let us not be slackers.

Albert Murphy.  
Gordonville, Va.

Fern E. Matkin:

My dear little girl: While reading the boys and girls' letters in The Pentecostal Herald I found among others your little letter also. I was very much delighted to find a little girl that had my birthday, Jan.-12th. You are the second girl so far as I know, that has the privilege to share with me my birthday. I remember quite well the time when I was twelve years young the 12th of Jan. But that's many, many years ago. It was the 12th of Jan., 1863. Now you can figure out how young or old if you please. I am at the present time being advanced so far in years I thought probably Aunt Bettie would not care to publish my letter in The Herald, but then she may do so for your sake, to gladden your little heart. You know I'm a great lover of little boys and girls and also the big ones, especially the good ones. And those that are not good we should pray for them, so that they may turn out to be good too, for surely we all must be good in order to enter heaven.

I take it for granted that my little birthday companion is a Christian; that she loves and serves God with all her heart, and that she is a little busy Bee for the Lord Jesus Christ. Yes, my little girl, be assured of the fact I would enjoy it very much indeed, if we had the privilege to see one another face to face, but as this may never come to pass in this poor, sinful world I do hope to meet and see you some glad day. On the other side of Jordan, in the sweet fields of Eden, where the trees of life are blooming, there is rest for you and me. How we will rejoice when the New Jerusalem will be presented to our view, the most beautiful city that our eyes ever beheld, bathed in everlasting light and glory. "Eye hath not seen, nor ear heard, neither have entered into the heart of men, the things God has prepared for them that love him."

Now you want me to guess your middle name. Now listen, here it is in full: Fern Eva Ena Matkin. Is that correct? Surely you have a nice name. Now after answering your question as I think correctly, you owe me not only a letter, but also your photo, for how could I get acquainted with you if I could not even see your picture. Hoping to hear from you soon, I'm forever your birthday friend,

H. F. Schmidt.  
376 E. 32nd St., So., Portland, Ore.

Dear Aunt Bettie: I am fourteen years of age, have brown hair and am a sophomore in high school. One of my sisters, Catharine, is teaching in the Ozark Holiness Academy. Listen, cousins, if you have any tenth or spare money, here's a place to put it, a place with a need. If you would like to receive more information about the school, write to me. This is changing subject; if any of you are interested in art or nature, please write to me and get better acquainted.

Mary Biesecker.  
52 Columbus Ave., Delaware, Ohio.

Dear Aunt Bettie: I wonder if you will let a little thirteen-year-old girl join your happy band of boys and girls? I am so glad to see boys and girls saved. I am glad that the little children found their Savior before it

was too late. Some gave their hearts to Jesus when they were six and eight years old. I think everybody ought to know what they join church for. Mama has been taking your grand paper for two years. I think it is the best paper I ever read. I have four sisters and three brothers. I am in the seventh grade at school. I go to New Hope School. I hope Mr. W. B. is not at home when this arrives. Goodbye to Aunt Bettie and all the cousins.

Thelma Stevenson.

Rt. 7, Box 97, Durants Neck, N. C.

Dear Aunt Bettie: This is my first letter to the dear old Herald. I think this paper is just grand. I always like to read page ten. I am fourteen years old, have fair complexion, blonde hair (not bobbed) and blue eyes. I go to Sunday school almost every Sunday. My parents and I are sanctified. They go and take me to church. We also have family prayer twice a day. Some day I expect to see my dear Savior's beautiful smile of approval when the battles of life are ended. Who has my birthday, Oct. 1? Hope Mr. W. B. is out when my letter arrives.

Texie Mae Moore.

Rt. 3, Queen City, Texas.

Dear Aunt Bettie: Will you let a little Arkansas girl join your happy band of boys and girls? I will not write much as this is my first letter. I wonder who has my birthday, Nov. 1? Who can guess my middle name? It starts with L and ends with E, and has three letters. My age is twelve. I am in the sixth grade at school. My grandmother takes The Herald and I enjoy reading page ten. If this letter is in print I will write again.

Annie L. Pierce.

Rt. 5, Rector, Ark.

Dear Aunt Bettie: Wonder how you and the cousins are these days? Cousins, isn't it fine to live for Jesus? I was saved in a revival this year and I sure do rest better. When I pick up a novel something seems to say, "Don't read that." You can always find something else to read. How many of you cousins have ever read "Ruth, or How She Fell"? It is fine, especially people who have just made a start for Jesus. I advise you all to read it. I am thirteen years of age, about five feet tall, light complexion, brown hair, and in the seventh grade.

Irene Sawyer.

Rt. 1, Durants Neck, N. C.

Dear Aunt Bettie: Will you please let another girl from Pennsylvania join your circle of girls and boys? I recently re-read a letter my sister Helen wrote to The Pentecostal Herald and thought I would write one also. My sister takes The Herald, and I enjoy reading it especially page ten. As this is my first letter I would like to see it in print. I am a member of the Methodist Church. I attend church and Sunday school every Sunday I can. Eloise Mull, I guess your age to be thirteen. I will write a letter to the one who guesses my other name and birthday. My birthday is between the fourth and tenth of April. My name begins with E and has nine letters in it. I will be seventeen years old my next birthday. I have two half sisters younger than I, and both are going to school every day. I am staying with my grandmother on a farm. My mother is dead. Father lives in town. I am afraid Mr. W. B. will get hold of this. Love to all of the cousins and Aunt Bettie.

Ethel E. Lancaster.

Somerfield, Pa.

Dear Aunt Bettie: I am writing for the second time to The Herald. Aunt Bettie, come along with some more good rules. I am following them day by day, and they are excellent help to Christian life. I thank you for printing them. Elizabeth Spickler, and Minnie Hess, I thank you for your letters and the words to "Largo." I hope I will have a song you will want some time. Virginia Lay and H. J. McNeece, I also re-

ceived your letters. Hope you will write again. Opal Hann, I guess your birthday is April 12, and your name to be Muppim. Mona McElwain, I guess you are twelve. Laverne Schnoor, I guess your name to be Cora. I attend church and Sunday school every Sunday I can, but I am not going now for I have rheumatism. But I hope to attend again soon. Rev. C. M. Tarrick is our pastor. Mrs. T. H. Lancaster is our S. S. Supt. My favorite Bible verse is St. John 3:16. My favorite songs are, "Rock of Ages" and "My Savior First of All."

Helen Lousinda Lancaster.

Somerfield, Pa.

Dear Aunt Bettie: I am a little Virginia girl. My mother takes The Herald and we all enjoy reading it. I am nine years old and in the fifth grade. I live on a big farm. I have four sisters and four brothers. We have pigs, cows, and horses. I love them all, but I love my pet dog and kittens best. The Young People's Missionary Society was at our house last night and we certainly had a nice time. I wish you and some of the cousins could have been with us. Wake up, Virginia cousins, and let's rally to the cause of our Savior and fight against the awful teaching of Evolution that is trying to sweep our country. M. Opal Hann, I guess your name to be Marion. If I am right please send me a picture, and when I get a good one I will send you one.

Sallie V. Jones.

Andersonville, Va.

Dear Aunt Bettie: This is my first letter to The Herald. I'm a little girl ten years old, have fair complexion, brown eyes and light color hair (bobbed). I'm in the fifth grade. We are working hard to get a big Sunday school class. I go every Sunday. Its name is "Sunbeam." They have charts on which they write all the names of pupils; when they are absent they get a blue star, and when they are present they get a gold one. My father takes The Herald. I like to read page ten. My father and mother take us to church almost every meeting night. Who has my birthday, March 29? I would like to see this in print. Sarah E. Shaw, I guess your middle name to be Edna. I will give all my love to Aunt Bettie and the cousins.

Beulah Kirby.

Van, W. Va.

Dear Aunt Bettie: We just finished reading about Rev. McDonald's wonderful meetings and our mind ran back to the camp meeting at Eldorado and what blessed feasts we enjoyed while there from Sept. 2 to 5, 1925. Brothers Huff, Brasher and Rinebarger surely preached with holy unction, besides Rinebarger could sing the power down, and Miss Atkinson was most wonderful at the piano, besides her testimonies would ring clear to the saving, sanctifying and keeping power. Our pastor announced last Sunday we would have a revival sometime this winter. May we ask The Herald cousins to join us in prayer that we may all be what God wants us to be, go where he wants us to go, to do what he wants us to do. Oh for grace to trust him more. Hark, I must go ere I break my pledge.

Lizzie M. Perry.

Dear Aunt Bettie: I was so glad to read W. H. G.'s letter from Royal Oak. Oh, that we could see many more letters like it! To be saved and know it is wonderful! I can also say I am saved but sanctification must come in order to resist the wiles of the Old Man, and I find him always at my heels. May God help all those who are saved and use us to help others. I am twenty years of age and do stenography. I am praying for one who is not saved. Will someone help? With love and a prayer for all the cousins.

Sally Julia Kallio.

Dear Aunt Bettie: May I join your happy band of boys and girls? I go to school every day and am in the seventh grade. I am twelve years old. I go to Sunday school every Sunday. I have one brother, one sister and an adopted sister; they are fifteen, thirteen, and five. I have blue eyes, brown hair, and light complexion. My cheeks are very rosy and

J. H. DICKEY

of

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## Gospel Tents

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my lips are red. F. C. Brown held a meeting at Petria, August 25 to September 13, and the last night I went to the altar and really got saved, and expect to go on and get sanctified. I live on a farm where there is fresh air, green trees, which make you healthy. We are expecting to move right away out on another farm where there are peaches, apples, and pears, and there are all kinds of berries. Wilma E. Barnes, I guess your middle name to be Evelyn, and if so remember your promise. If anybody guesses my middle name I will write to them. It begins with B and ends with E, and has seven letters in it.

Frieda Evans.

Jackson, Ohio.

Dear Aunt Bettie: Will you take in a new member into your band of happy boys and girls? I am a little girl twelve years old. I have dark hair, black eyes, and my hair is bobbed. I live in Marion, Ohio. I have a little sister in the second grade. Mother takes The Herald and I like to read page ten. I guess M. Opal Hann's first name to be Miriam. If I'm right don't forget your promise. Well, I think I hear W. B. coming so I will run. Goodbye to the cousins.

Charlotte Louise Trowbridge.

591 Miami St., Marion, Ohio.

Dear Aunt Bettie: I have been reading the letters from the cousins on page ten and decided that I would write too. My mother takes The Herald and I enjoy reading this page very much. I belong to the M. E. Church and I attend regularly. I go to the young folks prayer meeting every Sunday evening. I am eleven years old, have light hair, blue eyes, and weigh about sixty pounds. I am in the fifth grade at school. I haven't missed a day. My middle name begins with M and ends with E and has five letters in it. Whoever guesses it I will write them a letter. I would like to see this in print as it is my first. With love to Aunt Bettie and all the cousins.

Opal Lester.

Science Hill, Ky.

Dear Aunt Bettie: May I come and join your band of boys and girls? This is my first letter to The Herald. I read page ten. Helen Smith, I guess your name is Alice. My name begins with R and ends with A, and has four letters in it. I hope to see this in print. All write me. I am nine years old and in fourth B. My teacher's name is Mills. I like her.

Ruth Elizabeth Bagnall.

30 Bown St., Edgewood, R. I.

Ruth, thanks for your picture.

Aunt Bettie.

Dear Cousins: I am writing the cousins to find out what your idea is of a real Sunday evening service? How should the people act from the time they enter the church until the service closes? Should they visit and gossip after they enter the church, or should they become quiet and only converse in low tones, or should they, upon entering the church, kneel for a moment in silent prayer? It is my plan to read to my congregation, every letter that I receive from the cousins for I want my people to know how other folks act at the hour of evening worship. What does it mean to really worship? Get busy cousins, old and young, and rush your letters to me as I want to stir my people up along these lines.

Rev. M. L. Watson.

115 W. Hardin St., Centralia, Ill.



## FALLEN ASLEEP

### HAMMETT.

Wednesday evening, just as night was drawing its somber curtains around our earth's abode, the death angel paused in its flight at the home of Mr. and Mrs. T. C. Hammett and snatched from the garden of their hearts their fairest flower, little Lillie, their only daughter. She was eight years old and a most lovable child; so sympathetic, so eager to serve mother, father, brothers or friends. She was ill such a short while that we feel truly that in the midst of life we are in death. All that was possible was done to keep this little one here but the Master had need of another Lillie in his Heavenly garden and she answered his summons with a smile.

There are four brothers (one her twin) and mother and father to mourn her untimely death, and to realize that death deals right and left and so their little Lillie blooms no more. She is safe in God's arms and when his hand deals other blows she will stand at Heaven's gate to welcome in "her folks."

### A Friend.

### ROBERTSON.

In the early evening, Sept. 16, 1925, the death angel visited our home and took from us our beloved father, Boyle C. Robertson. He was born Jan. 31, 1855, age 70 years. Three years ago he suffered an accidental injury, a knife wound in the wrist from which he never fully recovered; it affected his heart and death came suddenly through heart failure. He was a patient sufferer all those years and was such a comfort to us; a kind and loving father in the home.

He professed religion several years ago and united with the Methodist Church, and a while after that professed the experience of sanctification. How clear his testimony was to the sanctifying power of God. For a number of years he was secretary of the association of the annual camp meeting at Aliceton, and always enjoyed going to the camp meeting and would do all he could to help the camp along. He lived a beautiful Christian life and now his good teachings and Christian example will live after he has gone.

I am so glad that we children can look back and recall the beautiful life our father lived before us. He never grew tired of the way but the way grew brighter until the end. He is survived by his wife, four children, and eleven grandchildren, also one brother, D. B. Robertson, of Perryville.

Funeral service was conducted at the tabernacle by Rev. Virgil Moore, of Wilmore, Revs. M. L. McGraw and Trayner assisted in the service. The remains were laid to rest in the Aliceton cemetery.

His voice is silent, his place is vacant in the home, but we are going to try to live true to Jesus so that we may meet him again some day.

Jennie.

### TIMBERLAKE.

John Emmor Timberlake was born August 18, 1838, in Sharon, Noble County, Ohio, the son of Nelson and Hannah Timberlake, pioneer settlers of that community. Mr. Timberlake received his early education in the rural schools of Noble county, and while still a mere boy, he entered Mt. Union College, at Alliance, Ohio. During his second year there the Civil War broke out and he returned to his home community and enlisted in Company H, 25th Ohio Volunteer Infantry at St. Clairsville, Ohio, on June 20, 1861. This company went through many of the bloodiest battles of the war, and with the Army of the Potomac, on May 2, 1862, he was severely wounded in the battle of Chancellorsville, and was confined to the army hospital for fourteen months, but won out in his battle against death, and rejoined his company. After another year of distinguished service, he received his honorable discharge from the army on June 20, 1864, just three years after

his enlistment. He attained the grade of Sergeant. After the close of the army, he came back to Belmont county and settled at Crabapple, Ohio, where he bought a farm, and for half a century he followed agriculture and was recognized as one of the most successful farmers in the locality in which he lived.

On October 18, 1866, he was united in marriage to Miss Adaline Lindsay, a member of one of the most prominent families of southern Belmont county. She passed away on Jan. 1, 1901. In early life in the year 1857 he was converted and united with the Presbyterian Church, and in 1858 he received the "second blessing," and after some few years he united with the Methodist Episcopal Church, and was an honored member of the same until the time of his death. For the last twenty years he has been an attendant at the several camp meetings, including Mt. Lake Park, Md., Sebring, Ohio, Hollow Rock, Ohio, and Sychar, at Mt. Vernon, Ohio. He delighted in meeting with the saints of God on these hallowed grounds, and he rejoiced in honoring his Lord in testimony, song and prayer. Many were the people that he influenced to give their hearts to God, and live godly lives. He had the happy faculty of growing old sweet, as a fine Christian man. He died October 19, 1925, aged 87 years. He is survived by one son, four daughters, one sister, fifteen grandchildren, and six great-grandchildren.

Short funeral services were held at the home of his daughter, Mrs. E. E. Workman, Oct. 20, conducted by his pastor, Rev. L. S. Rose, of the First M. E. Church, of Bellaire, Ohio, and Rev. E. E. Shiltz of the Lincoln Ave. M. E. Church, of Shadyside, Ohio, assisted by the Spangler Post, G. A. R. of which he was a member, also the Ladies of the Relief Corp, of Martins Ferry, Ohio.

On Wednesday, Oct. 21, the funeral services were conducted at Bealsville, Ohio, in charge of Rev. E. E. Shiltz, the sermon being delivered by Rev. L. S. Rose, and the interment was made in the Bealsville Cemetery.

"Blest are the pure in heart,

For they shall see our God;  
The secret of the Lord is theirs;  
Their soul is Christ's abode.

"Still to the lowly soul,  
He doth himself impart,  
And for his temple and his throne  
Selects the pure in heart.

"Lord, we thy presence seek,  
May ours this blessing be;  
O give the pure and lowly heart,  
A temple meet for Thee."

Yours in his service,  
E. E. Shiltz.

### REQUESTS FOR PRAYER.

Pray for a motherless boy that he may be saved from drink and saved from sin.

Pray that God may deliver a home from wicked influences that threaten to destroy its peace; and that the husband may be converted.

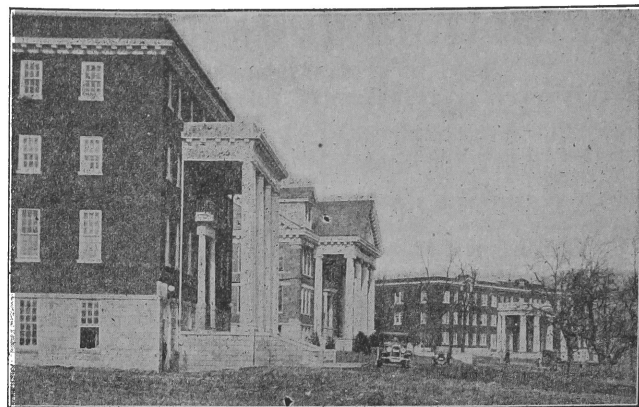
Pray for a sister that she may be sanctified, and for other friends in whom she is interested, that they may be saved.

Pray for an infirm brother who is confined to his room.

A distressed wife asks to be remembered in prayer that she may have the love and confidence of her husband.

Pray that a husband may be saved, his health restored and that he may find employment; also for the wife that her faith may become stronger.

O. C. requests prayer for her mother that she may be healed of cancer.



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WM. BRANT HUGHES, Dean,  
Wilmore, Kentucky.

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When Gabriel's trumpet wakes the dead

Upon the Judgment day,  
And the great Book of Life is read

To those long passed away:

When Hades and the mighty sea

Restore their precious toll—

O, what a shining host there'll be

Upon God's honor-roll!

When Olivet is cleft in twain

And living waters flow;

Where fertile fields bear golden grain

In valleys far below.

When triumph conquers cringing fear

In every ransomed soul;

Angels greet those whose names appear

Upon God's honor-roll.

When comes the Holy City down,

Adorned by many a gem;

Each fit to grace a regal crown

A royal diadem:—

Like a fair bride by love enticed

Upon the nuptial day:—

My soul shall haste to meet with

Christ

And dwell with him alway.

What mind can estimate the throngs

Who heavenly peans raise;

The loud acclaim of sacred songs

Offered to God in praise!

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We'll laud the glories of the cross  
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### TO WHOM IT MAY CONCERN:

I am glad to recommend Pearl E. Wilcox, of 15 Plum St., Westerville, Ohio, to pastors needing special help in their evangelistic work. Miss Wilcox has been a student in Cleveland Bible Institute and we are glad to recommend her as one who is both capable and worthy in the work of the Lord. She has been engaged with another party in evangelistic work but is now free to accept calls where pastors desire to do their own preaching and wish a singer and worker with the young people.

C. W. Butler, Pres.



# SUNDAY SCHOOL LESSON

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

Lesson VIII.—November 22, 1925.

Subject.—Paul Before Felix. Acts 24:10-16, 22:25.

Golden Text.—Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. Acts 24:16.

Time.—A. D. 57.

Place.—Caesarea.

Introduction.—So many important things took place between Paul's arrest in Jerusalem and his speech before Felix at Caesarea, that it is a little difficult to keep the connection, unless students will read carefully the 22nd and 23rd chapters of The Acts. The 21st chapter breaks off with a comma between it and the following chapter, because there is no break in the thought. Paul addresses the Jews as "Men, brethren, and fathers," and delivers his address in Hebrew. The entire speech is couched in considerate, polite language, as was fitting on such an occasion. He told of his birth in Tarsus, a city of Cilicia, how he was educated at the feet of their own great teacher, Gamaliel, whom they called "The Beauty of the Law," and related to them his course as an unconverted Jew when he persecuted the followers of Jesus Christ. Then changing his theme he told them plainly of his conversion on the Damascus road, of his baptism in Damascus by a devout man called Ananias, and of receiving again his lost sight that had been taken from him by the brightness of the divine glory that shone around him when Christ appeared to him on the road. Then he told them of a visit that he had made to Jerusalem, and that while he was praying in the temple he had a vision of Christ who told him that the Jews would not receive his message, and that he was going to send him far away to preach to the Gentiles. He said he told the Lord how he had consented to the murder of Stephen, and that he even kept guard over the outer robes of the men who stoned him to death. This only aroused the fury of his enemies to fever heat, and they cried: "Away with such a fellow from the earth: for it is not fit that he should live." They acted more like mad cattle than human beings, for they "cast off their clothes, and threw dust into the air."

Again the Roman chief captain is on hand, and commands Paul to be taken into the castle, bound, and "examined by scourging, that he might know wherefore they cried so against him"; but Paul escaped scourging because he was a Roman citizen. The next day he was loosed from his bonds, and brought before his accusers for trial. He was permitted to speak in his own defence, and split the crowd in two by a masterly stroke, turning the Pharisees in his own favor and against the Sadducees, by declaring that he was called in question for the hope of the resurrection, which was a literal truth. Soon the Pharisees were crying: "We find no fault in this man: but if a spirit or an angel hath spoken to him, let us not fight against God." Again the chief captain had to intervene, and have Paul brought inside the castle for fear the Jews would tear him to pieces. But the Lord stood by him

the following night and told him to be of good cheer, and that he must testify for him in Rome also.

Then a plot was formed by more than forty Jews to have Paul brought down again for trial, that they might have an opportunity to kill him; for they had bound themselves by a great oath that they would neither eat nor drink until they had made way with him. But Paul's nephew overheard the making of the plot, and told his uncle about it, who sent him secretly to reveal the matter to the chief captain, Claudius Lysius. The plot was thwarted by sending the prisoner down to Caesarea under guard of a band of Roman soldiers. The chief captain wrote a letter to Felix, the governor, about Paul, in which he stated that there was no charge against him worthy of death or bonds.

## Comments on the Lesson.

This brings us to the 24th chapter, where our lesson properly begins; for Paul's speech is, in some measure, a reply to the speech of the lawyer Tertullus, whom the rulers of the Jews had hired to prosecute the apostle. (Some lawyers would prosecute an angel for a fee.) If one might be permitted the use of a slang term, it would be in order to say that the speech of Tertullus was a "beauty." Hear him, with lying words, complimenting the dirty judge who was far more worthy of execration and denunciation. But maybe his words were on a par with the expression often heard in our courts, "May it please the Honorable Court," never intended to mean anything at all. But Tertullus surely did flatter Felix. He accused Paul of being a traitor, of defiling the Jewish temple, and of being an enemy of the Jews, all of which charges were absolutely false; but the lawyer must earn his fee.

In the tenth verse, the first one in our lesson, Paul begins his dignified, manly defence. One would have expected him to make some reference to the eloquent address of Tertullus; but he ignores him. In fact, the attorney for the prosecution had said nothing that merited a rebuttal. Paul does not flatter the judge, he would not so belittle himself; but he does express satisfaction in the fact that Felix had for many years been a judge among the Jews: to say the least of the case, he was not pleading for himself before an ignoramus, which was something to rejoice in.

11. There are yet but twelve days since I went up to Jerusalem for to worship.—Those words are a wee bit awkwardly put. Paul means to say that only twelve days prior to that time he had gone up to Jerusalem to worship. He had gone up to the feast of Pentecost.

12. Here Paul denies outright every charge the Jews had made against him: "They neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city." If I mistake not, that about covers the entire ground of their charges. The apostle makes bold in the 13th verse to demand proof of their accusations, and to defy them to bring it: "Neither can they prove the things

whereof they now accuse me." We must appreciate his courage.

14-16. The things set forth in these verses are so plain that they need no exposition; but they are packed full of great truths. The apostle is not ashamed to confess to a heathen governor his manner of worship, and his faith in the eternal verities of God's word. To him, the law and the prophets were yea and amen. He believed in the doctrine of the resurrection of the dead, both of the just and the unjust. Men may doubt now, but he believed with all his great heart. The 16th verse is a model for high living. What better can a Christian do in this life than to so behave himself as to have a conscience void of offence toward God and men? Any soul can face the judgment on that platform.

Our lesson skips five verses that contain the remainder of Paul's defence; but they are so clear as to need no explanation. Read them for yourself, in order to keep the connection before you.

22. Felix...having more perfect knowledge of that way.—"The way." There is an article in the Greek, but nothing that could be translated by that. The expression means a better knowledge of Christianity. He deferred them.—He postponed the trial till Lysius the chief captain could come down to Caesarea.

23. This verse is important, and argues well for Felix' behavior towards his innocent prisoner. He granted Paul great freedom, and permitted his friends and acquaintances to visit him at will. Of course the centurion would have to keep guard over him.

24. Felix risked himself a bit too far. After some days he, with his wife Drusilla, a Jewess, decided to hear Paul again. This woman was of a shaded character. She was a daughter of Agrippa I, and had been the wife of Azizus, king of the Emesenes; but Felix had led her to forsake her husband, and to marry him. The dirty pair constituted rather a tough audience for Paul to preach to concerning the faith in Christ; but nobody ever needed the truth any more than they did.

25. The foregoing facts furnished the apostle a ground upon which to reason of "righteousness, temperance (continence), and judgment to come." No wonder Felix trembled. Paul had him at the bar of judgment; for the tables were turned, and the judge was now the criminal on trial for his life. But the poor fellow postponed his repentance. "Go thy way for this time; when I have a convenient season, I will call for thee"; but the convenient season never came; and Felix never called for Paul. He hoped that the apostle might bribe him for his freedom, but no money came his way. Some one says that Drusilla became Paul's life-long enemy. Very likely.

## EVANGELISTIC AND PERSONAL.

Rev. Luther A. Horn, Conference Evangelist of the Alabama Conference, has open dates which he would be pleased to give to brethren needing evangelistic help. His address is Luverne, Ala.

Andrew Johnson: "On account of cancellation, non-materialization and procrastination, I happen to have an open date in November. Communicate with me at Wilmore, Ky."

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Rev. E. O. Hobbs, 1063 Lynnhurst, Louisville, Ky., has some open dates which he desires to give to anyone needing evangelistic assistance. Bro. Hobbs is a most successful evangelist and is usually busy, but happens to have a gap in his slate at this time.

Rev. John Thomas and wife expect, to sail for England, Feb. 13, and will be taking meetings in England, Wales, Scotland, Paris, and Riga, returning to Wilmore, D. V., in May. Any who may be desirous of securing these splendid evangelists in the places mentioned should communicate with them at once, Wilmore, Ky.

Owing to cancellation of two meetings Rev. W. L. Shell has the month of November open and will be glad to correspond with any pastor for meetings, either as evangelist or singer. Address him Robertsedale, Ala.

Rev. Theo. Ludwig: "We have just closed a good meeting in Norman, Okla., in which some 60 or 70 sought the Lord and a number united with the Nazarene Church. We recently closed a good meeting at Colorado Springs in the Church of the Nazarene when 150 knelt at the altar and many found the Lord. The church was strengthened and encouraged. We are now in this Mormon City of Ogden, Utah, and expect victory in Jesus' name."

R. A. Young: "Since closing my summer camps I have had an enforced absence from the Evangelistic Field for two months due to a major operation of my mother. This necessitated a cancellation of several dates; however, I am starting my fall meetings again and should be glad to hear from any of the brethren who desire my services. Write or wire me Wilmore, Ky."

"A Bible Lands Travel Service" has been established in Chicago for the exclusive use of ministers and other active church workers, and their families. The idea back of the Service is that the ordinary tours and cruises to the Bible lands are too expensive for most ministers and church workers, and also that not one of those tours is specially adapted to the particular needs of the Bible teacher. The tourists, for instance, are made to rush through Palestine, and many return quite dissatisfied. The new Service in Chicago aims to give its tourists plenty of time in the Holy Land, so that the tour will prove to be extremely useful for future Bible work, and the expenses are reduced to an



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absolute minimum. The extremely low rates and other advantages will apply to ministers and church workers only, and their families. The first tour party is to leave next summer. Rev. John Clover Monsma, a Presbyterian minister, is the originator of the plan, and by addressing him at 1128 Argyle St., Chicago, Ill., readers of this paper can obtain more detailed information. John Clover Monsma.

### SPECIAL COMMENDATION.

When I was in Waycross, Ga., with the Ware County Holiness Association, I was assisted in the tabernacle meeting by the Rev. Earl Garbutt, of Hahira, Ga., as musical director and soloist. I feel that I am doing my brethren in evangelistic work, and pastors, a favor, in calling attention to Mr. Garbutt's work. His personality is so pleasing, without being offensive, his companionship with other workers so agreeable, his work as director so efficient, his solo work so effective, as to command the admiration of all, and with it all he is a thoroughly consecrated Christian gentleman. He does not know that I am writing this word. You will be fortunate in securing his services in song.

H. E. Copeland, Evangelist.

### SPECIAL NOTICE!

Until December 13th we will be in "Big Brown Tent" at corner of Catherine Street and Marion Ave., South Jacksonville, Fla., in evangelistic campaign, promoted by the holiness people of this city. They are not many in numbers, but a faithful, heroic group. Friends, and holiness people coming this way from all parts of the States are cordially invited to attend these meetings, daily at 7:30 P. M., and at 11:00 A. M. and 3:00 and 7:30 P. M. Sundays. The Lord is blessing.

H. E. Copeland, Evangelist.

### THE OUTLOOK IN WISCONSIN. CHICAGO CENTRAL DISTRICT.

Up in Wisconsin we are making progress in our established places, and also in our new places and missions. In the extreme Northwest, Brother P. A. Dean has lately organized a church at Ashland and contemplates buying a good parsonage and church. He is pushing out into Superior, Hurley, and hopes to enter Rhinelander, Phillips, Ladysmith, and many smaller places during the year.

Rev. B. T. Flannery has been doing good work in and around Cumberland. He has a church well under way at Cumberland where he hopes to organize soon. Rev. Dole is holding some meetings in adjoining country. Brother Flannery is opening up a Home Missionary work at Rice Lake and vicinity. They are expecting Rev. Julius Miller from North Dakota District to assist in this work. Rev. George Cornelius is our new pastor at Forest Center, where we have a most encouraging work—one of the oldest in the state. Here we have a good church and parsonage.

In Southeastern Wisconsin, Rev. George Munns and his good people

are making progress in our new Tabernacle and with our fine crowd at Richland Center. There are many open fields in this great dairy country. This would be a good place for someone to spend about ten years of his life, in this great fertile, rich country. At Madison, Wis., we have a nucleus of fine people and are hoping to get on our feet a little better in that great capital city. They are having prayer meetings there regularly. Brother Gustafson, of Danville, Ill., has been blazing the way down around Janesville and Beloit.

Quite recently we have visited our churches up and down the state of Wisconsin. At Antigo, Sister Stella M. Adams is making progress in an Evangelical Church which we hope to buy. This is still a Mission, but we have a following here. A little farther down the C. N. W. Ry. we are holding a meeting at Aniwa. Rev. W. E. Greeley is being assisted by Miss Burkey, song evangelist, and also by Sister Adams and Brother Gough, nearby pastors. We are hoping to enter a number of cities in that part of the State. At Mattong we have proven that God is able to plant a Nazarene Church and take care of a pastor, and that Wisconsin people are just as responsive to old-time religion as are people in any state in the Union. A little over a year ago, Rev. Julius Miller held a good meeting at Mattong and we organized with thirty members. This last summer the people secured a good lot. A few days ago I was there and dedicated one of the most beautiful little churches you will find any place. At the Sunday evening service I took in eighteen more members. Brother J. J. Gough, from the Dakotas, is the pastor, and he and his wife are doing a fine work. At Oconto, Rev. J. S. Leggett is faithfully serving in a very hard place. We have some tried and true people in Oconto.

Rev. Andrew DeSmidt, one of our good young workers, is opening up a Mission in the great city of Milwaukee. Here we hope to plant a church in one of the most difficult fields in America. We have a number of families here, and believe that God is going to give us a good church in that great city.

In Racine, Mrs. E. R. Hansche and our First Church are starting off the new year well. I was with them quite recently. This good woman has been God's anointed for our First Church. The First Church in Racine is in the best condition of its history, both spiritually and otherwise. They are looking forward to having with them Dr. Williams in a three-weeks' meeting.

At our Central Church in Racine, Rev. Geeding starts in his fourth year with an increase along all lines. We have no finer people on the District than we have at this place. Generally speaking we do not believe there is a greater field in the Nazarene movement than in Wisconsin. We are now in between twenty and twenty-five places in the state; we have about \$100,000 worth of property, a good crowd of preachers and evangelists. We see no reason why Wisconsin should not be one of the greatest districts in our connection. Anyone interested in cities or individuals in the state of Wisconsin please address E. O. Chalfant, District Superintendent, Church of the Nazarene, Danville, Ill., general delivery.

E. O. Chalfant.

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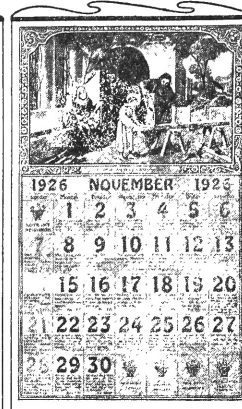
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200	32.00	60.00	28.00
250	40.00	75.00	35.00
300	46.50	92.00	45.50

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Terms cash with order to individuals. Calendars are not returnable.

An Ideal Holiday Gift

Thousands of Christian People every year send these Calendars to friends and relatives at Xmas Time

Nothing could be more appropriate as a gift at Christmas time than one of these Scripture Text Calendars. For those who wish to purchase a small quantity for this purpose, we quote the following:

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Send Cash With Order.

Gentlemen:—Kindly ship at once..... Scripture Text Art Calendars. Enclosed

please find remittance in the sum of \$.....

Name.....

City..... State.....

Shipping Point—If different from P. O.....



## EVANGELISTS SLATES

## ANDERSON, T. M.

Detroit, Mich., Nov. 8-22.  
Pittsburgh, Pa., Nov. 20-Dec. 13.  
Indianapolis, Ind., Dec. 15-20.

## AYCOCK, JARRETTE AND DELL.

Henryetta, Okla., Nov. 18-25.  
Bethany, Okla., Dec. 3-13.  
Mail address, 2109 Troost Ave., Kansas City, Mo.

## BABCOCK, C. H.

Kansas City, Kan., Nov. 8-29.  
Home address, 1148 Victoria, Los Angeles, Calif.

## BAKER, M. E.

Dupont, Ind., Nov. 8-22.  
Open dates.  
Home address, Flat Rock, Ind.

## BALSMEIER, A. F. AND LEONORA T.

Ontario, Calif., Nov. 5-22.  
Los Angeles, Calif., Dec. 20-Jan. 3.  
Hollywood, Calif., Jan. 10-24.

## BELEW, P. P.

Spencer, Ind., Nov. 22-Dec. 13.  
Home address, 110 So. Forest Ave., Marion, Indiana.

## BENNARD, GEORGE.

Clarendon, Pa., Nov. 12-20.  
Detroit, Mich., Dec. 1-18.  
Hermosa Beach, Calif., Dec. 3-Jan. 6.

## BRENNEMAN, A. P.

Mina, So. Dak., Nov. 15-29.  
Drake, Mo., Dec. 6-20.

## BROWNING, RAYMOND AND PARTY.

Upland, Ind., Nov. 8-14.  
Home address, Hendersonville, N. C., Box 376.

## BUSSEY, M. M.

Haverhill, Mass., Nov. 15-Dec. 6.  
Deep Water, N. J., Dec. 30-Jan. 10.  
East Liverpool, Ohio, Jan. 13-31.  
Home address, South Vineand, N. J.

## CAIN, W. R.

Columbus, Ohio, Nov. 12-29.  
Topeka, Kan., Dec. 10-20.  
Home address, 515 So. Vine St., Wichita, Kan.

## CALLIS, O. H.

Valley Falls, Kan., Nov. 9-29.  
Severance, Kan., Dec. 1-14.

## CLARKSON, S. F.

Villa Ridge, Ill., Nov. 1-22.  
Open dates for fall and winter.  
Home address, Donnellson, Ill.

## CONLEY, PROF. C. C.

(Song Evangelist)  
Akron, Ohio, Nov. 1-14.  
Detroit, Mich., Nov. 15-30.  
Dryden, Mich., Dec. 1-14.  
Home address, 586½ N. Howard St., Akron, Ohio.

## COPELAND, H. E.

Jacksonville, Fla., Oct. 28-Dec. 13.  
Home address, 2637 Clara Ave., St. Louis, Mo.

## COX, W. E.

Coupsville, Wash., Nov. 8-29.  
Moro, Ore., Dec. 2-20.

## GRAMMOND, C. C. AND MARGARET.

(Singer and Evangelist)  
East Toledo, Ohio, Nov. 3-22.  
Napoleon, Mich., Nov. 24-Dec. 6.  
Howard City, Mich., Dec. 8-20.  
Lansing, Mich., Dec. 21-Jan. 2.  
Fowlerville, Mich., Jan. 3-17.  
Toledo, Ohio, Jan. 20-Feb. 7.  
Home address, 815 Allegan St., Lansing, Mich.

## CURTIS, EARL E.

Spring Valley, N. Y., Nov. 8-22.  
Lawrence, Mass., Nov. 29-Dec. 13.  
Brooklyn, N. Y., Jan. 1-17.

## DAVIDSON BROTHERS.

Phillipsburg, Ohio, Oct. 18-Nov. 22.  
Youngstown, O., Nov. 29-Dec. 13.

## DICKERSON, H. N.

Springtown, Ind., Nov. 20-Dec. 13.  
Home address, 338 Newman St., Ashland, Kentucky.

## DUNKUM, W. B. AND WIFE.

Kennard, Pa., Oct. 28-Nov. 30.  
Home address, 1353 Hemlock St., Louisville, Ky.

## ELSNER, THEO. AND WIFE.

Cliffordale, Mass., Nov. 11-29.  
Everett, Mass., Dec. 2-13.  
Cleveland, Ohio, Jan. 3-17.  
Hammond, Ind., Jan. 22-Feb. 7.  
Ft. Wayne, Ind., Feb. 10-28.  
Home address, 25 Lafayette Ave., Brooklyn, N. Y.

## FLEMING, JOHN.

East Liverpool, Ohio, Nov. 8-22.  
Pasadena, Calif., Nov. 29-Dec. 4.

## FUGETT, C. B.

Huntington, Ind., Nov. 10-22.  
Placentia, Calif., Nov. 29-Dec. 13.  
Home address, 116 Hackworth St., Ashland, Kentucky.

## GADDIS, TILDEN H.

Chillicothe, Ohio, Nov. 13-29.  
Lafayette, Ind., Dec. 4-20.  
Cincinnati, Ohio, Dec. 21-31.

## GARRETT, C. J.

Open date, Nov. 5-22.  
Home address, 835 Princeton, Ottawa, Kansas.

## HALLMAN, W. R.

Canton, Ohio, Nov. 13-Dec. 6.

## HENDERSON, THOMAS C.

Kingman, Kan., Nov. 9-29.  
Minneapolis, Minn., Dec. 11-20.

## HEWSON, JOHN E.

Trimountain, Mich., Nov. 18-30.  
Canton, Ind., Dec. 1-20.  
Home address, 127 N. Chester Ave., Indianapolis, Ind.

## HOLLENBACK, ROY L.

Champaign, N. Y., Nov. 8-29.  
Open date, Dec. 5-20.  
Home address, Cambridge City, Ind.

## HUFF, WM. H.

Sellersburg, Ind., Nov. 22-Dec. 6.

## JOHNSON, LEO M.

Phoenixville, Pa., Nov. 8-22.  
Charlottesville, Ind., Nov. 20-Dec. 13.  
Rock Island, Ill., Dec. 29-Jan. 31.  
Parkesburg, Pa., Feb. 7-21.  
Oceau City, N. J., Dec. 13-29.

## KENNEDY, ROBERT J.

La Feria, Tex., Oct. 4-22.  
Open date, Nov. 15.  
Home address, 5820 Goliad Ave., Dallas, Texas.

## LEWIS, RAYMOND.

(Song Evangelist)  
Shelby, Mich., Nov. 16-Dec. 6.  
Home address, Van Wert, Ohio.

## LEWIS, M. V.

(Song Evangelist)  
Flemingsburg, Ky., Nov. 15-Dec. 6.  
Open date, Dec. 6-20.  
Home address, Wilmore, Ky.

## LITTELL, V. W. AND MARGUERITE.

Kenesaw, Neb., Nov. 15-29.  
Home address, 1214 Scott St., Beatrice, Neb.

## LOVELESS, W. W.

Brookville, Ind., Nov. 5-22.  
Home address, London, Ohio.

## LITTLE, H. C.

Woodstock, Ohio, Nov. 8-26.  
Franklin, Ohio, Nov. 29-Dec. 20.  
Home address, 409 Williams St., Troy, Ohio.

## LUDWIG, THEO. AND MINNIE E.

La Grande, Ore., Nov. 5-22.  
Baker, Ore., Nov. 23-Dec. 6.

## MACKAY SISTERS.

Ripley, N. Y., Nov. 10-Dec. 6.

## McCORD, W. W.

Cold Water, Mich., Oct. 26-Nov. 15.  
Gastonia, N. C., Conference, Nov. 17-23.  
Home address, Sale City, Ga.

## MILLER, JAMES.

Mackey, Ind., Nov. 22-Dec. 6.  
Ashland, Wis., Dec. 8-27.  
Home address, 1249 N. Holmes Ave., Indianapolis, Ind.

## PARKER, J. R.

Fillmore, Ky., Nov. 1-15.

## PEFFLEY, DWIGHT M.

Troy, Ohio, Nov. 11-29.  
Home address, Brookville, Ohio, Rt. 6.

## POLLITT, S. H.

Chaplin, Ky., Nov. 4-22.  
Open date, Nov. 24-Dec. 15.  
Sharpsburg, Ky., January.

## REDMAN, J. E.

Evansville, Ind., Nov. 19-Dec. 6.  
Home address, Brookville, Ind.

## RINEBARGER, C. C.

Kansas City, Mo., Nov. 8-29.

## REID, JAMES V.

Detroit, Mich., Nov. 11-25.  
Home address, 2912 Barton Ave., Fort Worth, Texas.

## ROBERTS, T. P.

Taylorsville, Ill., Nov. 15-29.  
Wooster, Ohio, Dec. 6-20.

## RUTH, C. W.

Delanco, N. J., Nov. 18-28.

## ST. CLAIR, FRED.

Morsing, Idaho, Nov. 1-29.  
Caldwell, Idaho, Dec. 6-Jan. 3.

## SANDERS, CHAS. C., JR.

(Pianist and Young People's Evangelist)  
St. Louis, Mo., October 4-Dec. 4.

## SHANK, MR. AND MRS. R. A.

Columbus, Ohio, Nov. 12-29.  
Oskaloosa, Iowa, Dec. 1-13.  
Home address, 191 No. Ogden Ave., Columbus, Ohio.

## SHELHAMER, E. E.

New Brighton, Pa., Nov. 13-22.  
Vilonia, Ark., Nov. 27-Dec. 7.

## SHELL, W. L.

Open dates.

## SPINKS, OTIS W.

(Song Leader)  
Grenada, Miss., Nov. 15-30.  
Wilmore, Ky., Dec. 15-30.  
Home address, Pelican, La.

## Handsome Wall Texts

For Reward and Personal Encouragement

Exquisitely Beautiful Floral Designs. Lithographed in Full Colors and Embossed.  
Size, 9½ x 7½ inches. Neatly Corded for Hanging.  
FIFTEEN CENTS EACH.



## Choice Texts—Classified.

Texts on "The Fidelity of God."  
" " "The Preciousness of God's Word."  
" " "Love, the Test of Discipleship."  
" " "The Praise of God."

## TESTAMENTS FREE

To anyone who will help us in circulating some Scripture Text Cards (see picture of beautiful cards above) we will send the Testament postpaid free.

Red Letter Vest Pocket Testament, leather bound with overlapping edges. Regular price, \$1.25. Free for selling 10 Mottoes at 15c each.

Christian Workers' Testament with everything on salvation underscored in red, with references to other portions on same subject. Very thin and beautifully bound in leather with overlapping edges. Regular price, \$1.70. Will be sent free for selling 15 Mottoes at 15c each.

Old Folks' Testament and Psalms, very large type, illustrated and bound in beautiful morocotol binding. A good value for \$2.00. Free for selling 18 Mottoes at 15c each.

Jewel Vest Pocket India Paper Testament and Psalms. A good \$2.00 value. Free for selling 15 Mottoes at 15c each.

## PENTECOSTAL PUBLISHING COMPANY,

Louisville, Kentucky.

Please send to me by mail postpaid \_\_\_\_\_ Mottoes which I agree to sell within the next two weeks and mail you remittance at rate of 15c each for which you are to send me the Testament marked above postpaid free of charge. If for any reason I should fail to sell the Mottoes I will return them to you in good condition at the end of the two weeks.

Sign Name .....

R. R. or Street No .....

Post Office and State .....

Date .....

## TEETS, ODA B.

Arborvale, W. Va., Nov. 15-29.  
Jollytown, Pa., Dec. 1-15.  
Home address, Aurora, W. Va.

## TEDLER, H. J.

Cattanooga, N. Y., Oct. 28-Nov. 22.

## THOMAS, JOHN.

Columbus, Ohio, Nov. 15-29.  
Detroit, Mich., Nov. 30-Dec. 20.

## THOMAS EMILY.

Columbus, Ohio, Nov. 15-29.

## TILTON, JOHN L.

Germanstown, Ky., Nov. 22-Dec. 25.  
Mt. Olivet, Ky., Jan. 1-25.  
Open date, Feb. 1.  
Home address, Temple Place, Newport, Ky.

## VAYHINGER, M.

Arcola, Ind., Nov. 8-29.

## WALTERS, ALMA.

(Soloist, Chorus Leader, Pianist and  
Young People's Worker)  
Open dates after December 15.  
Home address, Kingman, Kan.

## A NEW LINE OF ARTISTIC ART

VELVET SACRED MOTTOES.  
Write us today for illustrated circular of our twenty-eight new scripture text mottoes. If you are interested in selling some of them, mention this fact so we can give you our wholesale price.  
PENTECOSTAL PUBLISHING COMPANY  
Louisville, Kentucky.

## WELLS, KENNETH AND EUNICE.

Portland, Ore., Nov. 8-22.  
Centralia, Wash., Nov. 24-29.  
Home address, 2115 Barth Ave., Indianapolis, Ind.

## WHITCOMB, A. L.

Santa Cruz, Calif., Nov. 15-29.

Long Beach, Calif., Dec. 6-31.

## WIBEL, L. E.

Van Wert, Ohio, Nov. 1-22.  
Greentown, Ind., Nov. 29-Dec. 20.  
Kokomo, Ind., Jan. 3-24.  
Home address, 317 So. Bennett St., Bluffton, Ind.

## YATES, W. B.

Greensburg, Kan., Nov. 11-30.  
Protection, Kan., Dec. 1-20.  
Marion, Ky., for the Holidays.





# Art Velvet Mottos



They add beauty and refinement to the walls of any home, and are also appropriate for office, schools, churches, etc. The different styles and sizes are arranged to fit any place on your walls. These mottos breathe an atmosphere of Beauty, Purity, and Truth. Each motto is corded, ready to hang up.

## Christ's Passion Series

Size, 10x13 inches. Corded.  
Price, 45 cents.



### TEXTS.

No. 5515—Not my will but thine be done.  
No. 5516—Even Christ pleased not himself.

## Home Blessings

Size, 10x13 inches. Corded.  
Price, 45 cents.



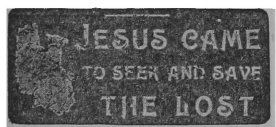
### No. 5501.

The crown of the home is godliness.  
The beauty of the home is order.  
The glory of the home is hospitality.  
The blessing of the home is contentment.

## The Lost Sheep Series

A pretty motto with a very effective design showing a little lost sheep resting on a cliff. The rich red and green velvet background gives it a striking effect.

Size, 4½x10 inches, 20 cents.

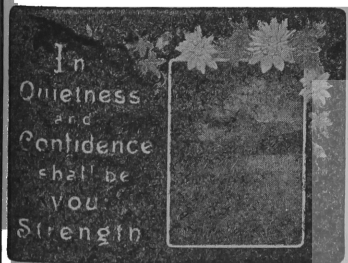


### TEXTS.

No. 5120—Jesus came to seek and save the lost.  
No. 5121—Seek the Lord while he may be found.

"Thy Woods and Temples Hills" is the name of the beautiful picture used in these mottos. The texts will be appreciated by every one. The floral border is a wild rose wreath of colored flowers and green leaves.

Size, 13x10 inches. 45 cents.  
Red, Green and Blue.



### TEXTS.

No. 5535—In quietness and confidence shall be your strength.  
No. 5536—The eternal God is our refuge.

## Christ The Head

A favorite text printed on the new art velvet cardboard. The white lettering on the red and green cards produces a striking effect. Size, 10x12 inches.

Price, 40 cents.



### TEXTS.

No. 5401—Christ is the head of this house, the unseen guest at every meal, the silent listener to every conversation.

## Rules For Today

### RULES FOR TO-DAY

Do nothing that you would not like to be doing  
WHEN JESUS COMES

Go to any place where you would not like to be found  
WHEN JESUS COMES

Say anything that you would not like to be saying  
WHEN JESUS COMES

No. 5402—A striking motto for the home, gives excellent advice for every day. Ivory-white letters on Art Velvet cardboard. Size, 10x12. 40 cents.

## Bible Jewel Series

Every one will admire this series. Text No. 5135 is ornamented with a panel in colors showing two little children in prayer at mother's knee.

No. 5136 shows Christ the Good Shepherd leading a flock of sheep with a lamb in his arms.

Size, 4½x10 inches.  
Price, 20 cents. Corded.

### TEXTS.

No. 5135—Pray one for another.  
No. 5136—The Lord is my Shepherd.



## Christ's Coming Series

It is richly embellished with an artistic cluster of white and green hand-colored passion flowers stamped on the red velvet cardboard. Texts in white enamel letters.

Size, 10x13 inches. Corded.  
Price, 45 cents.



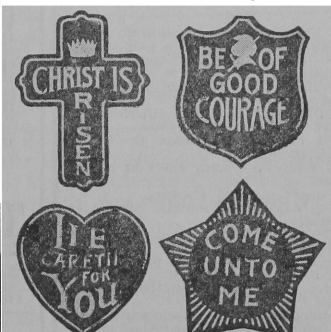
### TEXTS.

No. 5517—Jesus shall so come in like manner.  
No. 5518—I will come again and receive you.

## Sunday School Reward Series

Set of twelve art velvet reward cards that appeal to the children. Inexpensive; high quality—an innovation in the Sunday school field.

No. 50. Price per set, 60 cents.  
Sold in sets of 12 only.



### Heart Shaped

Love One Another.  
He Careth For You.  
Give Me Thine Heart.

### Cross Shaped

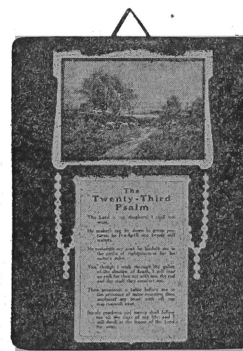
Christ is Risen.  
He Died For You.  
Draw Nigh to God.

### Star Shaped

Come Unto Me.  
My Best For Christ.  
Rejoice in the Lord.

### Shield Shaped

I Will Watch and Pray.  
Be of Good Courage.  
Serve Him With Gladness.



### No. 4010—The Twenty-third Psalm.

This, said by many scholars, to be the finest poem in the entire Bible, is printed in large, clear type beneath a picture which carries out the sentiment of the Psalm. The wide branching trees, the peaceful cottages and the still waters beyond all lend an air of peace and tranquillity.

Size 10x13 inches. Price, 50 cents.

## Nativity Series

The sentiment of the texts and the beautiful, impressive picture make these mottos suitable for any room in the house.

Size, 10x13 inches. Price, 50 cents.



### Red and Green

### TEXTS.

No. 5620—God so loved the world.  
No. 5621—He is our peace.

## Lily-Of-The-Valley Series

A motto that appeals to every one who sees it. Text No. 5320 has a panel showing Christ in the Garden of Gethsemane.

Size, 6½x12 inches. Price, 35 cents.



### TEXTS.

No. 5320—Let not your heart be troubled.  
No. 5321—God hears and answers prayer.

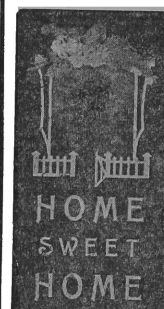


### No. 4011—The Ten Commandments.

A startling realistic picture of Moses breaking the inscribed tablet of stone while beholding the Sons of Mammon worshipping the Golden Calf.

Size 10x13 inches. Price, 50 cents.

## Home Series



This motto is embellished with a spray of attractive flowers around a panel showing a quiet country scene in the foreground of which stands a cozy cottage.

The scene and text are both expressive of home sentiment.

Size 6½x12 ins.  
Corded.

Price, 35 cents.

### TEXTS.

No. 5326—Home Sweet Home.  
No. 5327—God bless our home.

## Precept and Promise Series

Size, 10x13 inches. Price, 45 cents.



No. 5510—Be ye kind, tender hearted, forgiving others as God forgave you.  
No. 5511—All things work together for good to them that love God.

Pentecostal Publishing Company, Louisville, Kentucky

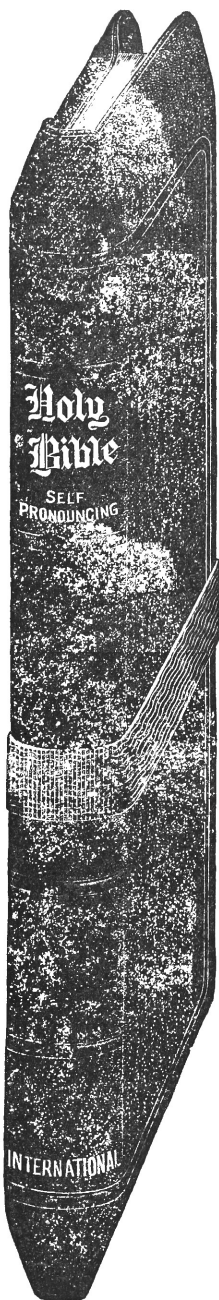
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OF ASBURY THEOLOGICAL SEMINARY



# THE GIFT SUPREME

THE OLD KING JAMES VERSION USED IN EVERY BIBLE ON THIS PAGE.



This cut shows the style of all the overlapping edge Bibles mentioned in this advertisement.

## Maroon Bible.

Illustrated Scholar's Pocket Bible. Size  $3\frac{1}{2} \times 6$  inches. Clear, black ruby type; strong, durable binding at a price within reach of all. Contains Bible Atlas, 16 full-page illustrations printed in colors, beautiful presentation page and frontispiece of a picture of Christ at prayer in colors. It is bound in genuine leather cut from heavy, soft hide, overlapping edges, gold titles. Ideal gift for a young lady. Special net price **\$2.45**

## Most Complete Bible

(44 SPECIAL FEATURES.)

For the home, for the Teacher, for the Family, for the Pastor, for the Old Folks, for the Scholars, for the Study.

1. Fine French Morocco binding, overlapping edges, stamped in gold.
  2. Linen lined, making it very flexible and durable.
  3. Splendid quality of white opaque Bible paper.
  4. 32 full page colored illustrations, printed in 8 colors.
  5. All of the words spoken by Christ printed in red.
  6. 40,000 references, with dates at top of column.
  7. 4,000 questions and answers.
  8. Family Register of names, marriages and deaths.
  9. Size,  $5\frac{1}{2} \times 8\frac{1}{2}$  inches. Red under gold edges.
  10. Large, clear, readable, pronouncing burgeois type.
  11. Chapter headings giving the subjects treated.
  12. Chronological table, showing the principal events from the creation of the world to the present time.
  13. The principal events mentioned in the Old Testament.
  14. Table showing how the earth was re-peopled.
  15. Kings and prophets of Judah and Israel arranged in parallel.
  16. An explanation of the word "Selah."
  17. A chronological index of the years from Adam to Christ.
  18. Table of Prayers mentioned in the Scriptures.
  19. The parables of the Old Testament.
  20. Tables of Scripture measures, weights and coins.
  21. Aquatic animals mentioned in the Bible.
  22. Geology of Bible lands.
  23. Some of the rivers and lakes of the Scriptures.
  24. The hills and mountains of Scripture.
  25. A summary of the characteristics of the books of the Old and New Testaments.
  26. Our Lord's pedigree, suffering and glory.
  27. Our Lord's character and offices, human and divine.
  28. The parables of our Lord.
  29. The miracles of our Lord.
  30. The prayers of Jesus Christ.
  31. Harmony of the four gospels.
  32. The discourses of our Lord.
  33. The Sermon on the Mount.
  34. The dispensations of our Lord.
  35. Warnings and promises of our Lord.
  36. Order of events in the trial of our Lord.
  37. Scenes and incidents at the crucifixion of our Lord.
  38. The books of the New Testament.
  39. Tabular memoir of St. Paul.
  40. Miracles wrought by the Holy Ghost.
  41. The apostles of our Lord.
  42. Complete Bible concordance.
  43. Indexed atlas to the Holy Bible.
  44. 12 pages of maps in colors.
- Regular net retail price \$6.50.  
Our extra special price, postpaid, **\$4.50**  
Patent thumb index, 50c extra.  
Name in gold, 50c extra.

## Sunday School Scholars Red Letter Bible

THE BINDING.—Genuine leather with overlapping edges, and very flexible.

THE TYPE.—Large, clear, easy to read minion black face, pronouncing. Chapters in figures. All of Christ's words printed in red.

THE PAPER.—A very thin white opaque Bible paper, durable. Red under gold edges, silk headbands and marker.

ILLUSTRATIONS.—Sixteen full pages, printed in eight colors, and 32 full pages in one color. Frontispiece, presentation page and family record.

HELPS.—4,500 revised questions and answers, a complete Bible concordance, 14 pages of maps in colors, Hebrew, Phoenician, Greek and Latin alphabets.

THE SIZE.— $5 \times 7\frac{1}{2}$  in. thick, weight 20 ozs. Stamped in gold on back and back-bone.

THE PRICE.—This Bible is a good value at \$4.50. Our special price, postpaid **\$2.75**  
Name in gold 50c; index, 50c extra.

BLACK TYPE EDITION.—Same Bible as described above without the red letter feature. Price, \$2.50.

## Ideal India Paper Bible

For Teacher, Pastor or Friend.

It is printed in long primer type. It is self-pronouncing. It is bound in Persian Morocco. It is silk sewed, guaranteed not to break in the back. It is leather lined to edge. It is printed on fine India paper. It has references, concordance, maps. It has silk headbands and marker. It is  $8\frac{1}{2} \times 5\frac{1}{2}$  inches, weighs 22 oz. It is only 15-16 of an inch thick. It is sold regularly at \$10.20. Special Price, postpaid **\$7.50**  
It will last a lifetime, ordinary use. Improved thumb index, 50c extra. Name lettered in gold, 50c extra.

SPECIMEN OF TYPE.

THE LORD is my shepherd; "I shall not want."

2 He maketh me to lie down in  
Same style as above bound in extra fine binding that will last 20 years ordinary care, for \$10.00.

EXTRA SPECIAL.

Same style, contents and quality as above. Ideal Bible with the black face minion type, size  $5\frac{1}{2} \times 7\frac{1}{2}$ , weight 20 oz. Regular agent's price, \$9.00. Our special price **\$7.00**

## Small Text Bible

Clear black face minion type. Helps: Moody's Bible Study, Harmony of the Gospels, great periods of Bible history, prophecies, warnings and promises, dictionary of scripture proper names, maps, etc. Morocco with overlapping edges, stamped in gold. Size  $5\frac{1}{2} \times 7\frac{1}{2}$  in. thick. A regular \$3 value that we are offering for **\$1.50**

## Ideal Chi d's Bible



Bound in a beautifully grained, genuine leather, with overlapping edges, stamped in gold, red under gold edges.

It has a very clear, readable agate type; is self-pronouncing, chapter numbers in figures. Size  $3\frac{1}{2} \times 5\frac{1}{2}$ , only  $\frac{7}{8}$  of an inch thick, and weighs 11 ozs. It contains twenty choice helps.

1. The books of the Bible in rhyme.
  2. How to find the books quickly.
  3. Finding great things in the Bible.
  4. How to read the Bible through.
  5. The treasures of the Bible.
  6. How to study a Sunday school lesson.
  7. The death of Moses.
  8. How to study a Bible Character.
  9. The story of Joseph.
  10. How to study a book of the Bible.
  11. The story of the Acts.
  12. How to analyze a book of the Bible.
  13. Analysis of the book of Acts.
  14. Hints on studying the Bible.
  15. The Bible in life and death.
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## "YE MUST BE BORN AGAIN."

BY THE EDITOR.

**R**EGENERATION is a gracious work of the Holy Spirit. To be regenerated is to be born again. This being born again is a work of God far beyond anything possible to man, or all men, to do for themselves.

Regeneration is not a human decision, resolution or reformation. There must be a decision; there must be a high resolve in the mind of any and all who would be regenerated, but that is *human*. Regeneration is the *divine* work. When we have done all that we can do, we are yet sinners lost and helpless in and of ourselves. The Holy Spirit is the one and only Regenerator.

To be regenerated is to be made in Christ a new creature—a new creation. It is a marvelous change from darkness unto light, from the power of Satan to the children of God. Regeneration involves repentance, faith, belief of the truth, and trust in Christ alone for salvation. It embraces pardon, justification and adoption.

To be justified is to be in a most gracious relationship with God. It is to have one's sins all forgiven, to be in fellowship with God, to have the witness of the Spirit that we are born again. It is to rise up in the morning with a song of praise, to lie down at night in peace, to live with watchfulness against sin, to breathe the breath of prayer, and to be kept by power divine. How blessed the soul that lives in justification before God.

To be born of the Spirit is to long for the indwelling of the Spirit. To be justified is to yield obedience to the leadings of the Spirit. Those who are new creatures in Christ hunger and thirst after God. One of the best evidences that you are justified is that you are pressing on for deliverance from all inward sin; you are longing to be cleansed from all inward uprisings of pride, anger, or unbelief. To be justified is to live outward holiness, and to live outward holiness is to long for inward holiness, and the word of the Lord for it, to hunger and thirst after righteousness is to be filled with righteousness. Amen! Let every child of God press on for the sanctifying power of the Holy Spirit. He cleanses, then indwells and keeps.

### Progressive Modernism.

I print below a clipping from the Associated Press which will, I think, be interesting reading for some of our modern liberals. Those loose believers who are so generous towards skepticism and lowered standards of doctrines ought not to object to lowered standards of life and conduct. We are perfectly willing that they should claim all the honor for the boxing matches and smoker prayer meetings in Methodism.

"Denver, Feb. 21.—Seven boxing contests

formed the feature of a combination smoker-prayer meeting at the Merritt Memorial Methodist Church here last night, declared to be the first time in local ecclesiastical history that a church has put on boxing matches immediately after devotional exercises.

"The Rev. B. S. Kassler conducted the religious service and upon his announcement, he and the congregation adjourned to the basement, where a regulation ring had been installed. There were seven bouts, all to a referee's decision. Young Corbet, former world's featherweight champion, was the third man in the ring. Similar bouts will be put on at the church every two weeks it was announced."

### Soviets to Dedicate College to Dr. Sun.

"Moscow, Oct. 28 (By A. P.).—The soviet authorities have completed plans for the opening in Moscow in December of a Chinese memorial university dedicated to Sun Yat-Sen, the 'father of the Chinese revolution,' and in his later years an ally of Bolshevism, who died last February in Peking.

"Karl Radek, who has been officially designated the 'Don,' or head, of the new institution, said today that the university would train Chinese students in political and social sciences and would fit them for public service in China."

We clip the above from the public press. It is a well-known fact that Soviet Russia has been diligently sowing the seeds of Bolshevism in China. No doubt much of the bloodshed and strife now going on in China is some of the early harvest of this Bolshevik propaganda. This university movement is a bold and shrewd stroke on the part of the Russians. Let them scatter broadcast in China bright, well trained young men from this university and it would not require the ken of a prophet to foretell what the result will be. Unite the hordes of Russia and the hundreds of millions of China in a combined effort to overthrow the order of world government, and you have a serious situation on your hands. It would mean rivers of blood and oceans of fire.

### The Brooklyn Holiness Convention.

We are now engaging in the tenth annual meeting of the Brooklyn Holiness Convention. It has been my great privilege to attend and be one of the preachers in nine of these conventions and this, up to the present time, is the best of all.

The Convention is held in the First M. E. Church, of Brooklyn, a famous old church, the congregation having been organized more than a hundred years ago. Rev. D. F. Kidder, D.D., is the pastor and extended to us a most cordial welcome and worked faithfully at the altar. He is a most excellent, lovable brother.

The special preachers this year were Revs. Charles Babcock, E. E. Shelhamer and the writer. Brother Yates had charge of the

music, ably assisted by Miss Ruth Harris and Mrs. G. E. Miller. Dr. Brooks had charge of the Bible Readings, Mrs. John Thomas led the prayer meetings, Rev. W. R. Chase conducted the testimony meetings, and Rev. H. W. Hodge had charge of the early prayer meetings. The services filled almost the entire day from six in the morning until ten at night.

Mrs. John Norberry presided at the great organ. She is a musician of unusual skill and beautiful consecration.

Rev. Babcock had to leave before the meetings closed and Brother Ruth came in and rendered great service in his place. The congregations have been good, with people in the gallery many times. The altar services were large and fruitful and, up to this writing, the meetings have been graciously blessed of the Lord. At the close Sister Cooke, the tireless and faithful secretary, will write up the meeting.

H. C. MORRISON.

## They Are On the Job.

MRS. H. C. MORRISON.

**I**N a recent speech delivered by Federal Commissioner R. A. Haynes, at the Annual Convention of the Prohibition League in Chicago, he brought out the fact that our prohibition officers are on the job, judging from the work they have done the past four years. Mr. Haynes asks,

"Are we making progress? Of course, we are making progress. Entirely too much progress to suit the opposition; but now, as has been true in all stages during the history of this movement, there are those who are made timorous by clever propaganda; those who shrug their shoulders, and those who laugh and say, 'It will never be.' Men in every campaign for righteousness are at times discouraged by apparent lulls, which may be but incidents; but the real fighter struggles on and on, propelled by Faith in the Right, and in this epochal contest against the liquor evil, let us remember that this Governmental policy is but begun here in America, for it is coming to the World, and he is indeed blind who does not see in the struggle the great spiritual impulses whose progress is not stated by figures, and years, and tabulations, but by the benefits accruing to the great masses of the people in their home life, social and moral betterment, and economic advances.

"Controlling the first big source of supply, the Government has been particularly successful. When the National Prohibition Act went into effect, approximately 50,000,000

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY





# SINS OF THE TIMES.

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



**S**IN is as old as Adam—perhaps older. The Bible gives us the history of sin—its genesis, its tragedy, its cure. There is nothing new about modern sin except the forms it takes. It all comes from the same old root. John Bunyan had a most unique way of setting forth sin in its multitudinous aspects and Rudyard Kipling once wrote of him in these lines:

"The craft that we call modern,  
The crimes that we call new,  
John Bunyan had'em typed and filed  
In 1682."

A writer on sin asks, "Has the church a cure for crime?" Dr. P. W. Wilson has drawn a fearful but true picture of the sin of our times. He gives first a view of the wealth of America and then of its crime. He says:

"The United States is today the richest of all countries. According to the official estimates, her wealth has grown from \$80,000,000,000 in 1920 to \$320,000,000,000 in 1925; in other words, the first quarter of this twentieth century has quadrupled the resources of the Union.

## "UNITED STATES WEALTH QUADRUPLD IN TWENTY-FIVE YEARS.

"All the rest of the world put together does not produce as much steel, day by day, or possess as much gold as the United States. With one-sixteenth of the population on this planet, she has one-third of the water-power, of the railroads, of the coal, and of the cereals; one-half of the cotton, the copper, the lead, and the lumber; two-thirds of the telephones, the telegraphs, and the paper; and four-fifths of the automobiles. The number of motor vehicles in the Union is 19,000,000, or more than the whole world had two years ago, and the increase in the United States is 2,000,000 per annum. There are two cars today for every three homes.

"The fever of the race for wealth and of the whirl of gaiety into which wealth too often plunges those who have it, promotes nervous affections, insanity, and occasional crimes of atrocious violence which cover the families involved with shame. In certain painful cases young persons of excellent position owe their downfall to the reckless attitude of parents who disagreed with prohibition and defied the Eighteenth Amendment. Bitter, indeed, has been the Nemesis.

"On the wall of the banqueting house to-day flame forth certain significant statistics. In one year there are 10,000 homicides, 15,000 suicides, and 80,000 fatal accidents. This means that during a period of profound peace, the annual toll of death by violence is more than double the losses of life incurred by the country during the Great War.

## "ONE DIVORCE FOR EVERY SEVEN MARRIAGES.

"Nor is this all. Every year there are 100,000 divorces, or one divorce for every seven marriages celebrated. Each divorce affects two persons at the least, and the number of divorced persons is over half a million. If we add the children who are deprived by divorce of their normal heritage in society and other near relatives, we find that the families thus disintegrated include several millions for whom the rest of life has been blighted.

"Laxity of justice is the worst kindness to the criminal. And, if there be such laxity, it has certainly failed to empty the penitentiaries. In the United States today there are 800,000 persons held under legal restraint in prisons and institutions for defectives and offenders, young and old. It is a figure that looks as if, here and there, the prosecution may have resorted to the pastime known as

## CHAPEL TALK SAYINGS OF DR. MORRISON AT ASBURY COLLEGE.

I think if there were some quiet places where they could get sanctified without anybody knowing it, thousands of hungry preachers would get the blessing.

There are always immense discoveries in God—God is infinitely vast.

God does not keep us from hardship and suffering, but he keeps us in the suffering. Sanctification is no insurance against suffering or sickness or the Devil.

Sanctification is not the notion that things will come our way. It brings us into subjection to God.

Many holiness people think we can get this world so fixed that we can live a holy life without fasting, without prayer, and without going through the testing times.

Some people want to get blessed so as to be a six-foot Chinese vase—a pretty ornament.

Dr. Simpson gave up a \$5,000 pulpit to do God's work. God can call ten thousand men to \$5,000 or \$10,000 a year where he can't get one to come out of a \$5,000 salary. A. B. Simpson's year of prayer for missions was the beginning of the modern revival for missions. His collections put the whole church to thinking, and the Bishops said "If Simpson can raise so much among so few why can't we raise more money among our many?"

We need to get a better view of the presence of God.

To confess Christ is not to confess some modern Christ; it is the Christ whose blood cleanseth from sin, and a coming Christ.

All the modern affairs in the churches are due largely to giving up the great things of inspiration, atonement and salvation.

Methodists have got to get back to the Book or God will sweep us away.

Lemnade and cake, etc! God have mercy on people who have got to be led to prayer meeting by these things.

I pray every Sunday morning, "God bless the holiness preachers, bless the Nazarene preachers, bless all preachers who will preach the truth, but tangle up every preacher who won't preach the truth that saves.

You have to give up before you go up.

A young girl of 16, daughter of a wealthy family, became powerfully converted. Mother gave a big dance for her; she shut herself up in her room and prayed and read her Bible.

Blessed are they who go as far as Jesus said to go.

If father and mother come between you and Jesus you must go with Jesus.

A preacher's responsibility is tremendous because as a man of influence his views, ideas and conceptions fall like seed in the soil and take root and the people believe what he says.

An orthodox pulpit will give way to a Modernist in four years in the average church, if we don't watch.

Joseph H. Smith told me of a preacher's meeting where Dr. \_\_\_\_\_ gave a wonderful address on the Bible, and it was great! I said: "Yes, but let a rank modernist come next Monday morning and they will cheer him just as much."

Jesus Christ calls for absolute loyalty. The church must be absolutely loyal to Jesus.

I had to lose my life, and to lose finances, and many things in order to be loyal to Jesus Christ. I have never laid a trap in any meeting to get money.

I'd rather win a soul than win an election. I suffer with joy in my soul.

You never can tear Jesus Christ apart from the Bible and Prophecy.

G. W. R.

"railroading" the prisoner into the penitentiary.

"In past years criminal statistics have been swollen by immigration from Europe, which included persons who left their country for their country's good. But today 75 per cent of the offenses are committed by young people, often mere boys and girls, who are the direct product of the high school from which religion is excluded. This is true of Leopold and Loeb, of the bobbed-hair bandit, of Dorothy Perkins, of young Noel, and of many other notorious criminals. The featuring of crime in the press contributes to this mentality. And it is encouraged, too, by the subversive presentation of courts of justice

which is often to be seen in the movies, where dishonesty and rudeness among children are also set forth as amusing idiosyncrasies, to be approved by laughter."

2. The Sins of the Times are encouraged greatly by many professed Christians and moral leaders. It is a burning shame the way the Sabbath is *not* kept and the manner in which Sabbath desecration is encouraged by many people of the church. Sunday baseball, basket ball and other sports are now being held under the auspices of the school authorities. It is a grievous sin to encourage young people to come out to Sunday school in the morning and then promote for them Sunday ball games on the Sunday afternoon. When the young people are thus encouraged to break the Sabbath it is no small wonder that they have little or no relish for the church or preaching on Sunday night.

We have gone into communities where the Sabbath was spent in the most reckless manner. Open stores patronized by church people, postoffice open on Sunday because the so-called Christian people (preachers included) had to have their mail on Sunday. The iniquitous Sunday newspaper with its funny pages for the children flooding the home on the Lord's day with stuff that absolutely nullified all that the Sunday school taught. Personally, I would as soon have a rattlesnake left at my door as to have the Sunday newspaper left there. It is a burning disgrace to see ministers of the gospel patrons of the Sunday newspaper. Many will say, "It is not printed on Sunday like the Monday paper is." Both are to be condemned for that matter, but the Sunday newspaper is the most vicious destroyer of the Sabbath spirit that can be brought into the Christian home. The average church people's conscience is a queer mix up reminding me of the following story from Canada:

"One of the witnesses at a royal commission appointed to inquire into a case of alleged bribery in an election, stated that he had received \$25 to vote Conservative, and in cross-examination it was elicited that he had also received \$25 to vote Liberal.

"Mr. Justice Matthew, in amazement, repeated:

"'You say you received \$25 to vote Conservative?'

"'Yes, my lord.'

"'And you also received \$25 to vote Liberal?'

"'Yes, my lord.'

"'And for whom did you vote at the finish?' asked the astonished judge, throwing himself back in the chair.

"And the witness, with injured dignity in every line of his face, answered with great earnestness:

"'I voted, my lord, according to my conscience!'

3. The Sin of the Times is reflected greatly in the lewdness of attire so prevalent among the girls and women of today. This is a much discussed question. It has never been settled and, as far as the church is concerned, never will be till the people get the mind of Christ; at the same time, the church should outlaw absolutely some of the fashions which flaunt themselves in the sanctuary at the present time.

We have seen church singers put up to sing specials on revival occasions when their attire was better adapted to the opera or the dance. We have seen young women officiate at the piano when their attire was almost lewd. We have seen women professing godliness (sometimes holiness) with paint and powder and jewelry and worldly dress that



certainly seemed to denote more the "carnal mind" than the spiritual mind of Romans 8. There was a time when we viewed a robed choir in church as indicative of formalism and church pride, but I think that church is to be congratulated now which has its choir in simple black gowns with white collars. Many choirs are little short of show cases where the latest comic creation of the milliner and the newest fantastic notions of the dressmaker are displayed with a boldness that is amazing and perilously near being wicked.

4. The Sin of the Times is reflected in the low standards that prevail in the matter of church activities. The church purified by grace and baptized with fire carries on the things of the kingdom, not by meats and drinks. It would seem as though many churches cannot rise above the conception that the kingdom cometh by meat and drink. Bishop Hughes told of a banquet to launch

a laymen's movement—and the banquet was \$4.00 a plate. "We are not going to save this world by banquets at \$4.00 a plate. No! The way of salvation leads by a cross—the cross!" was his comment.

"A little ten cent summer drink, if the price of it were given each week by every member of the Methodist Episcopal Church, would lift the World Service burden!"—said Bishop Hughes. I whipped my pencil out of my pocket. Ten cents times fifty-two weeks equals \$5.20. Four million five hundred thousand Methodists in our church in these United States. Four million five hundred thousand multiplied by \$5.20 equals \$23,400,000. Pshaw! Why can't that be done and nobody feel it?

5. The Sin of the Times is reflected in the home life of the nation. The average home life now is crowded between the radio, the phonograph and the automobile. The result of the former two is bringing of the theatre,

opera and vaudeville into the home. Bible is crowded out, prayer is silenced. God is crowded out, and nothing but the ashes of former day devotions is upon the tumbled down family altar.

Such a rush and crush is now upon the average home that there is no quiet, no getting alone with God.

"Dare to be alone with God," wrote the true-hearted preacher, F. W. Robertson, to a friend. "Dare to be alone with God." Why should not the child gladly seek the Father's presence? Why should we shrink from intimacy with the infinitely pure and loving? Why should not the soul search for such communion, just as the leaf turns itself toward the light and prays for it? And yet any man who goes down into his own heart must feel that there is indeed needful a kind of moral bravery if he would shut himself alone with God."

## Modernism With the Mask Off.

REV. W. G. BENNETT.

### ARTICLE II.



WE now propose to show that by denying the authoritative inspiration of the Scriptures, Modernism repudiates the Deity of Christ and every fundamental truth of Christianity. Modernism is very subtle, and it is quite common for them to make statements like the following: "Christ is greater than any man's doctrine of Christianity."

A theological professor recently addressing a class of theological students said: "Young gentlemen, what is it to you whether Jesus Christ was conceived by the Holy Ghost, or whether he was the son of Joseph and Mary? You have but to follow his life and expound his teaching."

Here is error in its most subtle form mixed with truth. Modernists say, "The great central truth of the Bible is salvation through Christ," which is correct. The error creeps in when you allow the Modernist to make his own interpretation of what salvation through Christ means. Christianity cannot be interpreted in dogmatic terms. Christianity is a life. This sounds beautiful, but wait until the Modernist has put on the finishing touches, and you have nothing left. The great central theme of the Bible is salvation through Christ. Christianity is a life. But these are only partial truths. Doctrine is attested truth systematically arranged, and intelligently stated, and while Christianity is greater truth than can be dogmatically stated, the Bible knows no such thing as Christianity aside from certain great dogmatic truths that can be stated intelligibly.

There are two great truths that are fundamental to Christianity that cannot be separated. That is to say, to accept one is to accept both; to deny either is to deny both. One is the Authoritative inspiration of the Bible; the other is the Deity of Christ. Around these great truths center all other fundamental truths that are essential to the recovery of man from a state of sin to a state of holiness. The Bible in Prophecy, in the Gospels, and in the Apostolic writings, clearly asserts the Deity of Christ. To deny his Deity is to repudiate their authority. Christ clearly taught the inspiration, authority and inerrancy of the Old Testament Scriptures. To deny this accuracy is to repudiate his Deity.

Modernists tell us that faith in the writings of Moses, the Genesis account of creation, the flood, the authenticity of books like Job, Jonah, etc., have nothing whatsoever to do with faith in Christ. Now let us investigate this statement and see what we have left when we get through.

Take the account of creation, and with it is involved the doctrine of the fall, for if man came up from the lower order of animal life, he is not a fallen being, for he is infinitely ahead of brute creation, and needs no redemption. But if man was created in the Divine image then he is certainly a fallen being and needs salvation. But as to creation Jesus said the Genesis account was correct. Jesus appealed to Genesis as establishing his position that there was but one cause for divorce, and said, "Have ye not read, that he that made them at the beginning, made them male and female." According to Jesus the Genesis account of creation was correct; they were a full grown pair, and guarded by sacred marriage relations, and men who repudiate the teaching of Genesis on creation, soon adopt the teaching that marriage is only a civil contract that can be broken at the will of the contracting parties. The Modernists get around these statements of Jesus relative to the authority of the Old Testament, by saying that his Deity was limited by his humanity, and that he admitted that he did not know the time of his second coming. But memory is unquestionably a faculty of personality.

The first chapter of the Gospel by John asserts, as do other New Testament Scriptures, that the pre-incarnate Christ was the author of creation, and his memory would carry him back to the time of creation. He knew accurately what happened for he was present when it transpired, and he said God created them. No, Jesus was not the ignorant dupe of the credulity of the age in which he lived, as Modernists tell us. He said, "Before Abraham was, I am." The Jews understood by this that he claimed existence before his incarnation, and charged him with blasphemy. Yes, Jesus said faith in the writings of Moses had something to do with faith in him. "For had ye believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

Further, if we repudiate the account of creation as given in Genesis, we must repudiate the statements referring to creation given all through the Old and New Testaments. The Old Testament worthies always began their prayers for help in times of distress, by addressing the God that made heaven and earth, the sea and all things that are therein. God always answered by supernatural manifestation and deliverances, that showed that he paid attention to the cry of men that believed in a God great enough to fling worlds from his fingertips. Men, however, who believe in a *cell* god, never get any such answers to their prayers. John 1:3

says, "All things were made by him (Christ), and without him was not anything made that was made." Col. 1:16 says, "For by him were all things created, that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him." He is coming again to take possession, and when he does, men that are denying his right to reign, will look for a hiding place.

The first chapter of the letter to the Hebrews asserts that Jesus in his pre-incarnate state made the worlds. If the record of creation as given in Genesis was not credible what about these? Men who deny the historicity of the Old Testament soon see that, to be consistent, they must reject the New. The same is true of its miracles, whether of prophecy or otherwise. And then the only consistent thing for them to do is to reject the Deity of Christ along with his blood atonement for sin, the doctrine of original sin, the virgin birth of Jesus, supernatural conversion, the resurrection of the body, and every vital truth of Christianity.

Well, but you say, we must use some discretion in studying our Bibles. To be sure we must, but there is a vast difference between spiritual discretion that discerns spiritual truth, and seeks to correct errors in translation, and destructive criticism that seeks to obliterate every truth that is repugnant to the carnal or scientific mind. Dr. Fosdick says, "The miracles are incredible. The God of the Old Testament shocks the modern mind. Gospel narratives are largely pure fiction. The Bible must be interpreted in the light of science. We have an ethical Christ, not a sacrificial Christ. Don't offend our sensibilities with talk about the blood of Christ." No, Doctor, but when you with your scientific theories and speculations have gone the way of all the earth, and the scientific scholars of a still more advanced generation are laughing at the crude scientific theories of the twentieth century scholars, the Old Book will have withstood all your foolish attacks, and it will be still said of the divine Christ of the Old and New Testament, "And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."

No, Modernism is not a new interpretation of Christianity; it is a deception and a falsehood. It has no Bible, no Christ, no blood atonement, no cure for the malady of sin, no standard of ethics, no hope of immortality beyond the closely bending horizon of

(Continued on page 6)



# Why Study the Old Testament?

## Semi-Monthly Sermon

By Rev. C. M. Griffith.

Text.—Luke 24:45. "Then opened he their understanding, that they might understand the Scriptures".



**W**HAT'S the use of reading the Old Testament anyhow? Isn't that what you have often said? Well, there are lots of folks who do seem to get along without it. I know people who live from hand to mouth. They seem to be getting along somehow but it isn't enough for us to be just getting along with as little as possible. In fact that is not getting along at all.

The disciples were getting nowhere without the Old Testament. They had the Old Testament. But they failed to understand it; because they failed to understand it, they were getting nowhere.

That they might get along better, Jesus spent the greater part of his post-resurrectional life in leading the disciples into the proper understanding of the Old Testament. He led them to see what it taught concerning his sufferings, his death, his resurrection and his return.

Since the Old Testament was of vital worth to them is it of any less value to us?

"Let others," John Milton said: "Let others dread and shun the Scriptures for their darkness; I shall wish I may deserve to be reckoned among those who admire and dwell upon them for their clearness."

"But since we have the New Testament, isn't that enough?"

It would be enough if we could understand it. But I increasingly find that the deeper I study the New Testament the more I am referred back to the Old. I have discovered that I cannot master the book of Hebrews until I understand the old book of Leviticus. And why is Revelation so mysterious to so many? Just simply because they have never studied Daniel.

In fact, if a piece of white paper were pasted over every word in the New Testament which has been quoted from the Old, together with every word, or reference or allusion to anything in the Old, you would have little left to read and that little would make no sense.

Some refer to the Old Testament as "dry stuff." I will admit that it will require of us more mental effort than it takes to read this year's "best seller" in fiction. In Old Testament reading we do not skim along. We dig down.

In speaking about the Old Testament as being an old book brings out one of the main elements of its interest—the past. Who is not interested in the marvelous ancient past? Why, I could spend weeks in reading of those days that used to be—the strange customs, their marvelous achievements of daring and of discovery. If we sigh because there are no more lands that remain to be discovered, here is a great past into which we can delve like an archaeologist burrowing in the sands and rocks of Egypt and bring to light the buried ancient treasure. In the Old Testament lies a past reaching back to the very beginning—to God himself!

Do you know what the Old Testament presents to you? It carves out of the far-reaching past a great section of human life. Leaving out those non-essentials and conserving only the high points, it presents to you with a unified purpose the working out of the redemption of human life from the control of evil into which it has fallen.

It reveals the divine purpose in the redemption of human life. It reveals the gradual discovery on the part of man and the gradual development on the part of God of the divine will and plan by which mankind at large, and you in particular, are to be emancipated from sin and death and attain that blessed immortality which is our divinely intended inheritance.

We can see, for instance, how, in the development of his plan for world redemption God selected out of all ancient civilizations of the past, one man, through whom there was not only to come a race of people who would lead the way out of the maze of the beliefs in many gods and goddesses into the realization that there is but one God, but that they also should be the medium through whom should come in due time the Redeemer of the world, Jesus Christ.

But the revelation of the plan of God for human redemption does not stop here. These plans are now at this moment still in the process of being worked out among the international affairs in the world today. And there is a certain future toward which human events are even now in the process of shaping themselves. It is right here that the mastery of the broad outlines of the Old Testament, and particularly that of the Old Testament prophecy, becomes so valuable, not only in the understanding of the New Testament, but in reading the significance of the international developments of today. To a student of prophecy the Old Testament is extremely modern having an interest that is fascinating.

Another value which the Old Testament has for us is that it is a laboratory of spiritual law. It faithfully portrays the working out of spiritual truth, as for instance in the lives of Abram, Job, Joseph and Daniel. And that is just what we want to know—spiritual law. If we could only discover and apply the laws of the spiritual realm we would not only be delivered from many bitter experiences but we would be emancipated from much of our worry, fear, strife, passion and illness. As Jesus himself said: "Ye shall know the truth and the truth shall make you free."

It is in the discovery and in the harmonizing of one's self to spiritual law that the secret of a happy life is to be found. For instance, take the case of David. Here is a man who was to occupy a very important place in the development of God's plan of Redemption. David has been anointed King to replace Saul. But Saul still held the throne. David, however, did not as is the usual case, ferment a rebellion to drive Saul out, but he harmonized himself with spiritual law. David knew that, as expressed in the Psalms, "The steps of a good man are ordered of the Lord." And he knew also that vengeance belonged to God. David knew that God's time was the right time.

Now go to the laboratory of spiritual law, this Old Testament, and see how this worked out. Here you will notice that David had two unhindered opportunities to slay Saul and was urged to do it. But knowing this spiritual law, that the removal of Saul was a matter that belonged not to him but to God, he waited, and in a short time Saul removed himself by suicide.

Now right here in the case of David with Saul we see the working out of one of the most valuable of spiritual laws, that any man who is willing to have a place in God's plans needs only to obey the step in which the Lord leads him and the Lord himself will give him the success that is to attend him. In fact, it is in the discoveries made by the Old Testament worthies that we find the solutions of our own problems. Recall the dis-

covery made by Gideon, who was commanded to reduce his army from 32,000 to 300. He learned that the battles of the godly are the battles of God. Recall the discovery of the servant of Elisha to whom were disclosed the invisible forces of God who minister to the people of God that protection by which alone they are enabled to get through this satanic-controlled world. Recall the rich discoveries of Daniel that portray the workings of the laws of retribution, and those of Job which show us the power of a persistent faith to carry a man through.

While it is true that the life portrayed in the Old Testament is a thousand or so years old, it portrays the same human nature that is in you and the problems that these ancient worthies had are the very problems that you are having. And in their solutions we find our solutions. As Paul writes in Rom. 15:4: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

Is the Old Testament just as it stands today in our English text, trustworthy? Modernism has written bulky libraries about the various theories and methods and schemes by which the books of the Old Testament have been pieced together from many sources by different scribes, redactors, editors and copyists alleging that the writings, as we have them today, are not only not inspired but utterly untrustworthy. But the singular fact is that archaeology has compelled higher criticism to retract its wild guesses.

I have spent a great deal of time in studying what the critics say about the Elohist and the Yahwistic sources, the D, J, JE, and P sections, and the various documentary theories and compilations of the Pentateuch and other books. But from the study of this text on which this message is based, and a study of its setting and its purpose, has convinced me that we absolutely do not need to bother our heads with all that stuff of the critics from the simple reason that *Jesus Christ accepted the Old Testament just as we have it today!* In whatever way it may have been compiled, and just as it is today, he fed upon it, preached it, taught it, used it, and based his whole life upon it.

Whatever the critics may say as to the untrustworthiness of the Old Testament as we have it today, we have Jesus referring to every book of the Pentateuch, to Isaiah, to Jonah, to Daniel as well as to the miracles in the Old Testament. He refers to Abel, Noah, Abraham, Lot's wife, Moses, David, and Solomon as well as to others.

The critics have declared that Jesus raised no question as to the errors of the Old Testament because his knowledge was limited by his humanity. But there was surely no limitations of his knowledge after his resurrection. And take notice, if you please, that this text, in which he sets his seal on the Old Testament, as we have it today, was uttered by him *after* his resurrection. One does not need therefore the elaborate so-called findings of the critics. All he needs to do is to take this book just as it is, as placed in his hands by the Risen Christ with his endorsement upon it. For that is just what the Risen Christ is doing in the text: He is placing in their hands and in your hands the Word of God as the Word of God!

Here then in this text we have placed into our hands by the Master, the Old Testament practically just as it stands today in our Bibles. It is a Book from God, what shall we do with it? It is the Bible of my Master, shall it not be my Bible too? Shall not I love the pages that he loved? Shall they not en-



rich my life as they enriched his? Shall not my eyes read the very words over which he meditated many hours?

One day an old book was found upon a shelf in a monastery. The monk took it down and blew the dust off of it and began to read. That was one of the most momentous acts in European history—the discovery of the Bible by Martin Luther. It ushered in a new epoch in the life of the world. There is an old Book upon your shelf. In it lies the beginnings of a new epoch in your life.

Will you give it a chance?

## Unification and Evolution; or, The New Syncretism

C. E. W. SMITH.

NO I.



HE effort now being made to unionize the Methodists in America and Europe, as well as other like movements of the world, are at bottom evolutionary syncretism.

All lines that differentiate the various forms of Protestantism, the various forms of Christianity, disappear when a man intelligently accepts Evolution.

To press Evolution to its logical conclusion is to take the position that all religions in the last analysis are one. They spring from the same root, have the same origin, and are of the same nature. They differ not in their ultimate nature but in the distance they have traveled towards the ever advancing goal of all religions. The religious urge or instinct is universal with the race, hence all races and all tribes have in obedience to this universal urge or instinct given expression to themselves in some form of religion. Religion is not a revelation but an evolution. There is no such thing as a revealed religion. Bible Christianity claims to be the only revealed religion, but this is a presumptuous claim according to Evolution.

If Evolution is true, the Bible is only one of the many "Holy Books" of the human race. If Evolution is true, there is no such thing as finality in religion, there is no fixed standard of right and wrong, as the Bible claims, hence, no doctrine built on its teachings can be pronounced or held as a settled and positive truth, there can be no certitude in religion, no finality.

All Evolutionists are eclectics in religion. He surveys all religions, using the theory of Evolution as his basic truth, as the absolute basic verity, with which all truth must harmonize. Whatever does not harmonize with this one all-inclusive truth must be eliminated, rejected as false. Few Evolutionists have the courage to eliminate everything in life and thought that does not harmonize with this theory, but seek all kinds and degrees of compromise, hence the multitudinous varieties and shades of "religion" among them.

The first generation of errorists, with rare exceptions, ever follow their major conclusion. All bona fide Evolutionists accept Evolution as true as a fact, whether they hold it as scientifically established, or accept it as a "working hypothesis," which practically and logically come to the same thing.

If Evolution is true, then it follows that all religions are the product of the religious urge or instinct. Religion cannot ever be a fixed quantity. The highest form of religion is that which has been produced and formulated by the race that has traveled or has been forced by the religious urge or instinct farthest up towards an ever advancing goal or "ideal." There can be no such thing as a

"static" religion. Everything in the universe is flux, is evolving by an "inherent force" in Nature, or matter, "that some call god, and some Evolution." Right and wrong are not fixed principles, they are not certitudes. No thou shalt or thou shalt not can forever stand either in relation to God or man. "Thou shalt have no other gods before me." "Remember the Sabbath Day to keep it holy." "Thou shalt not kill." "Thou shalt not commit adultery." "Thou shalt not bear false witness against thy neighbor." These and all other positive commands are only comparatively true, the ideal involved in all are evolving here, fading out and disappearing there, and becoming and extending here.

If Evolution is true, a new basis for all life, including religion, has been discovered and the sooner we adjust all life to this new basis the better for the race. As religion is one of the determining factors in the evolution of the race, it is of the highest importance that it be conserved, standardized, universalized, syncretized. And as the religions that have been made more or less "static" by the effort to stabilize them, to fix them, and found them upon certain assumed fundamental and eternal verities, and as such verities do not exist, if Evolution is true, if religion is the product of Evolution, if Christianity is the product of Evolution, then it follows as a foregone conclusion that the Christian religion must shed off its hitherto supposedly fixed verities that have been believed to lie at its basis. The Christian religion must not any longer be permitted to be held in iron-bound unchangeable principles, static beliefs, based upon an assumed infallible Book, but it must be "reconstructed" and brought up to the advancing line of an evolving race.

If Evolution is true, then the unification of the Northern and Southern Methodist Churches should be at once consummated. There cannot be a valid argument against unification. All branches of the Methodist Church ought to merge at once, also all branches of the Baptist, the Presbyterians, the Lutherans, in short all these various divisions of the Protestant Church should be speedily syncretized. If Evolution is true, the unification of all religions is inevitable and is coming.

Further, if Evolution is true, the well known fact that the Northern Methodist Church is almost absolutely in the hands of the Evolutionists, alias. Modernists, is no argument against unification, but the strongest possible argument for it. And every Evolutionist on both sides of the line agree with this conclusion as is shown by their unanimity on the question, and by their frantic efforts for unification.

If Evolution is true, why should not the transfer power be used by the Evolutionary Bishops of both churches to its utmost limits? Also why should not the schools, colleges, and universities be in a measure supplied with Evolutionary teachers and professors from the Northern Church seeing our Southern supply is inadequate? Furthermore, if Evolution is true, why should our various Summer Training Schools, and other Training Schools, be in a measure supplied from the North with Evolutionary or Modernistic speakers, teachers and lecturers?

If Evolution is true, the race is moving unerringly, inevitably, unconquerably, towards the same goal. Religion being a dominant element of this "urge" that is "impelling" the race onward, and as unification of the factor of religion is necessary for final success, it becomes the duty of those who see, not only to work for unification of the two Methodist Churches, but of all the Protestant Churches of the United States, and of the world, yes, and of all the Christian churches of the world, Romish, Greek, Syriac, and more the unification of all religions,

Mohammedanism, Brahmanism, Buddhism, Confucianism, and all forms of Paganism. Witness the movements in Japan and China, looking to the co-operation of the Evolutionized, Modernized, Christianity with the Pagan cults. If Evolution is true, why not such co-operation?

If Evolution is true, the sooner it is accepted by the South the better. There is no argument against the truth. If Evolution is true, why should the Church of the South be permitted to remain in the twilight, being led by "obscurantists," who yet linger in the shadows? If Evolution is true, the Northern Church is far in advance of the Southern Church in accepting this "scientifically established" law of the universe. If Evolution is true, why should we hesitate or halt for fear that unification means the disappearing of the Southern Church, for the sooner all backward churches disappear the better? "The survival of the fittest" must be accepted in religion as well as in biology. "Union! Union! everywhere!" is the cry of one of our enthusiastic Evolutionary unification editors.

But Evolution is not true. Therefore all the conclusions, corollaries, and implications, based upon this false major premise are necessarily false and the reverse is true in every particular as is plain to every man's common sense.

## "Life in the Junkpile."

No. 16.

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

The scriptural test of prophecy was its ability to tell what would truly come to pass. (Deut. 18:22, and Jer. 28:9). It is well and widely known that the ruling purpose in the gospel of St. Matthew is to cite Old Testament predictions about Jesus, and thus to show that he was the real Messiah. Now after millions of honest men, through millenniums, have been convinced by these predictions and their fulfillment that he is the Christ, and have believed on him, and have been saved from their sins, upstart "scholars" declare that these predictions have been "overworked," that the "foretelling of definite incidents in his life proves nothing"; that the "old argument" from prediction must be junked. Well, if so, there would be more living power in the junkpile than in multitudes of "learned" introductions to the Holy Scriptures which have been written in the last seventy-five years.

## Everybody Will Want a Copy.

The Great Commoner's Last Speech prepared by William Jennings Bryan for delivery in closing argument for the State in the Evolution Case at Dayton, Tenn., is now printed in a beautiful and attractive booklet, with a striking likeness of the Great Commoner on the back of it. This work of a brain and heart that sought to benefit his fellowman will be desired by all who want to keep this last, famous production of one who died a martyr for the truth. Parents, don't fail to get it for your center table where your children can read it, and be thus prepared for the heretical teachings they will meet on every hand. The price is within reach of all, only 25 cents. It is a booklet of 48 pages, printed on good paper, large, clear type, and attractive cover. If you have friends who are drifting in their faith, invest a quarter and have a copy sent to them.

## A Remarkable Sale of a Remarkable Book.

"Remarkable Conversions, Interesting Incidents and Striking Illustrations" is having, perhaps, the greatest sale of any book ever published by The Pentecostal Publishing Company. It is not only full of thrilling interest, but also of very gracious faith tonics.

PENTECOSTAL PUBLISHING COMPANY,



## MODERNISM WITH THE MASK OFF.

(Continued from page 3)

this life. It is not Christianity at all; it is a concoction of wornout theories of infidelity with speculative scientific theories of modern scholars, who are far more noted for conceit than they are for piety. What shall the harvest be? For ministers and congregations to acquiesce in the teaching of Modernism, although they may not avowedly accept its theories, will result, and is resulting, in the filling up of the churches with unconverted members.

Harold Begbie in, "Twice-Born Men," writing from the standpoint of a scientific investigator, rather makes fun of the leader of the movement he is dealing with and his followers, because they believe implicitly in the Bible, and suggests that faith in the Bible is unnecessary to the bringing about of the sudden and radical conversions that are so apparent, and thinks that a psychological formula could be used that would accomplish the same results.

This great writer seems to overlook the fact that no scientific formula has ever been discovered that has resulted in the radical conversion of one single soul, while faith in the Bible has resulted in the conversion of millions, and therefore his scientific suggestion is very illogical and unscientific. The facts are, that men are only brought to repentance and saving faith in Christ by conviction for sin. When you break down the authoritative teaching of the Word of God, you have taken away the only weapon that the ministry can wield to produce conviction for sin and, as a result, methods are now being used to secure members that do not require conversion. Our churches are being filled with worldlings, until the line between the church and world is being obliterated.

Another result of the teaching of Modernism is, a *breaking down of moral standards*. Modernism talks about an ethical Christ, and social uplift, but they seem to be so blinded by their own fine-spun theories of reform, they forget that without some infallible standard of rights, given by some one who has authority to speak, social reform is impossible. In order to have reform you must have character, and in order to have character you must have conscience, and in order to have conscience you must have an infallible standard of conduct. The Modernists have mutilated the Bible, and then not being able to agree on what parts are the word of God and what parts are the interpolations of men, they have broken down the infallible standards of righteousness, stifled the public conscience, and are responsible for the wave of lawlessness that is sweeping the world at the present time. Holdups, murders, divorce, licentiousness, are the order of the day, and who has a right to lift his voice in protest, if God has not spoken? Courteous, refined, educated, but "On with the dance," is the order of the day! Oh what shall the harvest be? With the very highest culture and education Germany led the world in the most awful war of history, brutal, atrocious, to an extreme that put barbarism to shame.

Rom. 1:28-31. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without natural affection, implacable, unmerciful; who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

Men became heathen in ancient times be-

cause they wanted to get rid of God. Modernism is heading the world in that direction now. How quickly we may arrive at that destination remains to be seen, but we are on the way.

## Are You Saved?

Rev. H. E. Williamson.



HE Bible recognizes but two classes of people in the world, the saved and the lost. Christ said, "The Son of man is come to seek and to save that which was lost." He has provided a great salvation for all who will repent and believe on him as their Savior. He informs us in unmistakable terms that we can *know* that we are saved. Why then should so many churchmembers of our day wander in the wilderness of doubts and fears with merely guessing, hoping or thinking they are saved when our Heavenly Father wants us to have a salvation so real and genuine that we can be as sure of possessing as we can be sure of our own name and that we can see the sun shine. Multiplied thousands are floundering around in a fruitless effort to be Christians getting nowhere, receiving no blessings and proving no blessing to others simply because they have never confessed and forsaken their sins and worldly ways and prayed to God until they heard from Heaven the assuring words of Christ, "Thy sins which are many are all forgiven thee." He says of those who are truly saved, "I know my sheep and am known of mine" and "This is life eternal that they might know thee, the only true God and Jesus Christ whom thou hast sent." The Holy Scriptures give us in plain words the blessed assurance that we can know when we are saved or converted. Carefully read the following scriptures, dear reader, and search your own heart as you do and ask yourself if your experience tallies with the word of God. Bring your experience up by God's grace to that place where you will have the blessed assurance within that you are now saved from sin. The salvation of the Bible flows from the loving heart of God, finds expression in the death of Christ on Calvary and is administered to us by the Holy Ghost. Such a salvation is the most knowable thing in all the world when you receive it.

Don't be misled; don't be mistaken; don't take man's word for it. Your eternal destiny is at stake. You can't afford to trifle here. Build on the solid rock of eternal truth. Eternity is dawning; judgment is coming; Satan bids you delay; but God in infinite love bids you seek him today. God loves you; Christ died for your sins and the Spirit is here to lead you into salvation that brings certainty and satisfaction.

Hear what the Scriptures say about the evidences of being saved. Others could be cited but these will suffice to help a seeking soul and reassure those already saved.

1. *No condemnation.* Rom. 8:1. "There is therefore now no condemnation to them that are in Christ Jesus." As sinners we are under sentence of death and condemnation for our sins rests upon us. How heavy the load of guilt becomes at times, but when Christ comes in the load is lifted and that sense of guilt is gone and we can sing with the poet:

"At the cross, at the cross  
Where I first saw the light,  
And the burden of my heart rolled away;  
It was there by faith I received my sight,  
And now I am happy all the day."

2. *Peace.* Rom. 5:1. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." Sinners are rebels against God and heaven but when

they ground their weapons of rebellion peace is declared and friendly relations are established between the soul and God. When this is actually experienced the soul knows what the Bible means by such expressions "Peace flowing like a river" and "Peace that passeth all understanding." Every saved man has peace with God. Is this peace yours, dear reader?

3. *Love.* Rom. 5:5. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." We can't love God while living in sin and in our natural state. God must work a great change in our hearts so that we can love him as he commands us. "The natural man receiveth not the things of the Spirit of God." But when God's love comes pouring into our souls in regenerating power this change is wrought and "old things pass away; behold, they have become new." The soul now knows what it means to have a "new heart and a new name." This love shed abroad in the heart makes it possible for our hearts to really love God. But not only do we love God but we love our fellow-men with God's kind of love. If there has been hatred and malice before conversion towards any one this incoming of divine love expels all that and the saved man will seek to make reconciliation with his former enemies. Men in sin have planned each others death but when salvation came in they loved each other. This love of God in the human soul is one of the best evidences of being saved in Christ.

4. *The Spirit's witness.* Rom. 8:16. "The Spirit himself beareth witness with our spirit that we are the children of God." God wants no one of us to be in doubt about this matter. He wants us to be dead sure. And here is the best evidence we can have of being saved. The witness of the Holy Spirit is that sweet inward impression made on our spirit that God for Christ's sake has accepted us and forgiven our sins.

"The Spirit answers to the blood and tells me I am born of God." When the witness is given all doubts as to our acceptance are swept away by the blessed assurance of his Spirit.

5. *Prayer life.* Jno. 9:31. "Now we know that God heareth not sinners, but if any man be a worshipper of God, and doeth his will, him he heareth." When we are saved God sends forth the "Spirit of adoption into our hearts crying, Abba Father." We at once look up into his now reconciled face and say, "My Father." Conscious communion with him is established and a prayer life is begun and is continued as long as the soul keeps saved. Prayer is as necessary to the spiritual life as air is necessary to the physical life. Prayer is talking with our heavenly Father.

As the saved man grows in his spiritual life he feels all the more the need of prayer. They will seek the prayer meetings of the church where they can learn more of prayer and faith and love. Professors of religion who have no relish for a prayer meeting need to get soundly converted and come into real spiritual life by being born again. There are no mutes in God's family. All are on speaking terms with the Father in Heaven.

"Prayer is the Christian's vital breath,  
The Christian's native air;  
His watchword at the gate of death:  
He enters heaven with prayer."

Other Bible evidences could be given for the assurance of the soul but these will suffice. Dear reader, heed the admonition of God's word and "Examine yourself, whether ye be in the faith; prove your own selves." If there is doubt about your relation to God don't wait longer. Seek a prayer closet and press your claims to God and wait until you hear from heaven. Don't rest until you have Bible evidence of your salvation so that you can say with the beloved John, "We know that we have passed from death unto life."



# ✻ HE THAT WINNETH SOULS IS WISE ✻

## REVIVALS IN COLLEGES POSSIBLE.

In your issue of *The Herald* of October 14 inst. you write of "a gracious revival in Asbury College." It did me good. I have thanked God inside of me again and again for schools like Asbury although it was never my fortune to be a student of the school. In the summer of 1924 we paid a flying visit to the school grounds as we were in Kentucky on our wedding trip. I should like some day to see the faculty and student body in action. Our visit being made during school vacation caused us to do some guessing but did not illuminate us greatly.

I am glad there is at least one school in American Methodism where the distinctive, original Methodist discoveries are set forth and fostered. I believe in an evangelistic Methodist education for Methodist young folk taught in Methodist schools. To say that we are evangelical is not what I am dreaming of. The experimental note in religious education should become familiar, but remain sacred, to us. I am not impressed with a Methodist Episcopal College which has no more spiritual atmosphere than has a State University. We have no right to have men on the Faculty of Methodist Episcopal Colleges who are out of harmony intellectually and ethically with Methodist faith. There is no excuse for having such an inconsistency since we have as scholarly men in Methodism who are spiritual as has any group in the Nation. I know a young man whose faith was undermined by a Professor in a Methodist College.

It isn't enough that we say that we want unbiased teachers, or that we want to present all sides of questions. The college that insists on presenting all sides to its student body and then letting him select for himself, has the habit of presenting every side but the spiritual and the experimental. Every Methodist College should have at least one professor whose specific duty would be to offer a course in experimental Christian living. Even though it were an elective course it would be an improvement over what some colleges are doing. What chance in the average Methodist college do the young folk have of coming to know God experimentally in classroom or chapel? And yet is not personal knowledge of God still knowledge and that too of the highest order?

I'm glad Asbury has revivals and that it is fostered and promulgated by the school itself. I hope the influence of such holy days will be leaven for American Methodism. I'd like to see such demonstrations tried out in its largest implications. I hope that when God sees fit to give Dr. Morrison's enrapt soul its surcease from mundane toils he'll locate some willing and waiting soul to thrill with a similar rapture for the sake of us poor mortals who are all too prone to enslave ourselves in intellectual meshes instead of warring a good warfare unentangled. Tell the world how you do it, Dr. Morrison. Bare your soul to us fools who in our ignorance of the glory of Mt. Hermon are struggling darkly with the spirits of temporal proprieties and cannot cast them out. God forgive us our foolish labors. If you can contribute any one thing to the futurity of Asbury, let it be the experimental note in religion as a vital and obtainable possession by the student body during their student days there.

Rev. A. L. Meredith, S. T. B.

## WHAT GOD IS DOING IN THE KENTUCKY MOUNTAINS.

Mt. Carmel High School opened September 16th. An impressive dedicatory service was held on September 8th, Dr. H. C. Morrison officiating. The camp meeting which preceded dedication day was a time of gracious blessing to the community.

How we wish that every reader of *The Herald* could have seen the sturdy girls and boys as they came to enroll in the school. Some walked miles over the hills carrying their little belongings. Others came on muleback, until now we have an enrollment of forty-three. God has wonderfully brought together his own called ones to carry on this work. Miss Martha Archer is the grade teacher, the high school teachers are Mr. Royal Baldwin and the Misses Nina Dixon and Bertha Bartlett, Mrs. Winifred Lester is the matron, and Mrs. C. R. Vincent is the stewardess. Rev. O. R. Vincent is "ministering to the necessities of the saints" in the capacity of a carpenter, bridge constructor, plumber and supervisor of the grounds.

Our first school revival closed Sunday night, Nov. 1st. Brother Florence, of Wilmore, was mightily used of God in this meeting. There were a number of seekers, and thirty prayed through to definite victory in the good old-fashioned way, they made restitutions and confessions as God gave light. The power of God swept over the place in a most unusual way. One night while the evangelist was preaching the Holy Ghost fell in mighty convicting power. The saints began to pour out their hearts to God, and twelve rushed to the altar and wept and prayed their way through to victory. It reminded us of the accounts of revivals in early Methodism. We believe that God's manifestations were made possible because of the oneness of spirit among all the workers in charge and because of these dear people's simple faith in the whole Bible, and because this is interdenominational and entirely a work of

faith. We believe that God planted this school and church in this great needy, neglected field, not only for the evangelization of this people, but because he wished in these days of terrible modernism to prepare workers who would proclaim in this section and even to the uttermost parts of the world, the fundamental, eternal truth of full salvation. From the manifestation of God in their lives and from their ringing testimonies, they give evidence that God has really wrought in their hearts a work of grace.

It is impossible for us to express our appreciation for the contributions of quilts, bed linens, food-stuffs and other much needed articles for school equipment, and for the financial aid that God has sent us through his people. We pray that God will continue to lead his people to support this work of faith.

The government has given us a postoffice, which is located within a few rods of our campus. Please address all letters and packages, Lawson, Breathitt County, Ky. All money orders must be sent to Jackson, Ky.

Lela G. McConnell.

## AN UNUSUAL REPORT.

Just closed a Home Missionary Meeting, which was held in a lodge hall upstairs at Mishawaka, Ind. Miss Trilla Lemons, of Indianapolis, was the singer. This was a most remarkable meeting. The mayor did not meet me at the station nor introduce me to the congregation; the city was not stirred, nor did the oldest citizens say that this was the greatest revival they ever saw. We easily seated the crowds, had plenty of available space for extra chairs, and always had room at the mourner's bench. The evangelist was not at his best, and the town treated him with great disrespect. It neither paid him for this meeting nor invited him back to hold another campaign. After three weeks of unsuccessful striving against the battering rams of indifference, we gave up the "struggle for existence." A post-mortem examination revealed that the meeting had been "stillborn!" On Sunday afternoon we conducted the "funeral service." Rev. L. W. Collar, pastor at South Bend, delivered the address, a splendid message on holy living, a ladies' quartette from Elkhart sang the dirge, the writer consigned the "remains" to the dust of lost revival effort, and declared the meeting officially closed.

The readers of *The Herald* will no doubt be glad to learn that the bereaved evangelist recovered from the shock sufficiently to preach at South Bend in the evening and had a good service and five seekers.

P. P. Belew, Evangelist.

## COUNTY SPEAKERS WANTED.

The American Civic Reform Union, 313 Caxton Building, Cleveland, Ohio, desires to enlist speakers in each county in the United States to co-operate with the Reform Union in a nation-wide crusade for the protection of girls.

Each speaker will be supplied with the following initial outfit: A lecture on "Girls and Their Perils," based on first-hand information; a book of over 400 pages, illustrated, entitled "Fighting the Debauchery of Our Girls and Boys," brim full of illustrative incidents; specific instructions on how to make dates, advertise and deliver the lecture; illustrated window cards that can be used anywhere, advance notices for the newspapers, and a leaflet telling how to attract large audiences.

Speakers will work under the direct supervision of Rev. A. S. Gregg, superintendent of the Reform Union, who has had twenty years' experience in reform activities.

## REPORT.

My last camp for the season was held at the old historic Fletcher Camp, Delanco, N. J. This camp was started many years ago by Dr. Ridout. People of the surrounding states and cities look forward to this camp each year. About three hundred and fifty sought the Lord during the ten days and I haven't seen as much demonstration in five years, and believe the most of it was in the Holy Ghost. My brother John was my co-laborer and we received many calls for camps which we could not accept.

My next revival was at Akron, Ohio, with that great Nazarene Church and pastor, Rev. Macrory. This was my third revival in this church. It is wonderful to note the progress that has been made in these three years. In twenty-four months they have never had a Sunday without seekers. We had seventeen seekers the first night and from that to eighty-five at one time. The church and pastor have such beautiful unity and fellowship. They have a nice church building with twelve Sunday school rooms, with seven hundred in Sunday school, this being all they can accommodate. A campaign was started the last Sunday for fifty thousand dollars to enlarge the present building, making room for fifteen hundred in Sunday school. Fifteen thousand of this was subscribed in a few minutes. They are a great people. Each meeting that we have held we have seen a fine class taken into the church. Bros. Vandalia and Caskey were the singers and they are great. We came to Canton with Rev. Clark, the war horse. God has marvelously blessed and used him in this beautiful city. He sure has a praying peo-

ple. No one knows how many seekers we had during the meeting as they said they lost all count. I saw some who were under conviction fall as if they had been shot and they could not have Sunday school the second and last Sunday, as the altar was filled with seekers.

We had some very poor people at the altar who got saved and we had some very prominent people. The wife of one of the most prominent lawyers in the city was at the altar and got saved and we were in the home the next day and she got sanctified and shouted all over the house. The U. S. District Attorney was in the congregation during the meeting. Both of these meetings were held on Dr. Sloan's district. God bless Dr. and Mrs. Sloan. They are continually on the go and the work is moving forward under their leadership. We have plenty to do and no time for vacations.

Bona Fleming.

## VIDALIA, GEORGIA.

On October 12th we began a two-weeks' evangelistic campaign in the Methodist Church in Vidalia, Ga. This meeting will live in our memory, as one of pleasant fellowships, deep conviction, happy conversions, and victorious sanctifications. From the very first the attendance was good, and the attention keen. Never did we enjoy preaching to any people more than to those refined and cultured people of this truly southern city. Never have we had a more appreciative people in our audience than they. At the first call the altar was filled with seekers after pardon, and conviction was deep and pungent; men and women cried out to God from the depths of their souls for mercy and they found him. During the meetings scores found God. Many were sanctified wholly, and started out with a new victory and a new joy. Confessions and restitutions were made. One man seventy-three years of age was happily converted, made confessions, began at once to testify and pray in public, and every time seemed to touch the heart of God with his very first utterance. He was later sanctified, and his parting word was, "It is real. Tell the people the blood cleanses."

There were many who attended the meetings that were not moved toward God, many who did not yield. Never have we found a pastor more loyal to the truth, never did a pastor give us better support in the meeting, than Brother M. A. Shaw, the godly pastor at Vidalia. God bless Vidalia.

H. E. Copeland, Evangelist.

## A MEMORABLE DAY.

Saturday, October 24, was a day long to be remembered by Rev. and Mrs. Figg and members of the Sardinia, Waynesburg, and Grammer United Brethren churches. About thirty members with well filled baskets and loads of canned fruit and vegetables, gathered about 10:30 A. M. at the home of Rev. Figg at Grammer and a good time was enjoyed. Song and prayer service at 11 o'clock and at the noon hour a bounteous dinner was spread and partaken of by all present, and plates filled with good things were sent out to the sick of Grammer. A good social time was enjoyed in the afternoon. About 4 o'clock when parting time came, Rev. Figg and wife gave words of thanks and appreciation, and prayer was offered. All present agreed it was a day well spent.

We just closed a meeting at Waynesburg a few days ago and the Lord poured out his Spirit on his children. Rev. Reeder and wife helped us in preaching and singing. Seventeen at altar claimed to have prayed through, but most of them were members of the church. We had two to unite with the church. This is our first meeting on the charge. We have some real true Christians at each of our churches who are holding on to God. The work was in a run-down condition at each charge, but God is helping us to build them up. We have been very busy visiting the people and holding services at each charge, with the revivals thrown in. We find the people kind, warm-hearted, liberal and most everything that it takes to make good folk, but we must say, liberality is their motto. Since we have been on this circuit the donations have been over seventy dollars. They have raised our salary in addition to all of this. May the Lord bless our dear people. Many outsiders who are not members of our church have brought in donations.

We are now in a meeting at Grammer, Ind.; have already had some wonderful services. The power of God has fallen on the people and they wept most all over the house. Rev. Reeder and wife are with us in this meeting and they bring the messages in preaching and song. God certainly uses them. They are blessed with the Spirit and understanding, and many are blessed in the song services. Pray for us that we may have a great meeting at this place.

Rev. S. C. Figg.

## OPEN DATES.

Following a meeting with the M. E. pastor at Champlain, N. Y., I have a date which has not as yet been asked for. The date is December 5 to 20 inclusive. I would rather fill this time east of Cambridge City, Ind., but will go anywhere within reasonable distance. Write or wire me at Champlain, N. Y.

Roy L. Hollenback.



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(Continued from page 1)

gallons of distilled spirits were in bonded warehouses throughout the United States. It was scattered over the country in over 300 warehouses. Many of the buildings were insecure, and considerable quantities disappeared through fake thefts. Through concentration legislation the 25,000,000 of the remaining 30,000,000 gallons are now in about thirty concentrated warehouses. The other 5,000,000 gallons in about twenty warehouses, have not yet been transferred, but soon will be. This program has resulted in greater security and has materially reduced the diversion of liquor from these original stocks. The permit system has been so improved that forgeries resulting in large diversions in the first year and one-half of the operation of the law, have been practically eliminated.

"Distinct progress has been made in the control of alcoholic preparations unfit for beverage purposes made from formulæ approved by Government chemists. The early standards were not strict, and floods of these preparations filled the country. Further revisions are at this time being developed.

"During the last four fiscal years Federal agents have seized more than 600,000 stills and parts of stills and confiscated more than 67,500,000 gallons of distilled spirits, malt liquors, wine, etc. A total of 17,166 automobiles and 626 boats and launches have been captured. In the past four years these agents have made 239,954 arrests besides regularly inspecting as many as 133,000 permittees, as many as 483 dealcoholizing plants in one year, and conducting thousands of investigations. There were 12,915 arrests made by State Officers during the last fiscal year, in which Federal Officers assisted, or developed the cases and turned them over in order to expedite, or for other reasons thought advantageous to enforcement. There were also 1,473 persons arrested by State Officers on information furnished by Federal Officers. The maximum number of agents at any one time during this period was a few over 1,900. Remember that an agent must investigate, arrest the accused, then spend some time in the preparation of the case, and spend more time still in court while the trial goes on. Agents do not put in eight-hour days arresting people. The amount of actual time each of these agents was able to

spend in the detection and arrest of liquor criminals was less than the time they were compelled to spend in preparing for or attending court. Some records show an average of as much as 20 hours work per day. We have no apology to make for the work as a whole. The vast majority of the Federal agents have rendered heroic services. When death impended, they have not failed. On the honor roll of the Prohibition Unit there are 43 names of men who were killed and many wounded while they defended the Constitution and the laws of the land.

"Prior to Prohibition about 1,300 breweries were making 2,000,000,000 gallons of beer a year. At the present time about 400 cereal beverage manufacturers are making about 160,000,000 gallons of near-beer a year.

"Prior to Prohibition 507 distilleries were producing over 268,000,000 gallons of distilled spirits a year. No distilleries have legally operated since January 1, 1922.

"Prior to Prohibition annual consumption of beverage whiskey was about 130,000,000 gallons a year. There was an annual production of about 42,000,000 gallons of wine. Last year about 1,900,000 gallons of whiskey were released on permit for medicinal purposes, and about 8,500,000 gallons of wine were made, and about 5,000,000 gallons were used for medicinal and sacramental purposes.

"So taking all things into consideration, I believe the facts warrant a fair degree of satisfaction. With the five-year accomplishments as a whole, many problems have been presented and continue to present themselves daily in different aspects of the work but just as each turn of the road reveals a new obstacle, so it has meant the leaving behind of many solved problems which had at a first glance seemed insurmountable. In other words, the problems of today are but incidents in the larger progress of the work, and in the years to come the achievements will overshadow whatever obstacles may have arisen.

"It matters not how deep intrenched the wrong,

How hard the battle goes, The day how long;

Faint not—Fight on—Tomorrow, comes the Song."

## The Need of the Hour.

Irvin B. Manley.

Thinking and praying people know that Christian workers and the Church at large, are not agreed as to the great need of the individual and the Church itself.

Greater success and better things in the vineyard of the Lord are generally desired, and as a proof of this all kinds of programs and drives are put on in order to accomplish this.

## HUMAN ACCOMPLISHMENTS.

There are many good meaning and worthy people who are turning every influence possible on the human side of things to make a better world and a more successful church. They advocate better social life, larger and finer church buildings, more and more money for every call, larger and still more beautiful programs for the entertainment of the "refined and cultured" and so on, and so on!

All these wholly consecrated on the altar and to the glory of our God are good and far-reaching. But the need of the hour calls for more than the very best of human gifts and accomplishments.

Our need is IMMANUEL—God with us and God IN us! And thank God we are not left alone to work out the world's problems and the salvation of the human race. Jesus said that it was "expedient for us" that he go away, that the Comforter might come, the Holy Spirit, that he might guide into all truth and through us and his Church do greater things than he ever did while walk-

ing among men in the days of his flesh. It was necessary that Christ should get out of sight of his disciples and away from the world that the Holy Spirit might come and empower for every task, and give courage and a burning love and holy zeal that lifts above cringing cowardice into the spirit and realm of dauntless martyrs. The need of the hour is the Holy Spirit, because he empowers and sends. He calls and guides those who will carry the good news of his salvation to the regions beyond. It has been truly said that Israel could make no mistake while following the cloud and the pillar of fire. Though quite human we are, we will not go wrong, neither will the church fail in any instance when the Holy Spirit leads.

The day of Pentecost was a sunburst to the early Church. Where there was darkness, disease, death and sin the light and life of heaven began to pour its glory and effulgence into broken and despairing human hearts, and the gospel of the Kingdom was so witnessed to and preached and declared with such boldness and conquering love, that the world took knowledge that God was with them.

The problem of the world and the problem of poor, undone and lost sinners, and the problem of those professing his name and knowing him not is, *what to do with God!* Friends, sisters, brothers, O Christians, will we show them the Lamb of God that taketh away the sin of the world? Can the world see Jesus in us? The need of the hour is *Jesus in us*. Jesus in every professed Christian, in every minister, in all of his Church and assemblies everywhere.

## Savior, Friend, All in All.

Charles M. Kelley.

What a wonderful Savior is the Lord Jesus Christ! "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

Not only is he our Savior, but he is our Friend. He is often called the "Friend of the sinners," and thank God that he is. But he is also the "Friend of saints." How good it is to have a friend to whom we can pour out our hearts, and from whom, we, in return, receive the needed sympathy, consolation and counsel. The value of such a friend cannot be over-estimated. But Jesus is "a friend that sticketh closer than a brother." We can tell him all that is in our hearts, knowing that he understands all, and is intensely interested in everything that concerns us, even to the smallest details of our lives. And oh, how he does help in every time of need! What sweet peace and satisfying comfort he gives! Truly the sympathizing Jesus is our best Friend.

"What a friend we have in Jesus,

All our sins and griefs to bear!

What a privilege to carry

Everything to God in prayer!"

But he is more than a great Savior, more than an unfailing Friend. He is all in all—in him we find everything we need. He is "the God that is enough." In time of weariness he is our rest, in time of weakness our strength, in perplexity our sure Guide, in distress our loving Comforter, in trouble our almighty Deliverer.

Through every cloud of trial he, the Light of Life, is at hand to brighten the way with his presence, for nothing in earth or in hell shall be able to separate us from his everlasting love. The more we know of "the fellowship of his sufferings," the more of his consolation we are privileged to share, so that we are enabled, right in the midst of trial and stress, to confidently say, "If God be for us, who can be against us? Nay, in all these things we are more than conquerors through him that loved us. Thanks be unto God, who *always* causeth us to triumph in Christ."



## Religious Iagoes.

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



It has been said that Shakespeare's Iago is the greatest villain in literature. Othello worshipped his beautiful Desdemona, and Iago, with nothing to gain, only to satisfy his evil passion to see others suffer, continued to make suggestions, insinuate, and hint until the fires of jealousy burned in the soul of Othello which ended by strangling her to death, while she slept in her bed. How did he do it? He made no charges against Desdemona—just "Watch Cassius;" the seeds of doubt sown by Iago's lying suggestions brought the climax of the tragedy.

What was true of Othello is true of any decent, self-respecting husband or wife. A subtle suggestion, shrugging shoulders, arching eyebrows, a hint, that will do the work. Once the venom is planted in a man's heart, all happiness is gone; the most sacred human relationship suffers an irreparable injury. Happiness, depending upon confidence, trust, and interdependence—the bulwark of every home—is thereby destroyed. It may not always appear on the surface, but in truth it is there ready to fan into a flame. All manner of smiles, costly gifts, or neat homekeeping and dainty meals will not suffice for the loss of confidence, once doubt has been planted in the heart of husband or wife.

Our relation to Jesus Christ is a spiritual love affair; the Songs of Solomon have been called the "Divine Romance." The Church is the Bride, and he is the Bridegroom. The church is called the "Lamb's Wife." When we unite two in holy wedlock, we say: "signifying unto us the mystical union between Christ and his Church." The union between husband and wife is a type of the spiritual union between Christ and the believer. The Church is like the waiting bride-to-be. Christ has gone away to prepare a place for his Bride. We believe in him; we trust in him; we wait for him, and every true follower hopes some time to be united with him, when all the longings of the soul will be consummated.

The foundation of our trust in him is exactly the same as the waiting bride-to-be, whose lover has gone away—the *written* promises. So long as the bride-to-be trusts in her lover's written promises, she is happy, hopeful, and expectant. When she begins to doubt, she is no longer happy. Once we are doubtful concerning our Lord's written Word of promise, we may go on and pretend as believing, but the heart is gone; clouds of doubt befall the soul's vision. Whoever by hint, suggestion, or insinuation—though he may have many degrees for scholarly attainments, or occupy a commanding pulpit, or a university rostrum—if in the slightest degree he or they weaken my faith in the record God has left us, they have done my soul an irreparable wrong.

The Book itself declares that it came to us "by holy men of old, as they were moved by the Holy Ghost." Again, "All scripture is given by inspiration of God, and is profitable, etc." The Master said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." He commanded this *gospel* to be preached in all the world; not the facts of science, how to destroy germs; the laws of hygiene, and the study of soil for food production. Oh, no! The *gospel* is the power of God unto salvation. If the learned teachers have found out that much of our gospel is spurious, folklore, mythology, that the Hebrew children were just one of the little Semitic races striving for supremacy; in other words, that our rec-

ord is not infallible; "thus saith the Lord" is doubtful, then the foundation of our faith begins to crumble.

We do not find God in radio, fertilizer, hygienic laws, or astronomy; science does not develop faith in God. It is stated by a leading college president, that sixty percent of the world's scientists do not believe in any God at all; eighty percent of the teachers of biology are atheists. The university "high lights" tell us we can find God all about; every bush is ablaze with his presence, if only we knew enough to take off our shoes. They say we find him in his laws, and we are not dependent upon the record; we do not need Christ's miracles, as we are performing a million miracles by the application of our new knowledge of him and his laws. We are not concerned that he fed the five thousand, as we have learned by his laws of soil and seeds to supply food for all. We know better than to pray for the sick; but send out boys where they can learn the cause of disease and the remedy. God and his word are no longer needed; we have learned the more perfect way.

Religious (?) pantheism! and we are not shooting at a straw man! all of this we have heard first hand. Such teaching, when reduced to its last analysis, is a burning libel on God and the gospel with which he is seeking to reach and save the world. When we humanize and rationalize the scheme of the Bible and redemption, we logically eliminate the supernatural, and bring the whole superstructure of revelation into question. Oh, the scholastics are too wise to come out in the open and say: "I do not believe thus and so." "Oh, that is folklore and tradition, etc." They get their meal ticket from the church of God, and from money given by those who believe. But "watch Cassius." There you are; just a seed of doubt, and such will destroy more faith in the truth of the Bible than all the blatant, blasphemous frothings of such men as Ingersol, Darrow, and Co.

Our eternal hope and the dreams of immortality are predicated of seven fundamental tenets; yes, we will use that word, as we have no other word that can express the same meaning. We might call these tenets—*pillars*, more enduring than the "pillars of Hercules." Upon these pillars rests our all. We will name them briefly:

*The Pre-existence of our Lord.* "In the beginning was the Word, and the Word was with God, and the Word was God." "Before Abraham was, I am." "I was with you in the wilderness." Yes, he is the eternal Son and nothing else will satisfy.

Again, the *Incarnation*. "The Word was made flesh and dwelt among us." "Conceived by the Holy Ghost and born of the Virgin Mary." This is the greatest and most overwhelming truth in the universe of mysteries. Paul tells us that the angels stood around trying to find out how it was accomplished and could not. Scientists of the Fossil kith and kin say the Incarnation is a *biological impossibility*. Who dare in their intellectual conceit to shrug their shoulders, and arch their eyebrows at this mystery of God, while they eat the bread of the church, which he purchased with his own blood. It is like the eight hundred and fifty preachers who ate daily at the table of Ahab and Jezebel. The day of reckoning will surely come.

Then, *His Sacrificial Death*—a blood atonement. "Without the shedding of blood there is no remission of sins." Just why it requires blood to atone for sin, we do not know; but God has so taught us. We may become so wise and learn so many laws, reduce depravity and its by-products to food, climate, and environment, until we can do without the atonement. If the race did not fall, then the sacrificial death of Christ was a mistake; we can solve the problem of sin by hygiene, sanitation, education, and social uplift movements and programs.

The next pillar—*His Triumphant Resurrection*. It was the fact of this seeming impossibility which fired the discouraged followers of the crucified Lord with a zeal never known in all history. Without the resurrection, nothing else matters. The empty tomb is the world's brightest hope and assurance. Even this has been given a rationalistic version. They say his spirit, the aftermath of his great personality arose. In a smaller degree all great characters have had the same resurrection.

Still another: *His Glorious Ascension*. "He ascended to the right hand of God the Father Almighty." This marvelous manifestation of his divine power is given less emphasis than perhaps any of the other great events in the ministry of our Lord, but it occupies an important place; it is a necessary part of a gigantic whole.

*His Powerful Intercession*. He occupies the mediatorial throne; he is our attorney—the Daysman which Job longed for in his distress.

Lastly, *His Glorious Appearing*, for the finishing of his redemptive work. Then he shall hold the scepter of universal empire; "when the kingdoms of this world shall become the kingdoms of our Lord and his Christ."

Now we may speak and write all the complimentary and flattering words we like about Jesus; place him above all the sages and philosophers of the world, but when we remove from him any one of these pillars of truth, not only will our salvation go (because creed makes character) but the scheme of the Godhead will have been rejected, and the crown of Deity taken from the brow of our Lord, which is an insult and treason against heaven.

We ask: upon what do we depend, touching these foundational facts? Upon *his written word*; they cannot be had from science, mastering physical laws and applying them to human needs. "The world by wisdom knew not God," and we can never know him by intellectualism. We may arrive at the wonders of chemistry, electricity, and air transmission—or transportation, but it will have no effect upon our sinful souls. There is no cleansing power in a scientific formula. It is the *gospel* that is the power of God unto salvation—the story of Jesus empowered by the Holy Ghost. The Word of God is the sword of the Spirit; with this truth only can men be brought into communion with God.

It does not require a direct assault on the authenticity of the Bible; only a question mark, a subtle doubt raised. The faithful Desdemona brought under suspicion, and doubt in the heart of Othello ended in the cruel tragedy. The men in colleges and universities who cautiously, and with suave culture, sow seeds of doubt in the hearts of immature boys and girls committed to them by believing parents, are guilty of a religious crime no less destructive than the villainy of Iago. Shall the church, like Nero, fiddle while the citadels of our faith are being burned away?

## Dr. Selle in California.

Taking his big tent with him, Rev. Robert L. Selle, Conference Evangelist of the Oklahoma Conference of the Methodist Episcopal Church, is now in California where he has gone to spend the winter in evangelistic work. He has located in the beautiful city of Santa Ana from which point he will work, his first campaign being in Santa Ana, under a tent located on South Broadway and Highland Sts., which will continue through the month of November. Rev. R. A. Sawyer, of Kansas, will be associated with Dr. Selle in his evangelistic work in California. Readers of THE HERALD are asked to pray that the services of these men may be used of God to bring many souls into the Kingdom.



## OUR BOYS AND GIRLS

Dear Aunt Bettie: Only once have I seen a letter from Mocksville, N. C., but I know there are other families here that take The Herald, so why not be up and doing rather than being an unknown place? We love The Herald so much that we call it "The Weekly Bible." and I do say it comes the nearest to being worthy of its name of any paper I have ever known. Today I have thought much that one year ago I was in dear old Wilmore at Asbury. I enjoyed the atmosphere more than anywhere I have ever been. I love the College very much and I hope to go back to finish my scholastic training sometime. Then I want to become a surgeon. Dr. Morrison and Dr. Akers are beloved names here in my home. I have lived all of my life in "The Old North State," but we are preparing to move to Galax, Virginia. I am sure I shall love the majestic hills at whose feet Galax is erected. Last Saturday night we had our first severe frost—six weeks earlier than previous years—and today the trees, flowers, birds, etc., are gone. To think of nature being asleep for one season seems to me a very sad and dark image. I am thankful that I live "down South, in Dixie" where we have such delightful spring, marvelous, happy summer, pleasant fall and mild winter. Through page ten I have made one friend. I should like to correspond with any of the cousins who would care to. I am 19 years old, a blond and weigh 136 lbs. I am rather tall, 5 feet and 8 inches. I think it very interesting and educational to write the cousins from other sections of the U. S. A. We can learn other habits and customs, other favorite expressions, methods, etc., that may prove very beneficial in later years. Anyone who guesses my middle name—not an Asburian is eligible—I promise to write a card with a scene of some place in Mocksville. It begins with M and has six letters in it. I have the maiden names of my two grandmothers. Don't you think that guessing contests, cur types and grades in school have grown monotonous? Why not some write us about their call for some work, or perhaps their ambition. Others might write of their League or other beneficial organization. Aunt Bettie, suppose that you write us a letter and give us an outline and a limit so that more may have a fair chance to escape Mr. W. B.'s foul fingers. Please forgive me for taking so much space but I have rambled so far I fear no one will have a fair chance—if this escapes Mr. W. B. Hoping to hear from some of the cousins.

Rose Howard.  
Mocksville, N. C.

Dear Aunt Bettie: Will you let a little Arkansas girl join your happy band of boys and girls? I am nine years of age, have brown hair and brown eyes. We have not been taking The Herald very long, but I sure enjoy reading page ten. I go to Sunday school every time I can. Father and mother are members of the M. E. Church. With all my love to Aunt Bettie and all the cousins.

Allie May Farmer.  
Rt. 3, Dardanelle, Ark.

Dear Aunt Bettie: Would you please sit over a wee bit for another Kentucky girl? I see there are several letters from Kentucky but they are mostly girls. Hurry up, boys, what's wrong with you? We don't want the other states to get ahead of us. My mother takes The Herald and I certainly enjoy reading it, but I always look for page ten first. I am fourteen years of age, have dark brown hair, bobbed, blue eyes and fair complexion. I am 5 feet and 3 inches in height, and weigh 140 lbs. I go to Sunday school every Sunday. Rev. E. K. Hill is our pastor. Alma M. Carey, I guess your middle name to be Mae; if so, don't forget your promise. Who has my birthday, Feb. 8? The one who guesses my middle name I will write them a long letter. It begins

with L and has three letters in it. As my letter is getting rather long, I guess I had better close hoping to see my letter in print. So give me my hat and coat and I will sneak out. Will answer all letters received. Love to all,  
Dora L. Young.  
Ribolt, Ky.

Dear Aunt Bettie: I would just love to join this happy band of yours. I would like to be a cousin to you all. We take The Herald and I like it as a holiness paper. At first I didn't know about page ten, but now I am glad I know where it is. As this is my first letter I hope Mr. W. B. is fishing. My hair is red, so you can imagine what I look like. I'm Irish, too. Is that worse? My hair is no longer red but a beautiful auburn. What cousin has my birthday, Nov. 10? I will be between 16 and 20. I go to a little country church called Liber. There I play for Sunday school and church. I also have a class of boys and girls between ten and fifteen. The name of our class is "Sunshine Class." Mr. W. B. is knocking to come in; I have written too much now. I would like to get a letter from you all so as to learn to know you better.

Mary Towney.  
Portland, Ind.

Dear Aunt Bettie: Will you let a little girl from Texas hop into your happy circle of boys and girls? I have brown eyes, brown hair, bobbed, and weigh 105 pounds. I am twelve years old. I go to the M. E. Church. Who has my birthday, Dec. 29? The one who guesses my middle name I will write them. I hear Mr. W. B. coming so I will close.

Zadie McClaren.  
Rt. Box 94, DeLeon, Tex.

Dear Aunt Bettie: I am a new girl writing to The Herald. My name is Willa Hill. I enjoy reading the Boys and Girls' Page. I am ten years old. I have light hair and light blue eyes. I belong to the M. E. Church. My father used to be a preacher. I am in the fifth grade. We have three girls and three boys in our family. My Sunday school teacher's name is Mrs. Zenger, and our pastor's name is Mr. Coburn. My birthday was September 17. Dorothy Hulckinson, have I guessed your middle name, Dorothy Marie Hulckinson?

Willa B. Hill.  
Endwell, N. Y.

Dear Aunt Bettie: Will you let a Texas boy join your happy band of boys and girls? My mother has been taking The Herald for three years. I sure enjoy reading page ten, and to know that there are a few Christian boys and girls. I was converted and joined the M. E. Church at the age of nine years, and have tried to live a true Christian life ever since. It is the most wonderful life you can live. I go to Church and Sunday school every Sunday that I can. I sure like my Sunday school teacher. We also have a good preacher, Rev. Carrell. I will be in the tenth grade this term. I have brown hair and eyes, dark complexion and weigh 125 lbs. My birthday is between the 4th and 20th of August, and is an odd number. Opal M. Hann, I guess your name to be Marian. I will write to any girl that belongs to the M. E. Church that guesses my name, am near the age of 17. My name begins with H and ends with N, and has six letters in it. I hope Mr. W. B. will be out on his vacation when this letter arrives.

Calvin H. McElyea.  
Rt. 2, Lingleville, Tex.

Dear Aunt Bettie: I was handed a Herald by one of my dear friends. I certainly enjoyed reading it. I always like to read anything that teaches us more about our dear Savior. I am an old lady but I thought you might find room to print a little letter for me, as I have learned to love the paper by just reading one copy. This is my first time to ever write to a paper, but I become so lonely some-

times I wish to do or say something to pass away my troubles as best I can. I have five children and only one that I have the pleasure of seeing. My oldest son is dead. My next son is in the insane asylum; has been there for several years, and the doctor says can never be well. My oldest daughter has been an invalid for about eight years; she is in Mexico, and has been in hospitals there for seven years. She has tuberculosis, and my youngest daughter had to be operated on for appendicitis, but she is well now. We spent everything we had to spend on them, and about five years ago my husband was called to a better world than this, so that left me alone. I am now living with my daughter and her husband; she is the only one left for me to look to for help. If you think this is too full of mistakes to print please put my name in the paper and tell them that an old lady wants the sympathy and prayers of all true Christians.

Mrs. I. H. Plunk.  
Rt. 2, Finger, Tenn.

Dear Aunt Bettie: I have never seen a letter from the Old Cumberland Mountain top, but if you will make room for me and publish this letter I guess it will be the first one. I live right in the little coal camp of Eastland, Tenn. My father is the pastor of the Methodist Church here and four other places around. I have decided to enter the ministry, although I am just seventeen years of age. Who has my birthday, Feb. 5? I got my license at the District Conference last May. Alma M. Carey, I guess your middle name to be Mae, and Florence Taylor, I guess your age to be 16 years. Papa is at the Tennessee Annual Conference and I guess we will move to New Mexico, so the next time I write I guess I will be there. Hoping you accept this letter before Mr. W. B. gets there, I close with best wishes.

Howard Walter Thomas.

Dear Aunt Bettie: Seeing the article in The Herald written by Mrs. Arthur Hurst and Miss Lela G. McConnell in regard to the great work they are doing in the mountains of Kentucky is enough to touch every one's heart who reads it. I cannot understand why there is no more said on the quilt question. My sister and I have one ready to send when this letter is mailed and will send another as soon as it is finished. We sure appreciate what Albert Murphy said in The Herald; wish there were more boys like Albert. Also Helen Temple congratulated Mrs. Hurst. Now Mrs. Hurst, we would all be glad to hear from you if you are not too busy with your quilts. We have taken The Herald ever since we knew there was such a paper and we do not like to miss a single copy. We are Methodists.

Elva Niebergall.  
Paw Paw, Ill.

Dear Aunt Bettie: I thought I would write as I have just gotten through reading some interesting letters on page 10. How many of you boys and girls want to be a preacher? I do for one. Some people say a woman has no right to preach, but just read Phil. 4:3. I am glad so many of the boys and girls are Christians. I am, and want to do more for God and his glory. I want all the cousins and Aunt Bettie to pray for me. Beulah Van Houten, I guess your age to be 16. Wilma Barnes, your letter was fine, and also James Albert Daffron. I hope Mr. W. B. has lost his path and will not get my letter.

Hettye Elaine Williamson.  
Branch, Ark.

Dear Aunt Bettie: Will you let a little Missouri girl join your happy band of boys and girls? I am ten years old and have brown hair and dark blue eyes. For pets I have a dog, two cats and five chickens. The dog's name is Jack and the cats' names are Tobie and John. I enjoy reading The Herald very much. My grandmother takes The Herald. I live with my grandmother as my mother died when I was only six or seven months old. I go to Sunday school every Sunday that I can and it is not raining, or I am sick. I like

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to go to Sunday school. We have meeting Sunday nights. I see that there are very few if any boys or girls from Mansfield, Mo. My age is between eight and twelve. Whoever guesses it first I will write them a card.

Syble Mays.  
Rt. 2, Mansfield, Mo.

Dear Aunt Bettie: Hello! everybody! As I was passing by thought I would come in and see what you all were doing. I am keeping house for Daddy, and just simply love to house keep. Since I was with you all last my dear mother has gone home to rest. How we do miss her, but we have to be submissive to God's will. Why she was taken from us we cannot understand, but God holds the keys to unlock mystery's door. She was called to her reward on March 22, 1924. Yes, my "dad" is still an M. E. preacher; he has a charge of four good working churches. This is his seventh year to serve three of them. Auntie, I want to thank you for printing my other letters, and also all of the cousins who write to me. I still correspond with two of them. How many of the cousins believe in Evolution? I can say for one that I do not. God said he made man in his own image and we know that God was no monkey. So many speak of the Herald being such a good paper. Daddy has been taking it ever since I can remember, and he will continue to take it as long as it is good. Would be glad to hear from all who care to write.

Laney Papasan.  
Etta, Miss.

Dear Aunt Bettie: I have not written you for quite a while, not because I did not think of you, but so many things have crowded in ahead. We, our town, celebrated its one hundredth birthday and it brought old residents of the past and personal friends of our families from other states, other towns and countries till rest was at a premium. But dear cousins, I wish to emphasize one thought which comes to me this rainy Sunday morning. Don't let Saturday night band concerts and other entertainments keep us up so late as to oversleep Sunday morning and keep us from our Sabbath duties. So many of the cousins say they go to Sunday school when they can, but I do not remember any one saying "I go to school when I can." If we can go to school why cannot we go to Sunday school? There may be a reason I cannot see, but I ask for information? It may be farther to church than to school. There are 54 in my class and I see the need of more teachers. I am praying the Lord to send forth more laborers into his vineyard as the teachers have great responsibilities in these times when there are so many false teachers abroad in the land spreading false doctrines contrary to the Bible. Let us all stick to the Bible which is the word of God to tell us how to live right lives. May the Holy Spirit help us to understand it.

Mary Hudson.  
3484 Locust St., Canton, Ill.



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## FALLEN ASLEEP

LONG.

My dear father, Rev. C. W. Long, passed away August 15, 1925. Had he lived until Feb. 23; he would have been 89 years old. He professed faith in Christ about 65 years ago; was a minister of the gospel for many years. He died as he had lived, a true Christian. He leaves to mourn his loss several children, grandchildren and great-grandchildren, and a host of friends and relatives. But our loss is heaven's gain. May his mantle fall on his children that they may be true as he was to the cause of Christ. Since the angels took my father, life has been sad and lonely, but I am trusting in the God he loved, and some day I'll see him again.

Many loving friends are kind and good to me,  
As the toilsome, homeward journey I pursue,  
But I miss my father as the days go by,  
For there's no friend like father, none so true.  
His loving daughter,  
Mrs. John Cochran.

COMPTON.

The subject of this sketch, Mrs. Mary E. Compton, daughter of Dr. M. B. and Sally J. Carter, was born in Adair county, Jan. 24, 1857; departed this life Oct. 17, 1925. She professed faith in Christ at the age of sixteen, and united with the M. E. Church, South, at Morris Chapel. At the age of 17 she was married to M. A. Compton, and moved to Green county, where they joined the church at Houk's Chapel and remained faithful till God said, "It's enough; come up higher."

To this union were born nine boys two dying in infancy. Surviving are seven sons, five brothers and a number of grandchildren. She spent her last days with her oldest son, Roy. It was beautiful to see how every wish was gratified. There was nothing that was too good for "Mother." She loved her church; the writer was never with her that she did not talk on religious subjects. She suffered intensely and often prayed that God would release her from this life. She would say, "O, if I could only know all of my boys are saved," and most of them are. She would ask those in her room if they could not hear that singing, and would say it was so sweet.

Mother is singing, sweetly singing,  
In a paradise above.  
Where celestial courts are ringing,  
With a melody of love.

One by one the Savior gathers  
Early minstrels for their own,  
And dear mother joined the chorus,  
Of the angels around the throne.

She is waiting, ever waiting,  
For the friends she loved best,  
And she'll gladly hail their coming  
To the mansions of the blest.

One by one the Lord will call us,  
As our labor here is done,  
And then as we cross the river,  
We shall meet her one by one.  
A Friend.

MOTHER.

Rev. Walter E. Isenhour.

The hands that rocked the cradle once  
Are growing feeble now;  
There's "silver thread among the gold,"  
And furrows on the brow.

The rose is fading from the cheek,  
The glow of youth has passed;  
The body now is growing weak—  
Old age has come at last.

The feet so glib in other days  
Are feeble, tired and slow;  
And soon the pulsing tide of life  
Will cease to ebb and flow.

The eyes are growing weak and dim,  
The voice is shattered too.  
"I soon shall go," says Mother dear,  
"Where life is made anew."

"The silver cord" will soon be loosed,  
"The golden bowl" shall break,  
And then the spirit back to God  
Its long return shall take.

"I'm going home to die no more,"  
We often hear her sing;  
She'll be with Him forever there  
Who is her Lord and King.

Let's make dear Mother's latter days  
The brightest days of all;  
'Twill not be long until she'll heed  
The Master's final call.

Think of the many sleepless nights  
She watched beside our bed;  
The many years she toiled for us,  
The many tears she shed!

Remember how she cared for us  
Through days and years gone by,  
And prayed that we might live for God  
And meet her in the sky.

Then may her prayers and toils and sighs  
Be crowned with rich reward,  
When we shall meet in Heaven above.  
To live with Christ our Lord!

We'll sing the songs of angels there,  
And play on harps of gold,  
And be forever young and fair,  
Where none shall e'er grow old.

How happy then must Mothers be  
When loved ones gather 'round,  
And join the peaceful jubilee  
Where joy shall e'er abound!

Statesville, N. C.

## FREE LIBRARY FOR THE BLIND IN RICHMOND, VIRGINIA.

Through the influence of James H. McConkey, well known writer of religious books, a free library has been instituted for the Blind, the purpose of which is eventually to furnish every reader of Revised Braille (embossed type), with all the inspirational literature he may desire. This work has been begun on a small scale,—forty copies each of "Faith," "The God Planned Life," and "The Fifth Sparrow," all by Mr. McConkey, will be ready for distribution in a few days.

All that any reader of Braille need do is to mail a card to the Braille Circulating Library, 1508 Grove Ave., asking that any one of these books be loaned for a period of two weeks. No postage is required on any reading matter in embossed type, so the reader will not have even the expense of return postage.

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W. BRANDT HUGHES, Dean,  
Wilmore, Kentucky.

lications. For twenty years his books have been in print, and the cost of their circulation has been met by voluntary offerings. In the spring of 1925 a few interested persons gave voluntary offerings to the amount of \$250.00, with which four hundred copies of "Chastening," by McConkey, were embossed and distributed free among individuals and institutions for the Blind. Since that time, these same persons have conceived the idea of the circulating library, which is a less expensive proposition. Approximately \$150.00 has been given for the new plan. Not one cent of this has been solicited. A number of individuals and a few groups have been told of the plan, and voluntary gifts have come from these sources. These have been sufficient thus far to meet expenses.

The plan for the future is to continue the work along the same line,—to depend entirely on free offerings for the upkeep of the work,—and to add new books as often as finances permit. All communications may be mailed to Braille Circulating Library, 1508 Grove Avenue.

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R. H. R.

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# SUNDAY SCHOOL LESSON

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

Lesson IX.—November 29, 1925.

Subject.—Paul Before Agrippa.  
Acts 26:19-32.

Golden Text.—I was not disobedient unto the heavenly vision. Acts 26:19.

Time.—A. D. 59.

Place.—Caesarea.

Introduction.—It would not be easy to find more corrupt officials than the rulers at Caesarea during the two years which Paul spent there in prison. There was no charge against him for which the justice of Roman law could have kept him incarcerated. Felix was but a heathen monster; and, of course, one could not expect much from him; but there was some semblance of justice in Roman law toward a Roman citizen. Felix was a consummate coward who kept Paul in jail that he might curry favor with his Jewish persecutors. The mob gave him a "buck ague" that shook him in his sandals. Maybe he could have overcome that, had he not been anxious to extract from his prisoner a bribe for his freedom; but he failed to understand the great apostle who neither gave nor received bribes. And, by the way, I am wondering if there is a viler thing in human form than the wretch who gives or takes bribes, or who grafts on the public funds. There may be something dirtier than he; but one would have to don a gas-mask to approach it.

When Felix went out of office at Caesarea, his successor, Porcius Festus did not need to fumigate the court room; for he was no better than his predecessor. When he came into office the Jews endeavored to have him bring Paul up to Jerusalem for trial, in order that they might kill him on the road; but he decided to have the trial at Caesarea. But ten days later when the trial, if such one may term it, came off, his accusers could prove nothing, but simply clamored for his blood. And when Paul met them with this statement: "Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended anything at all," they could not gainsay one word of it. But chapter 25:9 brings out the soul of Festus: "But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?" Willing to do the Jews a pleasure. The pusillanimous coward! He knew that he had all the evidence before him, and that was none at all. Why did he wish to take Paul to Jerusalem? Because he was more anxious to please a clamorous mob than to protect the life of an innocent prisoner. Such judges, be they ancient Romans, modern Americans, or what not, are in no sense fit for the bench. From all such, good Lord deliver us now and forever.

You will notice, 25:20, that Festus lied to Agrippa when that king went down to Caesarea: "And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters." That does not sound like wanting to take him up to Jerusalem in order to please the Jews. The manliest thing about all this af-

fair was Paul's dignified appeal to Caesar. That was a master-stroke. He knew Roman law; and when that appeal had been made Festus was forced to protect his prisoner, and to send him under a military escort to the royal court in the city of Rome. In one sense, that rendered Paul master of the situation. He simply tied the hands of his unprincipled judges.

Our study should take in all of the 26th chapter, and really must do so, if we are to understand that part of it which constitutes the lesson. Perhaps there is no finer masterpiece of the art of public speaking than this address of the apostle Paul before king Agrippa. It was delivered in the best form of decorum, and with a superb sense of modesty that almost hid the speaker. Nothing is claimed for himself, but everything for his Master. How beautifully he tells of the manner in which Jesus the Christ ordained him to preach the Gospel; and, by the way, his was a double ordination: to preach salvation to sinners, and sanctification to believers—not sanctification by growth, but by faith in Jesus. It might do some modern divines a lot of good to read that ordination over about twice a week for the next ten years, so as to learn how to preach the Gospel. I am not joking; there is enough in it to keep almost any man thinking for a life time.

## Comments on the Lesson.

19. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision.—There has never been a more remarkable conversion to Christ than this. One moment Paul was going in one direction, as mad as fury, against the followers of Christ; the next moment his anger is all gone, and he is lining up for life and death with the very crowd that he had been persecuting so bitterly. What does it all mean? There is but one explanation: Paul met Jesus Christ, the living Son of God. That settled him forever.

20. Shewed first unto them of Damascus.—There is no better place to begin to preach the Word than the spot of one's conversion. At Jerusalem.—He went to headquarters with his message; then throughout all the coasts of Judaea; and finally he swung out to the Gentiles. He was a restless evangel. But what was his message? "That they should repent and turn to God, and do works meet for repentance." His was a strenuous Gospel—no social service nor soup-pots for him; for he had sufficient good sense to know that if men got saved from sin, "all these things would be added unto them."

21. Paul was so hard on the Jews because of their persecutions, that one is almost ashamed to follow him in his accusations; but "facts are stubborn things," and no man can gainsay them. "For these causes the Jews caught me in the temple, and went about to kill me." They could not bear the loss of their champion.

22. Having therefore obtained help of God, I continue unto this day.—None but God could take a man through all that he had gone through. He is always clear about his message.

"Saying none other things than those which the prophets and Moses did say should come." Paul did no "wild-cat" ranting. With him, it was "Jesus Christ and him crucified." Back to Christ is our direst need—back to the blood.

23. Paul packs almost the entire Gospel into this one sentence: The suffering Christ, dying for the sins of men; his resurrection from the dead, the earnest of our resurrection; salvation from sin for Jew and Gentile. What a text for real preaching.

24. Festus said with a loud voice, Paul, thou art beside thyself.—Poor fellow! Paul was piling on too much for his little head. "Much learning doth make thee mad—crazy." Sinners cannot understand saints.

25. I am not mad, most noble Festus.—It sounds incongruous to hear Paul call Festus "most noble," when he was anything else. Maybe he was addressing the office instead of the man in it. It is always right and proper to respect a high office, no matter if its incumbent is a pigmy. Paul declared that he was speaking "words of truth and soberness."

26. This thing was not done in a corner.—Here Paul has turned from Festus to Agrippa, and states freely that the king knew these things concerning Christianity because they had been done publicly.

27. King Agrippa, believest thou the prophets?—This was Herod Agrippa, a Jew; and although a Roman ruler, he was anxious to have good standing with his own people. Paul answers the question for the king: "I know that thou believest." A little severe, but straight to the point.

28. Agrippa said, . . . almost thou persuadest me to be a Christian.—A much mooted text from which no little fine preaching has been done that missed the meaning of the passage. It is pure sarcasm. Agrippa was not in a thousand miles of where Christianity begins. The sense can be brought out by a little paraphrasing: "You think to convert me by your small reasoning, but you are woefully mistaken."

29. Paul's reply is manly. He does not flinch under the king's sarcasm, but says: "I would to God . . . that all that hear me this day . . . were such as I am, except these bonds."

Take the last three verses in a group. Festus and his visitors went aside for a private talk over Paul's case, and decided that he had done nothing worthy of death, or of bonds, and that he "might have been set at liberty, if he had not appealed unto Caesar." What a fuss about nothing!

## EVANGELISTIC AND PERSONAL.

Rev. Charles and Lena Emminger are engaged in a meeting at Woodstock, Ohio, where they will remain until Nov. 22. After this engagement they have open dates for the winter and will be glad to communicate with pastors desiring evangelistic help. They can serve in the capacity of song leaders and performers on instruments, or as preachers. Their terms are entertainment and freewill offering. Address them, North Lewisburg, Ohio.

Rev. C. H. Coppedge is engaged in evangelistic work, having been appointed Conference Evangelist of the Southwest Kansas Conference of the M. E. Church at its recent session. He is now in a meeting at Plains,

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J. G. Demoret: "I recently closed a meeting with the Nazarene Church at Cleveland, Okla., in which a number were saved and sanctified, and the church greatly benefited. Brother Sisson was our song leader, while Miss Ethel Skinner presided at the piano. Both rendered very acceptable service. My next engagement is Jetmore, Kan., where we shall hold forth for three weeks. Pray for us."

Rev. Orin H. Young, pastor of the M. E. Church, Hutsonville, Ill., desires to get in touch with a singing evangelist who can sing solos and lead the people nearer to God. He suggests some of our Asbury boys.

P. P. Belew: "I have an open date following my meeting at Lapeer, Mich., which will close Dec. 6, that I should like to give some church for a convention or revival meeting. Interested persons may communicate with me at 121 W. Saginaw St., Lapeer, Mich., or my home address, 110 S. Forest Ave., Marion, Ind."

A very worthy man who is attending school at Asbury College, and who is in his junior year, writes me that he is in need of help to pay his tuition, and will greatly appreciate any assistance any reader of *The Herald* may see fit to send him. He has a poor charge where he preaches on Sunday, but the cost of travel is so much he does not get much help from it. He has a family, house rent to pay, and will appreciate anything the Lord's children may do to give him a lift at this time. Anyone desiring to encourage this young man who is preparing for the ministry may send their offering to Mrs. H. C. Morrison, Louisville, Ky., care *Pentecostal Herald*, and I will see that he gets it without delay.

## THE WAY OF ETERNAL LIFE.

Andrew Miller.

When God created man, he created him pure and sinless, but he made him his own freewill, moral agent: so that man can choose for himself, which he would do, whether he would do good or evil.

And then God placed them in the garden of Eden; there they were surrounded by everything that was beautiful and convenient to make them comfortable and happy, that their heart and soul could wish. Genesis 2nd chapter.

Then God gave them a commandment,—what they should do; and what they should not do, in order that they might know how to live a life which was well pleasing in the sight of God. But scarcely had God given that commandment, when man had already trampled it underfoot, and had sinned and had thus come



# CHRIST WAS A NEAR EAST CHILD.

In those same lands today are many other precious children who are in need of your help.

Through the Near East Relief America has put roses into the cheeks of thousands of them and we must keep them there, else it would have been better never to have put our hand to the plow than to take it away before the task is finished.

You will want to make a thank offering soon. Make it so another Near East Child will be given a chance. Send check to Pentecostal Herald, Louisville, Ky.

short of the glory which he had intended for them. Then, the righteousness and justice of God demanded punishment; and the punishment was to be hard labor, pain, death, and banishment from the presence of God. Thus, sin had caused a great gulf, or chasm, between God and man, so that man had no access to God; then man groaned under this heavy burden which had been placed upon them: so God, our heavenly father, pitied man; he remembered that they were taken from the dust of the earth:—Genesis 2:7, Psalms 103:13, 14, Genesis 3.

So he planned to redeem man, to bridge the chasm which had been caused by sin. But alas! that was not an easy matter, for God is holy; Isa. 6:3, Psa. 145:17, Rev. 4:8—and the sacrifice to redeem man, must be holy. But the Son of God, who is co-eternal and co-existent with God, offered to become this sacrifice; this offer was acceptable unto justice and righteousness. So God gave his only begotten Son, and at the appointed time, Jesus left his beautiful throne in heaven at the right hand of God and came down upon this sin-cursed earth, and took upon himself a body like unto that of ours, and for about thirty-three years, he lived in that body a life free from sin; then he gave that sinless body to be crucified and to die on the cross of Calvary, as a sacrifice for the sins of mankind.

As Jesus had been nailed to the cross and as his Spirit was about to depart from that body,—as in the death agony he said, "It is finished."—St. John 19:30. It was then that this plan of redemption was finished,—it was then that chasm was bridged and sinful man again had access to God and could receive pardon and peace for his sin-burdened soul; but only through Jesus Christ our Lord.

Therefore, Jesus said, in John 14:6, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." In these words of our Lord, we can readily see that if we want to be saved and finally get to heaven, we can get there only by way of Jesus Christ. Outside of him, there is absolutely no salvation: "For there is none other name given under heaven, by which men might be saved, but the name of Jesus." Acts 4:12.

And in the fourth verse of this same 14th chapter of St. John's gospel, Jesus there speaking to his disciples about his ascending unto his heavenly Father, said to them, "Whither I go ye know, and the way ye know." Now, by these words, Jesus did not mean that knowing that he is the way was sufficient to be saved. Knowing that Jesus is the way, is not sufficient to be saved; but we must also get on the Christ way and walk in it.

Allow me to make a comparison which will be very helpful and explan-

atory to this part of my little message. For instance, I want to go to the city of Buffalo, and I say, 'I know the way;' and then I leisurely sit down and fold my arms, or start off in some other direction. You will know full well that I would never reach Buffalo. But, instead, I must get out in the Buffalo way—I must set my face Buffaloward, then I must make progress on this way, with my mind on Buffalo and my eyes on the way which I know to be the Buffalo way. And I must be very careful so that I don't stray away from this way on byways which would lead me away from Buffalo instead of to it; and I must continue on that way until I reach Buffalo.

So, dear reader, we must also get on the Christ way. We must set our faces, as it were, heavenward; and then we must make progress on this Christ way, with our hearts and minds on and in heaven, as it were; and our eyes on Jesus Christ who is the Way. And we must be very careful not to stray away from this way, on to byways of sin which would lead us away from heaven instead of to it. And we must diligently and perseveringly continue on this way until we reach heaven.

But, asks some one, possibly, "How can any one get on this Christ way?" I will answer such a question in Christ's own words: one time, when Jesus was on earth, a man by the name of Nicodemus, came to him; this Nicodemus was very anxious to get on the Christ way, so he came to Jesus and inquired all about the way. Jesus said, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Nicodemus could not understand those words: he could not comprehend the spiritual meaning of this new birth; and, possibly, some who will read these words cannot quite comprehend the spiritual meaning of it.

So we will substitute another word in place of it, meaning the same thing, which Jesus also used at times. We will use the word conversion: for Jesus said to Peter one time, in Luke 22, verse 32, "When thou art converted, strengthen thy brethren." So, then, what does conversion, or the New Birth, mean? It means a spiritual turning about,—a turning away from sin, and a turning to God; in other words, it means, in the first place, for any one to come to a realization that by nature, we all are sinners and all are on the downward way to hell and perdition. And it means, for any one to realize that every man, and every woman, every boy, and every girl on the face of the earth, who have reached the years of accountability, have conversion, or, the New Birth, necessary to be saved.

Therefore, knowing that I am a sinner and that I am on the downward way to hell and perdition, this sin will become a very heavy burden to my then convicted soul, grievous to be borne; and I will penitently turn away from sin and will turn to God. And, the minute I sincerely and penitently turn to God, God's Spirit will guide and direct me into the truth; and this guiding Spirit will direct me to my Bible which is the truth: for Jesus said in his Intercessory Prayer, —John 17:17, "Thy word is truth."

So, possibly, this guiding spirit of God will direct me to such passages of Scripture as Matthew 11, verse 28, where Jesus said, "Come unto me, all ye that labor and are heavy laden, and

I will give you rest;" knowing that if I would come to Jesus, now I must come to him through humble, child-like prayer; so in that attitude, I come to Jesus and I pray to him in words something like these:

"Just as I am, without one plea, But that thy blood was shed for me; And that thou bid'st me come to thee, Oh, Lamb of God., I come, I come." Be thou merciful to me a sinner!

Again, this guiding Spirit of God will direct me to my Bible; possibly this time to the third chapter of St. John's gospel; I there read that wonderful interview which Jesus held with Nicodemus, and then I come to the 16th verse of that chapter,—the most beautiful and the most wonderful verse in the Bible, where God through Jesus Christ has declared unto mankind the very depth of his infinite love to them; slowly and reverently I then read those wonderful words of life, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Silently I then pause before those wonderful words for a moment and meditate upon them; and then I read them over again, this time interpreting their meaning, "For God so loved the world,"—not the globe on which we live,—not the silver and the gold in the world, not the beautiful and valuable treasures in the world; but the people in the world. "How did he love them?" "That he gave his only begotten Son," to be crucified and to die on the cross of Calvary as a sacrifice for their sins, "That whosoever believeth on him should not perish, but have everlasting life."

That "whosoever" means me. It means you, dear reader. It means everybody that wills to come to Jesus and believe in him and in his words. And the minute that I, through faith, grasp that fact and treasure it in my heart, firmly believing that God loves me and that Jesus Christ died for me,—it is then that burden of sin which has been pressing my soul, will be rolled away, and my soul will be filled with heavenly joy and peace and gladness; for I then know that my sins are pardoned and that I have been born into the family of the children of God: for God's tender, loving Spirit then bears testimony to my spirit that my sins are forgiven and that I am his child and that I am an heir to a mansion which he has prepared for me in heaven. St. John 14:1, 2, 3.

I said a little while ago that I then know that I have been born into the family of the children of God. In other words, I am then a spiritual babe in the religion of our Lord and Savior Jesus Christ.

Shall I now, then, remain in this state of spiritual babyhood? Is it possible for any one to remain in spiritual babyhood and at the same time retain that spark of spiritual life which has been born in any one's soul? No, it is not possible. It is no more possible for a spiritual babe to live any length of time without growing, than it is for a natural babe to live any length of time without growing.

But we must, through the means of grace which God has given unto us, press toward sanctification and perfection in Jesus Christ: for Jesus said in his Sermon on the Mount, Matthew 5:48, "But be ye therefore perfect, even as your Father which is in heaven is perfect." And the Apostle Peter

admonishes Christians, in his second Epistle, in the third chapter, and in the 18th verse, to "Grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

But we must be careful not to misunderstand the apostle, as though he meant that we could grow into perfection by growing in the knowledge of our Lord Jesus Christ,—for we cannot grow into perfection by growing in the knowledge of Christ,—because only the blood of Christ cleanses us from all sin and unrighteousness.—1st John 1:7;—but the Apostle meant that we are to grow in the knowledge of Christ in order that we become equipped to do service for our Lord and Master; and we are to grow in grace in order that we receive a magnified vision of the greatness of the love of Christ toward us, and of the greatness of the power in his blood to cleanse us from all sin and unrighteousness; and then, as we through faith present our bodies as a living sacrifice upon the altar of God, it is then that the Holy Spirit will, through the atonement that Christ made on the cross for sin, sanctify and cleanse us from all sin and unrighteousness.

The Apostle Paul had reached that state of sanctification when he said in Galatians 6:14, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

What else could the Apostle have meant by those words, than that he was dead to the carnality and sinfulness in the world; and that he was alive only in Jesus Christ,—so that his only desire and ambition was to do the will of Christ and to please him so that he could say, "I live; yet not I, but Christ liveth in me."—Gal. 2:20.

Dear reader, it is to this state of sanctification and perfection to which we must be earnestly pressing forward, so we, too, can say that the world is crucified unto us and we to the world, so that we, too, will be dead to all carnality and sin that exists in the world, and alive only in Christ Jesus, so that it will be our only desire and ambition to do his bidding and to please him, so that Christ may be pre-eminent, that he may be all and in all unto us.

Dear reader, are you on this way of eternal life? Have you got that tender, loving Spirit of God bearing sweet, calm testimony to your spirit, that your sins are pardoned and that you are his child; and that, if this earthly tabernacle, which is your body, were dissolved through death, that you have a home in heaven, not made with hands, and that you would be eternally with him? 2 Cor. 5:1. If so, you may truly and joyfully join in with the poet in that beautiful song when he sings, "It is well, it is well with my soul." If not, may I kindly admonish you as one who is deeply interested in the eternal welfare of your immortal soul,—to flee to the outstretched arms of Jesus, as he is still calling through his Word and through the Holy Spirit and through his faithful children on earth,—to those who are outside of the fold of Christ, to those who are still roaming in the deserts of sin, saying to them,— "Come unto me, all ye that are weary and heavy laden, and I will give you rest." And he will give you sweet, calm "rest" for your immortal soul. "For his yoke is easy, and his burden is light." Matt. 11:29, 30.



## EVANGELISTS SLATES

**AITKIN, GEORGE B.**  
Pountain City, Ind., Nov. 29-Dec. 13.  
Winchester, Ind., Dec. 16-21.  
Economy, Ind., Jan. 3-17.

**ANDERSON, T. M.**  
Pittsburgh, Pa., Nov. 29-Dec. 13.  
Indianapolis, Ind., Dec. 15-20.

**AYCOCK, JARRETTE AND DELL.**  
Henryetta, Okla., Nov. 18-23.  
Bethany, Okla., Dec. 3-13.  
Mail address, 2109 Troost Ave., Kansas City, Mo.

**BABCOCK, C. H.**  
Kansas City, Kan., Nov. 8-29.  
Home address, 1148 Victoria, Los Angeles, Calif.

**BALSMIEER, A. F. AND LEONORA T.**  
Los Angeles, Calif., Dec. 20-Jan. 3.  
Hollywood, Calif., Jan. 10-24.

**BELEW, P. P.**  
Lapeer, Mich., Nov. 15-Dec. 6.  
Home address, 110 So. Forest Ave., Marion, Indiana.

**BENNAID, GEORGE.**  
Detroit, Mich., Dec. 1-16.  
Hermosa Beach, Calif., Dec. 3-Jan. 6.

**BRENNEMAN, A. P.**  
Mina, So. Dak., Nov. 15-29.  
Drake, Mo., Dec. 6-20.

**BULLMORE, C. W.**  
(Song Evangelist)  
Horetto, Neb., Nov. 15-Dec. 6.

**BUSSEY, M. M.**  
Haverhill, Mass., Nov. 15-Dec. 6.  
Deep Water, N. J., Dec. 30-Jan. 10.  
East Liverpool, Ohio, Jan. 13-31.  
Home address, South Vineland, N. J.

**CAIN, W. R.**  
Columbus, Ohio, Nov. 12-29.  
Topeka, Kan., Dec. 10-20.  
Home address, 515 So. Vine St., Wichita, Kan.

**CALLIS, O. H.**  
Valley Falls, Kan., Nov. 9-29.  
Severance, Kan., Dec. 1-14.

**CONLEY, PROF. C. C.**  
(Song Evangelist)  
Detroit, Mich., Nov. 15-30.  
Dryden, Mich., Dec. 1-14.  
Home address, 586½ N. Howard St., Akron, Ohio.

**COPELAND, H. E.**  
Jacksonville, Fla., Oct. 28-Dec. 13.  
Piedmont, Mo., Dec. 27-Jan. 17.  
Home address, 2637 Clara Ave., St. Louis, Mo.

**COPPEDGE, C. H.**  
Ford, Kan., Nov. 29-Dec. 20.  
Home address, 212 W. 4th, Liberal, Kan.

**COX, W. E.**  
Coupville, Wash., Nov. 8-29.  
Moro, Ore., Dec. 2-20.

**CRAMMOND, C. C. AND MARGARET**  
(Singer and Evangelist)  
Napoleon, Mich., Nov. 24-Dec. 6.  
Howard City, Mich., Dec. 8-20.  
Lansing, Mich., Dec. 21-Jan. 2.  
Fowlerville, Mich., Jan. 3-17.  
Toledo, Ohio, Jan. 20-Feb. 7.  
Home address, 815 Allegan St., Lansing, Mich.

**CURTIS, EARL E.**  
Lawrence, Mass., Nov. 29-Dec. 13.  
Brooklyn, N. Y., Jan. 1-17.

**DAVIDSON BROTHERS.**  
Youngstown, O., Nov. 29-Dec. 13.

**DICKERSON, H. N.**  
Springtown, Ind., Nov. 29-Dec. 13.  
Home address, 338 Newman St., Ashland, Kentucky.

**DUNKUM, W. B. AND WIFE.**  
Kennard, Pa., Oct. 28-Nov. 30.  
Home address, 1353 Hemlock St., Louisville, Ky.

**EDEN, THOS. F. AND ETHEL.**  
Wevaw, W. Va., Nov. 29-Dec. 6.

**ELSNER, THEO. AND WIFE.**  
Cliffordale, Mass., Nov. 11-29.  
Everett, Mass., Dec. 2-13.  
Cleveland, Ohio, Jan. 3-17.  
Hammond, Ind., Jan. 22-Feb. 7.  
Ft. Wayne, Ind., Feb. 10-28.  
Home address, 25 Lafayette Ave., Brooklyn, N. Y.

**FLEMING, JOHN.**  
Pasadena, Calif., Nov. 29-Dec. 4.

**FRYE, H. A.**  
Caro, Mich., Nov. 25-Dec. 13.  
Permanent address, 1326 Hurd Ave., Findlay, Ohio.

**FUGETT, C. B.**  
Placencia, Calif., Nov. 29-Dec. 13.  
Home address, 116 Hackworth St., Ashland, Kentucky.

**GADDIS, TILDEN H.**  
Chillicothe, Ohio, Nov. 13-29.  
Lafayette, Ind., Dec. 4-20.  
Cincinnati, Ohio, Dec. 21-31.

**HALLMAN, W. R.**  
Canton, Ohio, Nov. 15-Dec. 6.

**HARMON, MRS. DELLA C.**  
(Singing Evangelist)  
Home address, 431 S. Ogden Ave., Columbus, Ohio.

**HENDERSON, THOMAS C.**  
Kingman, Kan., Nov. 9-29.  
Minneapolis, Minn., Dec. 11-20.

**HEWSON, JOHN E.**  
Trimountain, Mich., Nov. 18-30.  
Canton, Ind., Dec. 1-20.  
Home address, 127 N. Chester Ave., Indianapolis, Ind.

**HOLLENBACK, ROY L.**  
Champlain, N. Y., Nov. 8-29.  
Open date, Dec. 5-20.  
Home address, Cambridge City, Ind.

**HOWARD, FIELDING T.**  
Everly, Iowa, Nov. 18-Dec. 6.  
Royal, Iowa, Dec. 6-20.

**HUFF, WM. H.**  
Sellersburg, Ind., Nov. 22-Dec. 6.

**JOHNSON, LEO M.**  
Charlottesville, Ind., Nov. 20-Dec. 13.  
Rock Island, Ill., Dec. 29-Jan. 31.  
Parkersburg, Pa., Feb. 7-21.  
Ocean City, N. J., Dec. 13-29.

**KENNEDY, ROBERT J.**  
Parker, Kan., Nov. 13-29.  
Open date, Nov. 29-Dec. 20.  
Home address, 5820 Goliad Ave., Dallas, Texas.

**KLEIN, GEO. T.**  
St. Helens, Ore., Nov. 29-Dec. 13.  
Auburn, Wash., Dec. 14-20.  
Tacoma, Wash., Dec. 27-Jan. 3.  
Home address, 65 W. Dravus St., Seattle, Wash.

**LEWIS, RAYMOND.**  
(Song Evangelist)  
Shelby, Mich., Nov. 16-Dec. 6.  
Home address, Van Wert, Ohio.

**LEWIS, M. V.**  
(Song Evangelist)  
Flemingsburg, Ky., Nov. 15-Dec. 6.  
Open date, Dec. 6-20.  
Home address, Wilmore, Ky.

**LITRELL, V. W. AND MARGUERITE.**  
Kenosaw, Neb., Nov. 15-29.  
Home address, 1214 Scott St. Beatrice, Neb.

**LITTLE, H. C.**  
Woodstock, Ohio, Nov. 8-26.  
Franklin, Ohio, Nov. 29-Dec. 20.  
Home address, 409 Williams St., Troy, Ohio.

**LUDWIG, THEO. AND MINNIE E.**  
Baker, Ore., Nov. 23-Dec. 6.

**MACEY SISTERS.**  
Ripley, N. Y., Nov. 16-Dec. 6.

**McCORD, W. W.**  
Lansing, Mich., Nov. 16-Dec. 6.  
Salem, Ga., Dec. 21-31.  
Home address, Sale City, Ga.

**MILLER, JAMES.**  
Mackey, Ind., Nov. 22-Dec. 6.  
Ashland, Wis., Dec. 8-27.  
Home address, 1249 N. Holmes Ave., Indianapolis, Ind.

**PEPFEY, DWIGHT M.**  
Troy, Ohio, Nov. 11-29.  
Home address, Brookville, Ohio, Rt. 6.

**POLLITT, S. H.**  
Open date, Nov. 24-Dec. 15.  
Sharpsburg, Ky., January.

**REDMAN, J. E.**  
Evanston, Ind., Nov. 19-Dec. 6.  
Home address, Brookville, Ind.

**RINEBARGER, C. C.**  
Kansas City, Mo., Nov. 8-29.

**ROBERTS, T. P.**  
Taylorsville, Ill., Nov. 15-29.  
Wooster, Ohio, Dec. 6-20.

**RUTH, C. W.**  
Delanco, N. J., Nov. 18-28.

**ST. CLAIR, FRED.**  
Morsing, Idaho, Nov. 1-29.  
Caldwell, Idaho, Dec. 6-Jan. 3.

**SANDERS, CHAS. C. JR.**  
(Pianist and Young People's Evangelist)  
St. Louis, Mo., October 4-Dec. 4.

**SANFORD, E. L. N.**  
Salem, Ky., Nov. 10-29.  
Germantown, Ky., Nov. 30-Dec. 15.

**SELLE, ROBERT L.**  
Santa Ana, Calif., Nov. 8-30.

**SHANK, MR. AND MRS. R. A.**  
Columbus, Ohio, Nov. 12-29.  
Oskaloosa, Iowa, Dec. 1-13.  
Home address, 191 No. Ogden Ave., Columbus, Ohio.

**SHELHAMER, E. E.**  
Vilonia, Ark., Nov. 27-Dec. 7.

**SHELL, W. L.**  
Open dates.

**SPINKS, OTIS W.**  
(Song Leader)  
Grenada, Miss., Nov. 15-30.  
Wilmore, Ky., Dec. 15-30.  
Home address, Pelican, La.

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Arboret, W. Va., Nov. 15-29.  
Jollytown, Pa., Dec. 1-15.  
Home address, Aurora, W. Va.

**THOMAS, JOHN.**  
Columbus, Ohio, Nov. 15-29.  
Detroit, Mich., Nov. 30-Dec. 20.

**THOMAS, EMILY.**  
Columbus, Ohio, Nov. 15-29.

**TILTON, JOHN L.**  
Bowling Green, Ky., Nov. 22-Dec. 12.  
Mt. Olivet, Ky. Jan. 1-25.  
Open date, Feb. 1.  
Home address, Temple Place, Newport, Ky.

**VATHINGER, M.**  
Arcola, Ind., Nov. 8-29.  
Washington, Ind., Dec. 8-22.  
Logan, W. Va., Dec. 23-Jan. 1.

**WATTS, EDGAR E.**  
Open dates, December.

**WELLS, KENNETH AND EUNICE.**  
Centralia, Wash., Nov. 24-29.  
Home address, 2115 Barth Ave., Indianapolis, Ind.

**WHITCOMB, A. I.**  
Santa Cruz, Calif., Nov. 15-29.  
Long Beach, Calif., Dec. 6-31.

**WIBEL, L. E.**  
Greentown, Ind., Nov. 29-Dec. 20.  
Kokomo, Ind., Jan. 3-24.  
Home address, 317 So. Bennett St., Bluffton, Ind.

**WILLIAMS, L. E.**  
Louisville, Ill., Nov. 27-Dec. 13.  
Home address, Wilmore, Ky.

**WIREMAN, C. L.**  
Open dates after Nov. 25.  
Home address, 4704 Victory Ave., Corvinton, Ky.

**YATES, W. B.**  
Greensburg, Kan., Nov. 11-30.  
Protection, Kan., Dec. 1-20.  
Marion, Ky., for the Holidays.

**YOUNG, R. A.**  
Science Hill, Ky., Nov. 8-22.  
Home address, Wilmore, Ky.

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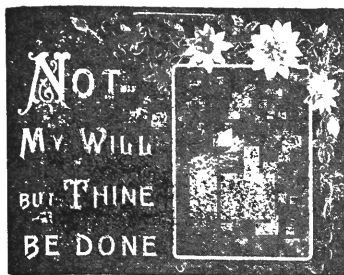
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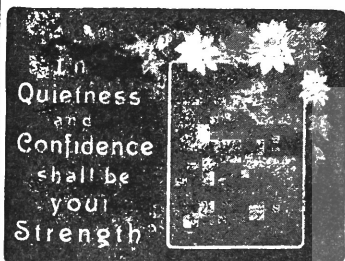
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### TEXTS.

No. 5535—In quietness and confidence shall be your strength.  
No. 5536—The eternal God is our refuge.

## Christ The Head

A favorite text printed on the new art velvet cardboard. The white lettering on the red and green cards produces a striking effect. Size, 10x12 inches.

Price, 40 cents.



### TEXTS.

No. 5401—Christ is the head of this house, the unseen guest at every meal, the silent listener to every conversation.

## Rules For Today

### RULES FOR TO-DAY

DO nothing that you would not like to be doing WHEN JESUS COMES

GO to no place where you would not like to be found WHEN JESUS COMES

SAY nothing that you would not like to be saying WHEN JESUS COMES

No. 5402—A striking motto for the home, gives excellent advice for every day. Ivory-white letters on Art Velvet cardboard. Size, 10x12. 40 cents.

## Bible Jewel Series

Every one will admire this series. Text No. 5135 is ornamented with a panel in colors showing two little children in prayer at mother's knee.

No. 5136 shows Christ the Good Shepherd leading a flock of sheep with a lamb in his arms.

Size, 4½x10 inches.  
Price, 20 cents. Corded.

### TEXTS.

No. 5135—Pray one for another.  
No. 5136—The Lord is my Shepherd.



## Christ's Coming Series

It is richly embellished with a cluster of white and green hand-colored passion flowers stamped on the red velvet cardboard. Texts in white enamel letters.

Size, 10x13 inches. Corded.

Price, 45 cents.



### TEXTS.

No. 5517—Jesus shall so come in like manner.  
No. 5518—I will come again and receive you.

## Sunday School Reward Series

Set of twelve art velvet reward cards that appeal to the children. Inexpensive; high quality—an innovation in the Sunday school field.

No. 50. Price per set, 60 cents.  
Sold in sets of 12 only.



Heart Shaped  
Love One Another.  
He Careth For You.  
Give Me Thine Heart.

Cross Shaped  
Christ is Risen.  
He Died For You.  
Draw Nigh to God.

Star Shaped  
Come Unto Me.  
My Best For Christ.  
Rejoice in the Lord.  
Shield Shaped  
I Will Watch and Pray.  
Be of Good Courage.  
Serve Him With Gladness.



No. 4010—The Twenty-third Psalm.

This, said by many scholars, to be the finest poem in the entire Bible, is printed in large, clear type beneath a picture which carries out the sentiment of the Psalm. The wide branching trees, the peaceful cottages and the still waters beyond all lend an air of peace and tranquillity.

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## Nativity Series

The sentiment of the texts and the beautiful, impressive picture make these mottos suitable for any room in the house.

Size, 10x13 inches. Price, 50 cents.



Red and Green

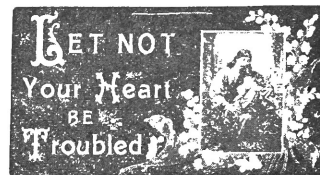
### Texts.

No. 5620—God so loved the world.  
No. 5621—He is our peace.

## Lily-Of-The-Valley Series

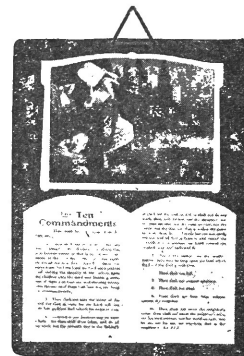
A motto that appeals to every one who sees it. Text No. 5320 has a panel showing Christ in the Garden of Gethsemane.

Size, 6½x12 inches. Price, 35 cents.



### TEXTS.

No. 5320—Let not your heart be troubled.  
No. 5321—God hears and answers prayer.



No. 4011—The Ten Commandments.

A startling realistic picture of Moses breaking the inscribed tablet of stone while beholding the Sons of Mammon worshipping the Golden Calf.

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This motto is embellished with a spray of attractive flowers around a panel showing a quiet country scene in the foreground of which stands a cozy cottage.

The scene and text are both expressive of home sentiment.

Size 6½x12 ins.  
Corded.

Price, 35 cents.

### Texts.

No. 5326—Home Sweet Home.  
No. 5327—God bless our home.

## Precept and Promise Series

Size, 10x13 inches. Price, 45 cents.



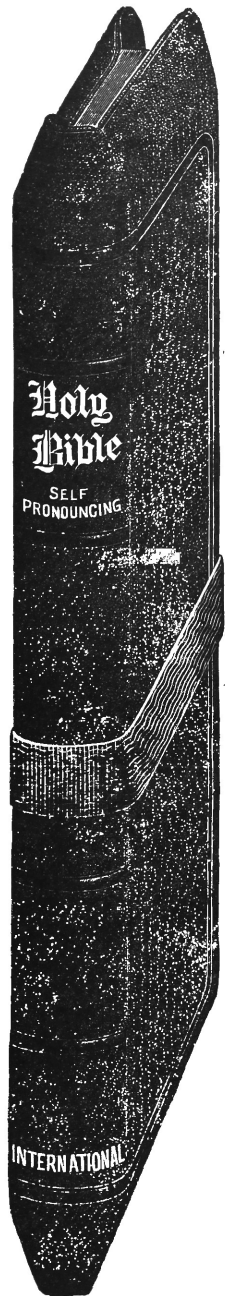
No. 5510—Be ye kind, tender hearted, forgiving others as God forgave you.  
No. 5511—All things work together for good to them that love God.

Pentecostal Publishing Company, Louisville, Kentucky



# THE GIFT SUPREME

THE OLD KING JAMES VERSION USED IN EVERY BIBLE ON THIS PAGE.



This cut shows the style of all the overlapping edge Bibles mentioned in this advertisement.

## Maroon Bible.

Illustrated Scholar's Pocket Bible. Size 3½x6 inches. Clear, black ruby type; strong, durable binding at a price within reach of all. Contains Bible Atlas, 16 full-page illustrations printed in colors, beautiful presentation page and frontispiece of a picture of Christ at prayer in colors. It is bound in genuine leather cut from heavy, soft hide, overlapping edges, gold titles. Ideal gift for a young lady. Special net price **\$2.45**

## Most Complete Bible

(44 SPECIAL FEATURES.)

For the home, for the Teacher, for the Family, for the Pastor, for the Old Folks, for the Scholars, for the Study.

1. Fine French Morocco binding, overlapping edges, stamped in gold.
2. Linen lined, making it very flexible and durable.
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4. 32 full page colored illustrations, printed in 8 colors.
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9. Size, 5½x8x1½ inches. Red under gold edges.
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11. Chapter headings giving the subjects treated.
12. Chronological table, showing the principal events from the creation of the world to the present time.
13. The principal events mentioned in the Old Testament.
14. Table showing how the earth was re-peopled.
15. Kings and prophets of Judah and Israel arranged in parallel.
16. An explanation of the word "Selah."
17. A chronological index of the years from Adam to Christ.
18. Table of Prayers mentioned in the Scriptures.
19. The parables of the Old Testament.
20. Tables of Scripture measures, weights and coins.
21. Aquatic animals mentioned in the Bible.
22. Geology of Bible lands.
23. Some of the rivers and lakes of the Scriptures.
24. The hills and mountains of Scripture.
25. A summary of the characteristics of the books of the Old and New Testaments.
26. Our Lord's pedigree, suffering and glory.
27. Our Lord's character and offices, human and divine.
28. The parables of our Lord.
29. The miracles of our Lord.
30. The prayers of Jesus Christ.
31. Harmony of the four gospels.
32. The discourses of our Lord.
33. The Sermon on the Mount.
34. The dispensations of our Lord.
35. Warnings and promises of our Lord.
36. Order of events in the trial of our Lord.
37. Scenes and incidents at the crucifixion of our Lord.
38. The books of the New Testament.
39. Tabular memoir of St. Paul.
40. Miracles wrought by the Holy Ghost.
41. The apostles of our Lord.
42. Complete Bible concordance.
43. Indexed atlas to the Holy Bible.
44. 12 pages of maps in colors.

Regular net retail price \$6.50. Our extra special price, postpaid, **\$4.50**. Patent thumb index, 50c extra. Name in gold, 50c extra.

## Sunday School Scholars Red Letter Bible

**THE BINDING.**—Genuine leather with overlapping edges, and very flexible. **THE TYPE.**—Large, clear, easy to read minion black face, pronouncing. Chapters in figures. All of Christ's words printed in red.

**THE PAPER.**—A very thin white opaque Bible paper, durable. Red under gold edges, silk headbands and marker.

**ILLUSTRATIONS.**—Sixteen full pages, printed in eight colors, and 32 full pages in one color. Frontispiece, presentation page and family record.

**HELPS.**—4,500 revised questions and answers, a complete Bible concordance, 14 pages of maps in colors, Hebrew, Phoenician, Greek and Latin alphabets.

**THE SIZE.**—5x7x1 in. thick, weight 20 ozs. Stamped in gold on back and back-bone.

**THE PRICE.**—This Bible is a good value at \$4.50. Our special price, postpaid, **\$2.75**. Name in gold 50c; index, 50c extra.

**BLACK TYPE EDITION.**—Same Bible as described above without the red letter feature. Price, \$2.50.

## Ideal India Paper Bible

For Teacher, Pastor or Friend.

It is printed in long primer type. It is self-pronouncing. It is bound in Persian Morocco. It is silk sewed, guaranteed not to break in the back. It is leather lined to edge. It is printed on fine India paper. It has references, concordance, maps. It has silk headbands and marker. It is 8½x5½ inches, weighs 22 oz. It is only 15-16 of an inch thick. It is sold regularly at \$10.20. **\$7.50** Special Price, postpaid. It will last a lifetime, ordinary use. Improved thumb index, 50c extra. Name lettered in gold, 50c extra.

**SPECIMEN OF TYPE.**

**THE LORD is my" shepherd; "I shall not want.**

**2 He maketh me to lie down in** Same style as above bound in extra fine binding that will last 20 years ordinary care, for \$10.00.

**EXTRA SPECIAL.**

Same style, contents and quality as above. Ideal Bible with the black face minion type, size 5½x7½, weight 20 oz. Regular agent's price, \$9.00. Our special price **\$7.00**

## Small Text Bible

Clear black face minion type. Helps: Moody's Bible Study, Harmony of the Gospels, great periods of Bible history, prophecies, warnings and promises, dictionary of scripture proper names, maps, etc. Morocco bound with overlapping edges, stamped in gold. Size 5x7½x1½ in. thick. A regular \$3 value that we are offering for **\$1.50**

## Ideal Child's Bible



Bound in a beautifully grained, genuine leather, with overlapping edges, stamped in gold, red under gold edges.

It has a very clear, readable agate type; is self-pronouncing, chapter numbers in figures.

Size 3½x5½, only 7½ of an inch thick, and weighs 11 ozs. It contains twenty choice helps.

1. The books of the Bible in rhyme.
2. How to find the books quickly.
3. Finding great things in the Bible.
4. How to read the Bible through.
5. The treasures of the Bible.
6. How to study a Sunday school lesson.
7. The death of Moses.
8. How to study a Bible Character.
9. The story of Joseph.
10. How to study a book of the Bible.
11. The story of the Acts.
12. How to analyze a book of the Bible.
13. Analysis of the book of Acts.
14. Hints on studying the Bible.
15. The Bible in life and death.
16. What great men think of the Bible.
17. Testimonies to the Bible.
18. Golden verses of the Bible to be committed to memory.
19. A study of the Holy Land.
20. Bible manners and customs.

Every child should have a nice, convenient, attractive Bible that they can call their own, and this one is ideal. We contracted for a large quantity at such a low price that we can sell this **\$2.50** Bible, postpaid, for **\$1.50**. Same style of Bible as above, keratol binding, red edges and not overlapping, 90 cents.

## Large Type Concordance Bible

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

## Old Folks' or Home Study Bible

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

It takes the place of a family Bible. Bound in a splendid quality, flexible morocco, stamped in gold. Regular agent's price, \$6.50. Our price, postpaid **\$3.00**

Your name in gold, 50c extra. Same style as the above in genuine leather binding with overlapping edges, special price, \$5.00.

## Ideal India Paper Pocket Reference Bible

This Bible weighs only 11 oz., is ¾ of an inch thick, and size 4½x6½. It has very readable minion type, splendid Morocco binding, overlapping edges, silk headbands and marker. White opaque India paper, contains references and maps. Guaranteed not to break in the back. Just the Bible for men to carry in their pocket or ladies in their handbag—so small, light and convenient.

Our special price, postpaid **\$4.00**

The same Bible as described above, with a complete Bible concordance, **\$5.00**

Special price **\$5.00** Your name in gold on either of the above, 50c extra; index, 50c extra.

## Extra Special Testaments

Large minion type, words of Christ in red, full page colored illustrations, splendid grained morocco binding. Stamped in gold, round corners, gold edges. Size 4x6½ inches. **\$1.00**

Price, Postpaid **\$1.00** Vest Pocket, leather bound, nonpareil type Testament, stamped in gold, round corners, red edges. **60c.**

A Real Bargain **50c.** 500 copies of a vest pocket size, flexible morocco bound Testament with a splendid black face type. **25c.** Only

## Precious Promise Testament

With a complete index. All Precious Promises marked in red. It has large, clear type. The only complete index to the New Testament. This index enables one to find the verses on any subject in the New Testament; or to find any verse in the New Testament.

It is 4x6 in. in size, bound in morocco, can be rolled without injury to binding or sewing. **\$1.00**

Special net price **\$1.00** Same as the above in genuine leather binding, overlapping edges. Price, \$1.75.

## Seventeen Jewel Testament and Psalms

The Jewels Are: The largest and most readable type in small book.

Fine India Paper, very opaque, edges don't stick.

Fine genuine Morocco binding, overlapping edges.

Silk sewed, with silk headbands and marker.

Stamped in pure gold on side and back-bone.

Beautiful red under gold edges.

Chapter headings at edge of pages, making it self-indexing.

The chapters are numbered in figures.

The size is only 2½x1-6x¾ in. thick.

The weight is less than 3 ozs.

Eight blank pages on fine bond paper.

Fits the hand.

It is self-pronouncing.

It contains the Psalms.

It is made with the best flexible glue.

The price is only \$1.50. **\$6.00** postpaid, or 5 copies for

Pentecostal Publishing Company, Louisville, Kentucky.



# PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, Nov. 25, 1925.  
Entered at Louisville, Ky., Postoffice as Second Class Matter

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Vol. 37, No. 47.

## "Let Everything That Hath Breath Praise the Lord"

BY THE EDITOR.

"Now, thank we all our God,  
With heart and hands and voices,  
Who wondrous things hath done,  
In whom his world rejoices;  
Who, from our mothers' arms  
Hath bless'd us on our way  
With countless gifts of love,  
And still is ours today."  
\* \* \*

We rejoice in the fact that our Nation observes Thanksgiving Day. While many degrade it to a mere festival, making it a day of dissipation, revelry and fleshly gratification, it is a time when all Christian people should lift their hearts in loving adoration and praise to God for his countless gifts and boundless mercies. It should be a *holy* day rather than a holiday, and we trust our readers will observe it as such.  
\* \* \*

As Christian people how much we have to be thankful for! O the riches of the grace of God in Christ Jesus! During the year we have had God *the Father*, full of tenderness, goodness and love; God *the Son*, able and willing to save to the uttermost, and making continual intercession for us; God *the Spirit*, quickening, strengthening, guiding, helping, comforting us. What comfort, what peace, what holy joy, has been ours! What sweet communion we have had when on our knees; what thrills of holy delight have swept through our souls; what blessed fellowship has been permitted us! We have had our share of difficulties, trials and sorrows, but in the midst of them we have had the blessed companionship of our triune God and he has given us rest. Blessed be his name!  
\* \* \*

Of course, the year has brought severe trials and testings, but let us not fail to thank God for these for, "behind a frowning providence there hides a smiling face." There is a deeper philosophy in these things than most of us understand while we are passing through them. There is nothing more wholesome in the development of Christian character than sanctified affliction. The pure gold comes out of a hot furnace. The sweetest, mellowest, most lovely Christians usually come up out of great tribulations. Even the Captain of our salvation was made perfect through suffering, and if we would be like him, we must not shrink from the chastening process, but accept it with joy. "No chastening for the present seemeth joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby."  
\* \* \*

The testings that have come to us have separated the dross from the gold. Nothing is so important as purity. We would rejoice to see the Holiness Movement swell its numbers and increase its influence over the multitudes, touching and transforming the churches of the land; but better far than this, that its people be holy, humble, Christ-

like, hated of the world, but free from sin. Not those who follow the Saviour when loaves and fishes abound, or when the multitude is clamoring to make him King, are his true disciples. Persecutions may thin our ranks, the sneer and ridicule of the world and of a formal Christianity may draw away many who seemed to be of us, but the result will be wholesome. The year has not been all triumphant. Doubtless God will sift the chaff from the wheat, but to them who abideth faithful, what blessing he will pour upon them!

### THANKSGIVING HYMN.

Oh God, a grateful hymn we raise;  
A note of universal praise,  
Thy mercy we confess.  
Thine arm of strength hath been our stay;  
Thy love hath lighted all our way,  
Thy sovereign grace we bless.  
  
We thank Thee for the fertile field  
That did such ample harvest yield  
Gladdening each heart and home.  
Our every need thou hast supplied;  
Thy loving care hath satisfied:  
With thankful hearts we come.  
  
We thank Thee for Thy Church, oh, God,  
Which on foundation deep and broad  
Forever shall endure.  
Increase her faith, add to her power,  
And in each dark and trying hour,  
Lord, keep thy people pure.  
  
For brighter hope and larger faith,  
For life that triumphs over death  
And love that never dies,  
We thank Thee, Father, more and more,  
And when this brief earth life is o'er,  
We'll praise Thee in the skies.

But, it is a day of praise! "The Lord hath done great things for us, whereof we are glad." We have had great meetings in which thousands have been converted and sanctified. While some have grown indifferent and cold the Lord has raised up others to take their places and press the work. The prospects were never brighter if we will only trust God and continue to follow him. So from our services of praise and thanksgiving let us arise with renewed zeal and press the battle against sin with greater earnestness than ever before. Then when another Thanksgiving Day shall come, we shall have abundant reason to give thanks to him whose love is everlasting, and whose mercy endureth forever.

### The Closing Days of the Brooklyn Convention.

There was unusual power in the closing days of the Holiness Convention in Brooklyn. The hearty welcome from the pastor and people had a great influence on the work. Dr. Kidder is a man of unusual culture, being a Ph.D., of Syracuse University, and with it a beautiful spirit of humility, Christian courtesy, and brotherly love.

We had a great band of preachers. Brother Babcock preached with marvelous power

and fruitfulness. He is a mighty winner of souls. Brother Shelhamer is a searching preacher of the gospel. His mind is rich with the teachings of Wesley and the old Methodist hymns. His altar calls bring the people to the mercy seat.

Brother Babcock left us on Thursday for some meeting in the West, and Rev. C. W. Ruth took his place. My soul was refreshed with his ministry. His Sabbath morning sermon was one of the fullest and most complete discussions on entire sanctification I have ever listened to. It was followed by a gracious altar service. Sunday was a great day. Brother Shelhamer preached in the afternoon and many souls were blessed. This writer preached at the evening service when the commodious church was packed from floor to gallery. The Lord was with us in a most gracious manner, the large altar was crowded and front seats occupied with seekers, many young men among them, and nearly all were blessed, coming through to victory. Sister Cooke was rewarded many times for the year of prayer, correspondence and faith. There was great joy and sweet fellowship among the people.

On Saturday afternoon we had a beautiful and impressive memorial service for Brother Kunz and Captain Randall. Grateful tribute was paid them. They were true men of God, and rejoiced in the fulness of the blessing of Christ, and went out in peace to be with their Maker.

Sunday afternoon just before the preaching hour, Sister Thomas, of Wilmore, made a most interesting address on Korea, and gave an account of her daughter's work in that wonderful country. At the close a free-will offering was taken for this heroic young woman and the people gave joyfully.

There is a wonderful group of women in this convention who serve meals in the basement of the church, of which Sister McGee is the leader. I wish I knew all of their names, but the Lord knows them, and may his blessing be upon each one.

I suppose the Millennium will be better than this convention, more widespread and general. Oh, for a part in it. Amen!

### In Giving Your Testimony.

You should exercise good judgment in your testimony to full salvation. Never try to work yourself up into a state of excitement. An excited witness is not a good witness. There is a wide difference between the joy of the Lord in a soul, and a mere human excitement worked up, in which one makes extravagant, and sometimes, very exaggerated and foolish statements.

You have two objects in view in giving your testimony: You want to witness for Christ; you want to praise him for the great salvation he has given you. Second, you want to win others to him; you desire to convince

(Continued on page 8)





# THANKSGIVING MESSAGE.



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

## SOME NOTES OF PRAISE.



CHRISTIANITY is a singing religion. Indeed, it is the only religion that sings with gladness. Heathen religions have no songs, only dirges. Let a revival of religion break out and new songs leap to the lips and poets, as well as preachers, are born. We could get along almost as easily without our hymn book as we could without our Bible.

Thanksgivings and praises are as natural to the Christian as prayer. Indeed, often prayer gives place to praise. Another Thanksgiving season is upon us and we should give thanks for Providences, Mercies, Leadings, Blessings!

Let us count again our blessings and give thanks and sing. When Cromwell was dying it is reported that he said: "Won't somebody praise the Lord?" So upon this Thanksgiving season thousands, yea, millions, should praise the Lord and give thanks.

Nor should we refrain from thanking God, even if affliction is upon us and clouds, not sunshine, cover us. Think of that martyr-missionary, Bishop Hannington, and hear his notes of praise as recorded in his diary as follows:

"Oct. 29, Thursday (eighth day in prison). I can hear no news, but was held up by Psalm 30—I will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me—the psalm came with great power. A hyena howled near me last night, smelling a sick man, but I hope it is not to have me yet."

This is the last entry in the little pocket diary. He was prisoner, and the awful African fever had seized him. They took him from his poor hut. The savage warriors closed round him. Tell King Mwanga, he said, that he was about to die for the Baganda, and that he had purchased the road to Baganda with his life. The savage warriors fired, and the noble spirit of the young Bishop Hannington of Africa took its flight.

1. *We should thank God for the peace and plenty* we have enjoyed as a people and nation. No nation has been blessed as we have been. Our fields have brought forth bountifully, trade has flourished, knowledge has abounded, and the comforts of life have been ours in abundance. The American people have the best homes, eat the best food, wear the best clothes, live in the best cities and towns, and enjoy the best government of any people upon earth.

2. We should give thanks that, notwithstanding our sins, ours is a Christian nation. America, with all her modernism, is not ready to sell out to Atheism.

Benjamin Franklin has often been quoted as being unfriendly to the Bible and to religion. Franklin and Jarrowseau, an eloquent evangelistic pastor, were taking a walk, in 1780, after a sumptuous repast given them by the lawyer Malesherbes. At Jarrowseau's request Franklin gave an opinion that is well worth the consideration of both French and Americans at the present moment. He said:

"Whenever, rightly or wrongly, the clergy of a people is the enemy of liberty, and when, in a spirit of retaliation, the party of liberty assumes itself justified in throwing overboard all religious ideas, democracy, although victorious at first, will inevitably be the loser in the end. Liberty and religious faith are two sacred forces of the human soul, and mankind has none too much of these two forces in unison to lead successfully what is considered, perhaps, the most difficult undertaking in the world—the work

of revolution. An atheistic liberal is a disguised partizan of despotism."

3. We should give thanks for the Book of God—the Bible.

Said John Adams, the second President of the United States:

"Suppose a nation in some distant region should take the Bible for their only law-book, and every member should regulate his conduct by the precepts there exhibited. Every member would be obliged in conscience to temperance and frugality and industry, to justice and kindness and charity toward his fellow men, and to pity, love, and reverence toward Almighty God. In this commonwealth, no man would impair his health by gluttony, drunkenness, or lust; no man would steal or lie, or in any way defraud his neighbor, but would live in peace and good-will with all men; no man would blaspheme his Maker or profane his worship; but a rational and manly, a sincere and unaffected piety and devotion would reign in all hearts."

The Bible is a good book to live by and to die by.

John Locke, author of the "Essay Concerning Human Understanding," occupied the closing years of his life with an attentive study of Holy Scripture. He died at the residence of his liberal patron, Sir Francis Mashan, at Oates, Essex, England, October 27, 1704, aged seventy-two. During his dying moments his kind hostess, Lady Mashan, read to him some of the Psalms. He suddenly exclaimed: "Cease now. Oh, the depth of the riches of the goodness and knowledge of God!" He then died in peace.

Let us thank God for the kind of men the Bible has produced. Hebrews eleven ushers us into the Portrait Gallery of men made famous by their faith in God; but think of the multitude since then of men who have changed the face of continents and country; of such was James Chalmers the martyr among missionary martyrs. His biography is one of the most attractive of missionary biographies, exhibiting the qualities that made Robert Louis Stevenson say of Chalmers: "A man that took me fairly by storm as the most attractive, simple, brave, and interesting man in the whole Pacific." His work is equally fascinating whether seeking to win for Christ the drunkards of Rarotonga or the cannibals of New Guinea at whose hands he suffered martyrdom. He illustrated in a large measure the spirit of Paul, who in his missionary career sought "to fill up that which is behind in the sufferings of Christ." Preaching of that "filling up," Rev. J. H. Jowett recently said of this modern hero: "James Chalmers was doing it when, after long years of hardship and difficulty, he proclaimed his unalterable choice:

"Recall the twenty-one years, give me back all its experience, give me its shipwrecks, give me its standings in the face of death, give it me surrounded with savages with spears and clubs, give it me back again with spears flying about me, with clubs knocking me to the ground—give it me back, and I will be your missionary!"

Dr. Charles Sylvester Horne, in his Yale Lecture, said, "Amid all the changes of thought and phrase the wonder of conversion remains."

The miracle of God's converting grace is ever showing itself by the manner in which it changes men. When the Gospel was carried to the island of Raiavac the king, then a very old man, heard the preacher one Sunday speak from the words, "If any man be in Christ, he is a new creature." The truth delighted him beyond measure. Here, he thought, was the fountain of perpetual

youth. When the congregation had dispersed he anxiously inquired: "If I give up my idols and become a convert, shall I really, lobster-like, cast off this withered form and become new again?" A familiar object in nature, in this instance, found an entirely fresh use. From the days of Adam until now the incident of birth has been of all things in our world most common. Yet Jesus gave to it a quite new meaning when he said to Nicodemus, "Ye must be born again."

Artemus Ward, the great American humorist, can hardly be thought of as a theologian, but he does a little good preaching in the following:

"'Air you a preacher?' says the royal duke, slily sarkastical.

"'No, sir. But I bleeve in morality. I likewise bleeve in Meetin' Houses. Show me a place where there isn't any Meetin' Houses and where preachers is never seen, and I'll show you a place where old hats air stuffed into broken winders, where the children air dirty and ragged, where gates have no hinges, where the wimin are slip-shod, and where maps of the devil's wild land air painted upon men's shirt-bosoms with tobacco-jooce! That's what I'll show you. Let us consider what the preachers do for us before we aboose 'em.'"

4. The Christ of the Gospels and Gospel of Christ call for our Thanksgiving. Professor Henry Drummond was a rare character. It seemed that he got somewhat mixed up in the new theology in his later years, but he manifested a wonderful Christlike spirit. In one of his sermons he tells the following:

"A young girl, who possessed a rare loveliness of character, alway wore about her neck a little locket, but nobody was allowed to open it. None of her companions ever knew what it contained, until one day she was laid down with a dangerous illness, when one of them was granted permission to look into the locket; and she saw written there, 'Whom having not seen I love.' That was the secret of her beautiful life."

The love of Christ has put songs on the lips of multitudes. We hear one singing thus:

"Then why, O blessed Jesus Christ!  
Should I not love Thee well?  
Not for the sake of winning heaven,  
Nor of escaping hell.

"Not with the hope of gaining aught;  
Not seeking a reward;  
But as Thyself has loved me,  
O ever-loving Lord!

"E'en so I love Thee, and will love,  
And in Thy praise will sing;  
Solely because Thou art my God  
And my eternal King."

We should give thanks for the Christian Religion, for its redeeming power and the joy it brings.

Says Prof. Henry Drummond: "That question is thrown at my head every second day: 'What do you say to a man when he says to you, 'Why do you believe in miracles?' 'I say, 'Because I have seen them.' He says, 'When?' I say, 'Yesterday.' He says, 'Where?' 'Down such-and-such a street I saw a man who was a drunkard redeemed by the power of an unseen Christ and saved from sin. That is a miracle.' The best apologetic for Christianity is a Christian. That is the fact which the man cannot get over."

In no place perhaps may the power of religion be exerted in its far-reaching influence than in the Christian home. Some one writing of Jonathan Edwards says:

"The Edwards families, beginning as far



back as we have records, were unique in two things: first, in the recognition that every new-born child is a trust from God; and, secondly, that parents cannot begin too early to train that child for this life and the life to come. They covenanted with God respecting their children, and then they kept their part of the covenant. Rev. Timothy Edwards has described his father, Richard Edwards, Esq., in this language:

"Though I have now been in the ministry

nearly four and twenty years, and during that period have often had much private conversation with many of the truly pious, I do not remember that I ever met with any who seemed more truly to lead such a life than my dear father; and to such a life he habitually advised and directed his children, both in his conversations and in his letters."

Let us thank God for answered prayer. I think it was Trench who wrote this of prayer:

"For what are men better than sheep or goats,  
That nourish a blind life within the brain;  
If knowing God they lift not hands in prayer,  
Both for themselves and those who call them friend?  
For so the whole round world is every where  
Bound by gold chains about the feet of God."

## Evolution Outlawed by Science.

REV ANDREW JOHNSON, D. D., Ph D.

### ARTICLE I.



NE of the greatest conflicts ever recounted by the annals of ecclesiastical history confronts the present generation. As Bishop Candler has well said, the fight cannot be compromised, postponed, or evaded. Theodore Roosevelt declared that there is no middle ground on a moral question, and that the man who tries to play neutral in a moral crisis is *yellow*. Gentlemen may cry, peace, peace; but there is no peace. Every gale that sweeps through the land brings to our ears the clash of resounding arms. "Is life so dear, or peace so sweet as to be purchased at the price of chains or slavery? Forbid it, Almighty God. I know not what course others may take, but as for me, give me liberty or give me death!" I have stood on the very spot where the immortal Patrick Henry uttered these famous, historical words. What was true in regard to national independence then is true in regard to the fight for the great cardinal and fundamental doctrines of Christianity now. We might as well close ranks, seize our guns, load for bear and shoot to kill. Church history is full of polemics.

We are commanded to contend for the faith once for all delivered to the saints. The mediating modernist may insist that it is a pity that we cannot have peace in all the borders of Zion. But "peace at any price" is a mere Utopian dream of the pacifist. The red-blooded patriotic American and the full-fledged evangelical Christian cannot tolerate a sickly, sentimental peace that is purchased at the sacrifice of right and honor. Wrong must be fought and error must be opposed. "Treason must be made odious, and traitors must be punished." We are interested in peace, but we are a thousand times more interested in righteousness. The Kingdom of God consists of righteousness, peace and joy in the Holy Ghost.

Had the American patriots taken the course of the Tories and quietly and tamely submitted to the unjust taxation and tyranny of King George they could have had continual political peace. Had Abraham Lincoln and his like ceased the agitation of the slavery question and left the black man in bondage the United States could have enjoyed peace from '61 to '65. Had the allied nations tamely submitted to the ambitious scheme of Kaiser Bill to take the pre-determined, prominent place in the sun they could have had peace rather than the world-record-breaking war of the ages. Had John Wesley quietly settled down under the restrictions of the Church of England and kept from the firing line and the offensive field-preaching there would have been peace in Zion in his day. Had Athanasius yielded to Arianism for the sake of peace the great controversy on the two-fold nature of the Second Person of the Trinity might have been avoided. Had Martin Luther submitted to the iron-rule of Rome and truckled like a conquered cur under the lash of his master, the Church of the sixteenth century could have enjoyed rest and peace! Had the Temperance crusaders, the W. C. T. U., and the pro-

hibition leaders tamely submitted to the license system and to the will of the bull-necked, bay-windowed, brewers we might have avoided the great war for a dry nation and enjoyed permanent peace with the unmolested personal liberty-loving wets of the world. If the evangelical, orthodox, fundamental wing of the church will play mum with the modernists while they teach evolution and destructive criticism unmolested in the Universities, Colleges, Seminaries and High Schools of the nation we can have peace on the Potomac and in all the borders of our beloved Zion.

While we love peace and desire to promote peace, yet we cannot pay such an enormous price as all this for the sake of peace! We have read somewhere in a certain book that Christ came not to bring peace but a sword. The Master could not afford to submit to the Pharisees for the sake of peace. The apostles could not afford to submit to the chief rulers of the synagogue merely in order to enjoy fraternal peace as much as it may be a consummation devoutly to be wished. We heard Bishop Waldorf, the other day at the Kansas conference say that the petition of the devil is, "Let us alone." So say the evolutionary, Darwinian biological baboon boosters—"Let us alone." Do not molest or disturb us while we pour down the throats of the students this dope of modernism destined to make them wise in this so-called enlightened age of larger learning! "Let us alone!"

Who is responsible for this fight any way? Who was the real troubler of Israel, Elijah or Ahab? Who amid the present perplexities and complexities touched the spark to the magazine that has set the scientific world on fire and turned the peaceful borders of Zion into the wild fury of a polemical conflict? At whose door must the blame be placed for the far-flung fundamental controversy? The modernists say that the late Wm. Jennings Bryan and a few pessimistic pre-millennial malcontents, failing to appreciate the unparalleled improvements of the present age, and falling behind the inevitable march of progress, and trying to mediate the modern world, brought on the battle royal. We are bound and compelled to dissent from this view and to say that the Modernists themselves are to blame for the present conflict. Here we appeal to the facts of history. The impartial investigator for the cause of the modern conflict will trace the beginning of the present polemical struggle back to the time when Rationalistic teaching on the one hand and the Theory of Evolution on the other were introduced into Universities and Colleges of the country. There was Prof. C. A. Briggs, of Union Theological Seminary, New York, raising his heavy hammer of higher criticism in the form of his ponderous volume on the Hexateuch. Then there was the heretical teaching of Prof. Mitchell in Boston University. While the church was asleep the enemy sowed the tares in the field of theological thought. Or to change the figure the cuckoos of higher criticism covertly laid the eggs of modernism in the nests of our Universities and Colleges which has hatched out an alien brood.

The modernistic professors, fresh from the hot-beds of rationalism in the European Institutions of learning began to attack the old-time, fundamental views of orthodox, historical Christianity in the various schools in this country. The evangelical scholars resisted this attack. Then the fight was taken up by the rank and file of fundamentalists. Now the modernists are accusing the fundamentalists of starting the fight which they themselves inaugurated. We will have to say to the modernists what the man said to the bull that attacked him as he was peacefully passing through the meadow. The bantering bull bowed his neck and made at the man who dodged behind a big tree. The man darting around the tree so much faster than the bull, caught the bull by the tail with a double jerk and a twist. The bull, badly beaten, began to bellow. The man held on with a vim as he said: "Old boy, bellow all you want to. You are the fellow that started this fight." The modernists started the fight, and as sure as fate they will be the first to bellow. "Let us alone," is their favorite refrain. This we are perfectly willing to do on the one condition that they cease to teach and to preach the unproven theory of Evolution.

There is no real conflict between the Bible and true science. The Bible was not intended to teach science and science is not supposed to teach religion, but where they meet they agree. Science is knowledge gained and verified by exact observation and correct thinking. It is certified and classified knowledge. As Lord Kelvin, the nestor of the British Association for the Advancement of Science said: "There is not a single ascertained fact of science that contradicts the Bible. There is no earthly reason why there should be any discrepancy between the laws of Nature and the statements of the Bible. God is the Author of both and he is not opposed to himself. Science, as such, has been a great benefaction to mankind. It has combated disease, prolonged life, made many wonderful discoveries and provided many of the modern conveniences. We are not on the war path against science, learning, progress, civilization and improvement. We are opposed to a theory that has done more than anything else in the world to bring science into disrepute. Let fair science with its reputation for honesty, careful and thorough investigation, deliberation, truth and impartiality be forever divorced from the absurd, unproven and impossible theory of the evolution of man from the lower order of animal creation and it will continue to sway the scepter of authority over the world of intelligent beings. The greatest possible enemy science could ever have is the one who insists that evolution is a part of science."

It is a slam and a shame and a disgrace to affirm that evolution is an integral or essential part of science. It is sickening to hear some little peri-wig pated fellow say that the fundamentalists are fighting science, just because they are opposing a *theory* that is rejected by true science. A man can fight the sin in a church without fighting the

(Continued on page 6)



# John Wesley and Evolution.

BISHOP WARREN A. CANDLER.



SINCE the subject of evolution has been attracting so much attention, an effort has been made to add the weight of the great name of John Wesley to the support of the cause of the evolutionists.

It is not possible to say what first started on its rounds the extract which has been used for this purpose and which has been copied by a number of newspapers. It is taken from Mr. Wesley's abridgment of "The Contemplation of Nature," by Bonnet, the celebrated naturalist of Geneva, and is as follows:

"By what degrees does nature raise herself up to man?

"How will she rectify this head that is always inclined toward the earth? How change these paws into flexible arms? What method will she make use of to transform these crooked feet into supple and skillful hands? Or how will she widen and extend this contracted stomach? In what manner will she place the breasts and give them a roundness suitable to them?

"The ape is this rough draught of man, this rude sketch, an imperfect representation which, nevertheless, bears a resemblance to him and is the last creature, that serves to display the admirable progression of the works of God. (Page 102, Volume XII, London Edition of 1784.)"

Seizing upon this paragraph from Wesley's abridgment of Bonnet's work in order to prove that John Wesley was an evolutionist is a most surprising blunder.

Wesley had been dead for more than sixty years when Charles Darwin published his "Descent of Man" and "Origin of Species." He never once dreamed of any such theories as Darwin propounded, and far less, if possible, did he anticipate and approve any of the manifold and mutable hypotheses of the evolutionists who have lived and written books since Darwin's times.

Nor was Bonnet, whose work Wesley abridged, an evolutionist in any sense. And all that Bonnet taught and all that Wesley accepted was that God had created all things, especially living things, in a series of gradations or scales.

This appears from a passage found on page page 58 of the volume quoted above, which is as follows:

"The whole progress of nature is so gradual that the entire chasm from plant to man is filled up with divers kinds of creatures rising one above another by so gentle an ascent that the transition from one species to another is almost insensible. And the intermediate space is so well husbanded that there is scarce a degree of perfection which does not appear in some. Now, since the scale of being advances by such regular steps as high as man, is it not possible that it still proceeds gradually upward through beings of a superior nature? As there is an infinitely greater space between the Supreme Being and man than between man and the lowest insect."

Evidently no process of evolution of one form of life from another is implied in the passage quoted, but only a graduated scale of beings is set forth. If evolution were implied by it, we should be compelled to say that Bonnet and Wesley taught that "superior beings," angels or other celestial beings, had been evolved from man. This thought recurs on page 110, where it is said: "The scale of creation does not terminate at man. Another universe commences there whose extent perhaps compared to that of this is as the space of the solar vortex to the capacity

of a nut. There shine the celestial hierarchies like glittering stars."

Can any sane man infer from this language that Wesley and Bonnet taught that an evolutionary process extended from the lowest forms of life on earth and which did not "terminate at man" but evolved from man and above man "the celestial hierarchies"? Must it be assumed that they believed apes were the ancestors of angels as well as man?

Darwin's hypothesis rests on his dogma of the transformation of species, and all the numerous and variant theories of evolution which have been propounded since Darwin proceed on this idea or some modification of it. But on page 75 of Wesley's abridgment of Bonnet's treatise is flatly and unequivocally asserted, "the immutability of species amidst the perpetual motion that reigns in the universe."

When we turn from Wesley's abridgment of Bonnet's book to what Wesley taught directly concerning creation and the origin of man, we find he accepted without reservation or doubt the account given in the book of Genesis. In his well-known treatise on "Original Sin" this fact is made plain and unmistakable on every page. Two sentences taken from that production are conclusive on this point. He says, "God made Adam by immediate creation," and "Adam came directly out of the hands of God without the intervention of any creature." (Volume IX, page 320, "Wesley's Works," Wesleyan Conference Edition, London, 1865.)

Wesley's discussion of "Original Sin" was written to refute the essay of Dr. John Taylor, of Norwich, upon the same subject, and a part of what he says of Taylor's essay is pertinent to some conditions now prevalent: "It may be doubted whether the scheme before us be not far more dangerous than open deism itself. It does not shock us like barefaced infidelity. One who would be on his guard in reading the works of Dr. Middleton or Lord Bolinbroke is quite open and unguarded in reading the smooth, decent writings of Dr. Taylor, one who does not oppose (far be it from him!) but only explains the Scripture, who does not raise any difficulties or objections against the Christian revelation but only removes those with which it had been unhappily encumbered for so many centuries."

Wesley's characterization of Taylor's work as thus quoted is quite applicable to some called "modernists" in our day. They wish to retain the Christian name while engaged in the work of denaturing the Christian religion. They do not reject in terms the Holy Scriptures, but they seek to explain them away. It was doubtless some man or men of this sort who first started the silly talk about Wesley's being an evolutionist, hastening to misrepresent the great preacher before taking time to find out what he did teach.

Darwin's theory of evolution was never in Wesley's mind. Nor was any theory of evolution in his thoughts. Perhaps the nearest approach to Darwinism in Wesley's time was a theory propounded by Buffon in his "Natural History," which Wesley condemns most sharply, saying of Buffon's work: "What shocks a serious reader most is his obscenity and atheism. As to his atheism, I was for some time in doubt, as he often names God to grace his page. But I can doubt no longer, as he openly professes and defends materialism, and every materialist is an atheist. I cannot set him down for any other."

The word "agnostic" was not then used to disguise atheism, and bald "deism" was not softly called "theism."

John Wesley was a master of pure "Eng-

lish undefiled." He knew what words signified, and he said what he meant and meant what he said. He was not an evolutionist, and it is worthy of remark that no man of his day ever thought for a moment that he was. It is most singular that after he has been dead above one hundred and thirty years some men have discovered now what none of his contemporaries ever suspected—namely, that the great Wesley was an evolutionist. They were hasty in trying to quote him as a supporter of their raw notions. They do not understand him or Bonnet, whose charming treatise he abridged.

Least of all was Wesley a "modernist" in his view of the Holy Scriptures. In the preface to his first volume of "Sermons" he says:

"To candid, reasonable men I am not afraid to lay open what have been the inmost thoughts of my heart. I have thought I am a creature of a day passing through life as an arrow through the air. I am a spirit come from God and returning to God, just hovering over the great gulf till a few moments hence I am no more seen; I drop into an unchangeable eternity. I want to know one thing, the way to heaven, how to land safe on that happy shore. God himself has condescended to teach the way; for this very end he came from heaven. He hath written it down in a book. O give me that Book! At any price give me the Book of God! I have it; here is knowledge enough for me. Here, then, I am far from the busy ways of men. I sit down alone; only God is here. In his presence I open, I read his Book for this end, to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does anything appear dark or intricate? I lift up my heart to the Father of lights: 'Lord, is it not thy word, 'If any man lack wisdom, let him ask of God'? Thou 'givest liberally, and upbraidest not.' Thou hast said: 'If any be willing to do thy will, he shall know.' I am willing to do; let me know thy will. I then search after and consider parallel passages of Scripture, 'comparing spiritual things with spiritual.' I meditate thereon with all the attention and earnestness of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God and then the writings whereby, being dead, they yet speak. And what I thus learn that I teach."

Whatever may or may not be true concerning Darwinism or any other theory of evolution, John Wesley never thought of the matter in so far as appears from his writings. Nor did he give any consideration to the rationalistic theories of Astruc, Wellhausen, Kuenen, and their modernistic successors and disciples in the present time.

Wesley was pre-eminently and emphatically evangelical in all his teachings. In that position history has placed him most correctly, and there he will remain.—*Christian Advocate.*

## We Thank Thee.

For a place to work and the strength to serve, we thank thee. For the friends we have and those we are yet to know, we thank thee. For the burdens so heavy they make us strong, and for the tasks so difficult they keep us alert, we thank thee. For enough to save us from want and for the spur of need inciting us to increase toil, we thank thee. For those loving us so well they impose no conditions and for those we so love that we exact no surrenders, we thank thee. For these all we thank thee; and for all the others unnamed, a great host, we thank thee. And more: for the spirit that is thankful, we thank thee. And most of all: for thyself and



all thou art to us, we thank thee, God of our passing days; we thank thee for all that now is and for all that is yet to be.—*Fayette L. Thompson, D.D., in The Central Christian Advocate.*

## A Way to Prevent Child Criminals

Floy Stansbury Robertson.



WE are being awakened to the fact that America is producing more child criminals than ever before. There must be a reason for it. Could it be due to a lack of Christian training?

Perhaps parents have been undecided as to what they should teach their children concerning the Bible. For there has been such a powerful wave of "Modernism" sweeping over the country. Or some call it the work of "Higher Criticism." Of course we all want our children to be modern, and if there is anything higher than we have been getting we should like our children to have that too. Those are such attractive terms. But we might remember that Satan sometimes appears as an angel of light.

Higher Criticism originated in the German universities. It was written and taught by German professors, who made no profession of Christianity. They propagated these ideas together with many atheistic beliefs. A great many of our university professors received their masters degree at German universities before the World War. Germany at that time was considered the very best place to finish one's scholastic training. And indeed many of these students did come back to America quite finished, and have been trying to finish the rest of us so far as Christianity is concerned.

From the lectures and sermons I have heard advocating "Modernism," also from what I have read on the subject, I have come to the conclusion, that Modernism is a doctrine of doubts; that it is in no way constructive or beneficial. Instead of being higher criticism it is indeed destructive criticism. I find nothing in it that is ennobling or strengthening to character. Its subtle power is as destructive to vital Christianity, as poison gas to the lives of men.

While I was taking my university training, it was my privilege to have as professor of biology a man whose name is now recorded in "Who Is Who In America." He gave us a series of lectures on Evolution. He showed us slides of the gorilla in the embryonic stages, and compared them with human life in the embryonic stages. Indeed he spared no pains in producing evidences of Evolution. But in conclusion he acknowledged that neither he nor any one else could prove the theory of Evolution. He gave us the evidences, and left us to draw our own conclusions.

I could not see that there was anything to be gained by believing in Evolution. The idea that we evolved from the lower animals, even though our professors taught that it had all been brought about by Divine Providence, was repulsive to me. While it is inspiring to me to feel that mankind was created in the image of God, and became a living soul through his personal touch. So, for my part I am satisfied to believe just that, until they can prove the theory of Evolution. If children received Christian training in our homes and schools, I am convinced there would be very few child criminals.

It is so natural for children to believe in God, the Bible and spiritual life. In my work with children, I often think of the verse, "Except ye be converted and become as little children ye shall in no wise enter the kingdom of Heaven." We can make no mistake in teaching our children to pray, and to feel that God is interested in everything they

do. They love Bible stories, and find them far more interesting than they do their fairy tales, because they feel that the Bible stories are true.

From the standpoint of literature the Bible is acknowledged the very best that has ever been produced, and I know you will all agree with me that it is essential in the building of character. So let us give it unadulterated to our children.

Christian training is the greatest heritage any child can receive. So it seems to me, that we, as parents, are indeed criminals if we do not safeguard their lives in this way.

## When the Thanksgiver Hunts For Words.

Rev. Henry Ostrom.



"HIS UNSPEAKABLE GIFT."

THE people of ancient Israel could be set forth as thanking God for the fruits of the field, the flocks and the herds. And properly the Christian's thanksgiving ascends for these temporal gifts and for advantageous laws and customs.

But when we consider Christ we are on exalted ground. The contrast between this consideration and those temporal advantages is so marked that they have little in common. For, here the picture is of man thanking for *Him*, for *Himself*, when the effort is "unspeakable." Man has run out of words. The thanksgiving has exhausted all vocabulary, and it is still thanking.

Much use is made of the word "Oh" in the Bible both in connection with prayer and praise. We use words upon which arguments are expressed or conclusions hinge. We use names (and in the Bible each name has a volume of meaning in it) but we also use words that act as substitutes when all other words fail to tell what we mean; and when we use the word "Oh" in praise to God, it is meant to express the praise beyond the bounds of common limitation. We may have up to that time theorized pleasingly about praise and thanksgiving, we may have counted up reasons for thanksgiving (counting our blessings,) as the hymn expresses, we may have reached a serious conclusion that praise is comely and should be offered; but when the heart has filled to the full and then overflowed in praise to God it is expressed in "oh." "O, that men would praise the Lord!" "Oh, give thanks unto the Lord!" "Bless the Lord, O, my soul!" It is all to the measure of,

"More shouldst thou have if I had more." Little wonder then that when we undertake to speak appreciation of our Lord Jesus Christ we should find his Word teaching us that *he* is God's unspeakable gift. As a gift, it is not at all uncommon for the Bible to refer to him. Certainly sinners could have no valid claim on him to bring him here in humiliation to suffer and die for us. Surely we have nothing to offer in barter or for purchase if that were to be the duty of the hour. Oh, he is God's gift. All that is included in his coming, his teaching, his deeds, his death, his resurrection, his ascension, his present intercession, his coming again, his reign of peace and all that results to the individual and to the throng; all the saving, cleansing, glorifying accomplished for and in sinners is a gift. The very fact that they can be sanctified to him is a gift.

If we might forget the fruits and grains that decay, or the systems and customs that fail, or the clothing and health that wear out, let us hold to, let us insist upon, cherish, and overflow with the tribute to our Lord Jesus as we exult to say, "Thanks be unto God for his unspeakable gift." We cannot tell it all but our praiseful hearts may tell until their longing to tell more is credited by him.

## Radiant Living.

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

THE GATES OF PRAISE.

In the ancient times the walls of cities were noted for their great strength while the gateways through which access was had into the city were noted for beauty of ornamentation, as for instance, the famous Golden Gate of Jerusalem or the Lion Gate at Mycenæ.

Of the beautiful Jerusalem that is to come, Isaiah declares: "Thou shalt call thy walls salvation and thy gates, Praise."

What a beautiful designation to be applied to the entrances into the Inner City of the Soul!

In my mind's eye I can picture that glowing city of the Soul, securely surrounded by the towering walls of a glorious Salvation. And in these walls at various places are the beautiful portals through which stream the glory of the city within.

Approaching closer one of these portals we notice that it is a cross-shaped aperture bringing to mind the words of Paul:

"But God forbid that I should glory save in the cross of our Lord Jesus Christ by whom the world is crucified unto me and I unto the world."

Over these cross-shaped entrances through the protective walls of salvation that surround the soul we notice embellished the word, "Praise."

What does this mean but that everything entering the Inner City of the Soul is only that which can be a praise unto the Spirit of God who dwells within.

And of course it means that all that comes forth through the portals is that which is a praise unto the Indwelling Lord!

But will not the enemy attempt to rush these gates and gain possession of the City?

Oh yes, he will often attempt that. But then when the watchers of the city detect his movements they sound the alarm and blow the trumpets and the Standardbearer takes his position in the Portal of Praise and plants there his snow-white banner on which are enscribed the bloodred letters: "Holiness unto the Lord."

Yes, just as Isaiah declares: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

Incredible as it may seem, yet the standard fully protects the portals of Praise. Thank God for Divine Protection!

## "Willful Blindness."

REV. J. P. ATTAWAY, Holly Hill, N. C.  
No. 17.

We are told that the Old Testament knows nothing of the idea of the resurrection; that "this belief was absent," that "there is no hope of a resurrection in the Psalms." This in the face of Ezekiel's vision of the dry bones (37), the Psalmist's fearlessness in the "valley of the shadow of death," and his hope of "dwelling in the house of the Lord forever." (Psalm 23). Psalm 17:15 speaks of awaking with the likeness of the Lord, and the original word for awake is the same as is used (2 Kings 4:31) for bringing a dead person to life. Both Peter and Paul (Acts 2:31 and 13:35) say that Psalm 16:10 refers to the resurrection. All sincere Christians for a long time have believed that Peter and Paul knew what they were talking about. Heb. 11:9 declares that Abraham saw the resurrection by faith when he was offering up Isaac. I have often heard that "there is no man so blind as he who will not see." When these men come to the Bible with their rational schemes to establish, they can only see what upholds them.

RENEW YOUR SUBSCRIPTION NOW.



## EVOLUTION OUTLAWED BY SCIENCE. (Continued from page 3)

church. He can oppose the falsehood in an Institution without fighting the Institution itself. He can war against the corruption in a political party without fighting the party *per se*. But today if a man fights a false theory foisted on the scientific world he is accused of fighting science pure and simple. We need to clear the deck, to define issues, to state questions correctly and to be absolutely fair and square with opponents. We need to carry the question to the people and to inform them upon the subject and sift matters so the public will understand the vital issues that are at stake. Most of the big daily newspapers only get the Evolutionists' side of the question. They seem to think the Tennessee law is intended to unite church and state and to enforce religious views by legislative acts. The press has always been more or less pronounced in favor of personal, academic, constitutional and religious liberty. Anything that has the least resemblance of an infringement upon these inalienable rights instantaneously invokes the disapproval of the press.

Now we do not blame the press for acting as the "watch-dog" for American independence, but we insist that the Public Press take all the pains in the world to get the correct information on the subject. If this is done the opposition to the so-called Tennessee law will fade like mist before the morning sun. It will be seen that there is no effort to unite Church and State and no desire to enforce religious views by legal enactments, but an honest effort to safeguard the innocent children of a state against the dogmatic teaching of a falsehood that is calculated to do them untold injury and to impair their future service for the general welfare of the state.

If a teacher should teach polygamy in a public school he would soon be arbitrarily dealt with and unceremoniously dismissed. The Supreme Court has declared that no state can barter away the public health or the public morals. *Salus populi supremus lex*. The health of the people is the supreme law. The school children are not allowed to be taught sectarian religion in the public school. Why should they be taught "sectarian," one-sided pseudo-science. Why should they be taught that the theory of the descent of man from the lower animals is a true, demonstrated scientific fact when the theory has never been proven?

So it appears that the question of evolution becomes a many-sided issue. It is a scientific question. It is a religious question. It is a civil question. Hence the fight against it must be conducted on all the various angles of the entire battle field. "Step in anywhere; there is fighting all along the line."

### "They Have Taken Away My Lord."

Rev. A. W. Orwig.

Poor Mary! Disappointed, bewildered, eyes streaming with tears, and with an aching heart, while viewing the empty sepulcher of Jesus, she sorrowfully exclaimed, "They have taken away my Lord." But her sorrow was soon turned into joy as the resurrected Christ disclosed to her his identity, and very tenderly said, "Mary."

Not very long ago a relative writing to me of a sermon she and her husband heard while from home, declared, "We heard a modern sermon today, and it made us feel very sad." By the word "modern" she simply meant to say that the sermon denied the virgin birth of Jesus Christ, as well as repudiated one or more other claims of the inspired Word of God. It was but another instance, among many others, of an attempt to take away from devout souls their faith in the Lord Jesus Christ as the world's Redeemer through his sacrificial death and of his resurrection from the tomb.

And thus the sacrilegious and destructive work goes on amid huzzas in hell, and, if it might be, tears in heaven. It were not so lamentable if the onslaughts were those of open infidelity. But when proceeding from the professed friends of the divine Son of God, the fact is the more deplorable and ruinous. But it is a fulfillment of the apostle Paul's prediction that "grievous wolves" would "draw many disciples after them," and "not sparing the flock."

But not only are some pulpits thus converted into "Satan's seat," various colleges and theological seminaries also disseminate rank error, extending even to the foreign mission field. One of the most deadly channels through which false teaching is promoted is often that of the secular and avowed religious press. Periodicals coming into the homes of the people are among the mightiest forces in molding the opinions and lives of the family. Especially is this true of the church paper, and with the young who are not well instructed in Biblical truth and not deeply rooted in Christian experience.

Some time ago a denominational paper, which I receive weekly, contained a number of articles, some accrediting and others disavowing the virgin birth of the Lord Jesus. By way of explanation for inserting the latter, the editor declared that he wanted to be "fair to both classes of writers." But was he fair to his professed Lord and Master? Did he not rather assist in increasing the number of those who possibly might have their Lord "taken away" from them? What a dreadful responsibility he assumed in allowing the divine Savior to be "crucified afresh and put to an open shame." and that, too, in "the house of his friends!" Is it unkind, or is it Scriptural to say that it were "better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea?" Far better for any of us to lose our natural life than "put a stumblingblock or an occasion to fall in his brother's way."

### The Fight That Proved Nothing.

Raymond Browning.



OUR old school teacher, "Sawney" Webb, used to tell the boys that fight never proved anything. "For instance," said he, "suppose some one calls you a liar and you knock him down, does that prove that you are really honest? If so, suppose that in the fight that fellow knocks you down then that proves that you lied." Then in a kindly way the old philosopher used to plead with his students to cultivate self-control and to try to settle their differences without anger. This advice struck me very forcibly some years later when I had charge of a boys' preparatory school and had to face that same problem. This incident happened.

One day I heard an unusual noise in the dormitory and I ran upstairs to find that two young men were engaged in a furious fist-cuff and a crowd was swarming into the room. My first move was to order all the non-combatants out of the room and then seeing that the fighters were pretty evenly matched I walked out and closed the door. There really isn't much enthusiasm in fighting when there are no spectators. Soon a lull came in the proceedings and then the murmur of disputing voices; then one of them said, "Professor, may we have some water to wash our faces?" I went back in the room and sat down and waited until the excitement was all past and the boys had cleaned up pretty well. Aside from minor scratches and bruises, Jones had an ear torn and Clarke had an ugly bruise just beneath one eye on the point of his cheek. After listening to

both sides of the story I said, "Now you boys thought that a fight would settle your differences and it hasn't done it. Clarke, suppose you could see Jones lying in a coffin tomorrow, would you be proud of that wound you made on his ear?" He hung his head a moment and said, "No, sir, I would be ashamed of it." Then I asked, "Jones, if you could see Clarke lying in his coffin tomorrow would you like to call the boys around and show them that ugly bruise you put on his cheek?" "I'd be mightily ashamed of it, Professor," he replied. I said, "Life is uncertain. Stranger things than these have happened. Now, I want you boys to shake hands and be friends and love each other. Will you do it?" Without a moment's hesitation they gripped each other's hand and walked out of the room together.

A few mornings later in my chapel talk I felt led to talk to the boys about the conversation between Christ and Nicodemus. A revival was in progress in one of the village churches and the boys seemed interested and some had been to the altar for prayer. At the close of the talk a young man came forward weeping and asked me to pray for him, and hardly had he knelt when some others came and we turned the chapel service into a revival and, if I remember correctly, seven young fellows were brightly converted. We then had a testimony service and it was a heavenly time with us. It was so wonderful that without any signal or announcement this season of refreshing had suddenly been sent from the Lord right down into our school-room. The last boy to testify was Clarke. He was a tall, straight, handsome athlete, just eighteen years old and weighed a hundred and sixty-five pounds. The bruise on his cheek was dark and ugly but his face was shining. He said: "Professor, I haven't lived just like I ought to all the time, but today I feel like I am a Christian and I want you to pray for me that I may hold out faithful to the end." I looked at my watch and said, "Boys, we promised you a half holiday today and it is just half-past eleven o'clock. You may go now." They rushed from the room whistling and laughing and in a few minutes were on their way to a picnic at Panacea Lake which was just a few miles away.

It was just eight minutes past four, for my watch filled with water and stopped, when I heard somebody scream and saw Clarke struggling out in that lake and plunged in with my clothes on and tried to get him. Another teacher came to help me but Clarke caught him and dragged him down and came near drowning him. He finally managed to break loose and came up and I held his head above the water until a boat came to our assistance, but before we could locate Clarke's body and get him out life was gone. How strong and handsome and lovable he seemed that morning when he said, "Pray for me that I may hold out faithful to the end" and did not dream that the end was just four hours and thirty-eight minutes away.

We carried him back, laid him in the schoolroom where only the day before he had sat reciting his Latin lesson. The schoolboys moved about like ghosts and all the usual noise and merriment was gone. Next morning we took him to the train to begin that sad journey to the village home where father and mother and the younger children were waiting, the schoolboys filed by the coffin for a last glimpse of their dead comrade. That big bruise was still on his cheek. I saw Jones come to the door and turn back. He seemed to dread to look into that coffin. Again, he came, and again. Finally, he gathered courage and came and bent down over the casket and went out sobbing like a little child. The quarrel had been settled and the wrong had been forgiven, but I believe in that moment he would have given his right hand to be able to take back that cruel blow.



# HE THAT WINNETH SOULS IS WISE

## PIONEERING IN THE OLD TAR STATE.

This is really pioneer work, building tabernacles and equipping warehouses, brush arbors, etc., and preaching and singing the gospel of full salvation to the hungry masses. Rough-and-tumble sinners have gone into the forests this summer, cut down the trees, hauled them to little community saw mills and helped to build a splendid Tabernacle in Camden county, N. C., in which to have a holiness revival. They have churches and pastors every few miles in this country and splendid public schools but the people know nothing of vital salvation in many communities and counties. Often when speaking to a congregation of a thousand people we have asked the folks who know they are saved to stand up, and see only a half dozen in a thousand. Church membership and baptism are about all they seem to have known. Who is to blame? Surely not the people. They are hungry for the gospel that pardons and sanctifies and will go long distances and make all kinds of sacrifices to hear it. Somebody is to blame for the starved masses of people. Surely here is a great field for some real God-called, Spirit-filled, and God-sent, full-salvation preachers to have some great holiness revivals and establish some churches that will preach holiness to the people and get them ready to meet God. If the Methodist Church fails at this point God will raise up some other to take her place, her glory and her crown. To your tents, tabernacles, brush arbors, warehouses, O Israel. The field is ripe unto harvest. Don't wait to be officially called. Go where you are needed. On with the battle!

### Shiloh and Old Trap, N. C.

This meeting was in the tabernacle mentioned above, where they came from five counties to hear the gospel. Such crowds, we hardly knew what to do with them. The real gospel of full salvation from all sin seemed so new to them and they looked so hungry. Such crying and praying at the altar, such times of rejoicing, such cleaning up of old family and community wrangles and "fusses," such confessing out and going down and going through, such shining faces, such testifying to holiness of heart; gray-headed men and women at the altar praying to get saved, in the church for years, on the official boards, stewards and deacons and elders and teachers, crying to God for salvation; some sixty and seventy years old and had never been saved. Who is to blame? What kind of preaching have they heard? What kind of shepherds have been sent to them? It is not programs and drives and more organization and machinery and officialdom they need or want. They have had so much of that now their churches and Sunday schools are empty and spiritually dead. They want Christ and the Holy Ghost. They want something to satisfy their heart cry and heart needs. May the Lord send some preachers who will give it to them, some God-called preachers; not time servers, working for pay and watching the clock, drawing merely their breath and salary, while souls are going to hell in their congregations by the thousands, led by a tobacco-soked ministry in many cases, setting examples to damn the youth of the land. Well, thank the Lord, old-time, Holy Ghost salvation still satisfies.

Brother Shank and wife were our co-laborers here leading the hosts in song. I never heard them sing better, but they had to do it, about all. Folks without the Holy Ghost in sanctifying power can't sing much and are very little help to a song leader, but Brother and Sister Shank made up well for all the lack of the folks who did not help. They are a great blessing to any evangelist. They never say NO, or we don't want to. They are equal to any emergency and the blessing and power of the Lord is on their work. May the Lord give us some more Shanks. We were all urged to return another year to all these coast meetings.

We are now in a big warehouse in Columbia, N. C., but Brother and Sister Shank had to return to Ohio. Everybody in the town is coming, it seems, to the meeting.

Yours in the battle,  
E. T. Adams, Wilmore, Ky.

## REVIVALS IN FLORIDA.

As the South Georgia Annual Conference approaches I am finishing the most arduous year's evangelistic work of my life. Since January 3rd, I have assisted in eighteen revivals in the states of Florida, Georgia, North Carolina, Virginia, and Louisiana. Eleven hundred and forty-five have professed conversion and applied for church membership during these meetings. Hundreds of family altars have been set up, many have begun to tithe, bright young people have heard the call to special Christian work and are preparing for the ministry and the mission field. A man who had traveled for years with the John Robinson Shows is now going about the country assisting in revival campaigns as musician. Some of the most notable sinners in some of the places where revivals have been held were gloriously saved and are flaming witnesses of the transformed life. At Jefferson, Ga., one of the representative citizens, a man seventy years of age, an inveterate cigarette smoker who was seldom seen on the streets without a cigaret in his mouth, at one

of the services threw his can of tobacco and papers away saying, "I have smoked for forty years, but God being my helper, I will never let a boy see me with another cigarette in my mouth. I do this for the sake of the example I want to set for the youth of the town. I am sorry that I have smoked before them so long, and I want to correct, as far as possible, the influence for evil I have had over the young people."

A boy came running to the evangelist saying, "Think of it! Mr. Hardeman has thrown away his tobacco and cigarette papers." Would that every man would have the same conviction on the subject and offend not in this matter. Father, if you don't want your boy to smoke then don't set him the daily example. If you don't want your boy to use profanity, then never let him hear you swear. No parent has the right to punish his child for doing the very things he practices before him.

Some one has said it is impossible to have a real revival in the State of Florida because of the tide of prosperity and pleasure-seeking that is sweeping the state. Working in five of the southern states in the past ten months I cannot detect any difference as to revival conditions except, that it is much easier to get a crowd to attend a meeting in Georgia or Virginia or one of the other states, than in Florida. In every revival I have held in Florida before the meeting ended we had old-fashioned shouting as souls came through at the altar with shining faces and ringing testimonies. There are many who come to Florida who, under no circumstances go about a revival meeting. They are in Florida for an entirely different purpose. You see them fishing on Sunday, they spend the holy day at the beach in swimming or on a picnic occasion; many of the real estate offices are open on Sunday and agents sit out under awnings by the side of the paved roads soliciting buyers for their lots. On the other hand, there are thousands of earnest, zealous Christian people who come to Florida in search of health, and to make their home, and they bring God with them and are a real influence for good. They welcome the opportunity of attending a revival meeting, they take part in the services and have power in prayer and testimony. In a congregation of five hundred I have found upon asking all from different states to hold up their hands, representatives from thirty states and several foreign nations. One can readily see that Florida is being filled up with people from all over the nation and there is no more promising or fertile field for revival work, especially evangelistic campaigns conducted under tents.

I find conditions are pretty much the same all over the country as to holding successful revival meetings. Wherever you can get a few people interested sufficiently to meet God's prayer conditions and fast as well as pray, thereby get under the burden of the church and community lifting up the souls of lost men and women to God in earnest Jacob-like entreaty, God never has and never will fail to hear and answer by sending a real revival upon that church and community. We cannot improve upon the old Finney order of bringing about revivals. Revivals that abide cost dearly; they cost the very hearts' blood of those who would have them. Real intercessory praying is the hardest work in the world, and there is no other way to promote and bring about a real revival abiding in results.

Harry S. Allen,  
General Evangelist, M. E. C., So., Macon, Ga.

## M. M. BUSSEY'S REPORT.

Since reporting several months ago God has given blessed victory in revivals. I have labored at Richmond, Va., under the big tent with Rev. A. L. Ford. At the Erma Camp at Cape May, N. J., Rev. K. Hawley Jackson, returned missionary from India, was my co-laborer. The glory of God was so on the Camp on the first Sunday morning I did not preach. The Holy Ghost had his own program. Then I went to Rio Grande, N. J., and assisted Rev. Byron Maybury for twelve days. God gave us souls and much blessing for the church. I went to Bridgeton, N. J., and labored with Rev. H. L. Bashum. The Lord gave us a fruitful revival there. At North East, Md., I assisted Rev. E. E. Groose in a real Holy Ghost revival. The tide was high, the church was filled, and while I had to leave for another appointment the meeting did not close.

I passed through New York while the Holiness Convention was on in Brooklyn. I stopped over an afternoon and night and assisted Brother Shelhamer in a healing service and heard Dr. Morrison preach at night. I had a delightful visit with Rev. Homer W. Hodge, whom I had not seen for nearly fifteen years.

The next morning I left to fill an appointment at Beverly, Mass. The Lord broke in on us the first Sunday morning and the altar service ran through the Sunday school hour. Up here they have Sunday School from twelve to one o'clock. At three in the afternoon I preached at the City Hall Auditorium and three souls prayed through. We have another week here and we are trusting the Lord to give us many souls.

Under the precious blood of Jesus,  
TO BE USED M. M. Bussey, South Vineland, N. J. SION

## KOKOMO, INDIANA.

My last meeting was with the Church of the Nazarene at Kokomo, Ind., where Rev. F. L. McDonald is the good, live pastor. This was said to be the best revival the church there has ever had. We enjoyed the co-operation of other churches in the city, especially the City Mission and the Pilgrim Holiness Church, who attended once in a body. Several times chairs were placed in the aisles and people turned away for the lack of room. Only two nights passed during the entire meeting without some one at the altar, and numbers found God. Family altars were erected, restitution was common, and foes became friends. To God be the glory. A love offering of \$25.00 was given to the pastor, and a class of members were received into the church the last night.

The writer was invited to preach at the City Mission two Sunday afternoons, and splendid services were conducted both times. Pray for me.

P. P. Belew, Evangelist.

## WILLIAMSBURG, INDIANA.

Since giving our last report the writer has held meetings at the following places: Centerville, Ind., and Williamsburg, Ind. At each of these places God put his approval upon our efforts in the salvation of precious souls. At Centerville the organization known as the Doddridge Chapel annual tent campaign grew into what is now known as the Wayne County Holiness Association and was fully organized at the close of the present year's meeting there. This was our second year there among a deeply spiritual class of people who prove their loyalty to the cause of holiness until their faith is spoken of round about all parts of the country near them. They are contemplating the erection of a spacious tabernacle in which will be held annually the Wayne County Holiness Association camp meeting. From them have gone out already in the last year or so students preparing for Christian service.

The meeting at Williamsburg which closed Sunday night, Nov. 1st, meant a great victory to many hearts. Hard was this battle which lasted for weeks, in the M. E. Church where the powers of unbelief and carnal professors had a strong hold; but God had raised up a faithful prayer meeting band there under the pastorate of Rev. Frank S. Burns, the local pastor, which knows how to hold on for victory from the Lord, and notwithstanding the strong opposition confronting them, they prayed until victory came to not a few. These meetings were attended by many groups of persons coming from neighboring towns helping to swell the attendance.

This was our seventh meeting in these parts in the last fifteen months and the Lord has certainly granted great victory. Some have estimated no fewer than four hundred professions of faith, scores of whom have proven firebrands for the Lord, and are entering, some of them, into the ministry for life.

We are at this time in the M. E. Church at Green's Fork, Ind., where eighty persons professed faith in our meetings here last year. We go from here to Iowa for two meetings. We solicit the prayers of the great Herald family.

Fielding T. Howard, Evangelist.  
Wilmore, Ky.

## FLAT ROCK, KENTUCKY.

These are days of victory in the Holiness Mountain Mission work in East Tennessee and Southern Kentucky. The tent meetings in Tennessee during the past summer were especially owned of the Lord and resulted in the salvation of precious souls. Brothers Lorimer, Zook, Roberts and McDaniel, students of God's Bible School at Cincinnati, Ohio, opened up the tent campaign at Rugby Road in June. From the very first, the blessing of the Lord was upon the services.

From the starting of these services till the close of the summer campaign the last of October, we had one or two tents going there being in all eight meetings, including two conducted by Rev. James Walter and wife from Ohio in their tent. At the eighth annual camp meeting held at Beulah Heights, headquarters of the work, a total of eighteen workers assisted in the meetings, some throughout the entire campaign, others for several weeks, while some could only assist us for a few days. We praise the Lord for a glorious summer campaign.

At our Beulah Heights camp Dr. Vayhinger was with us throughout the camp, and remained an extra week preaching under the anointing of the Holy Spirit. Rev. John Coleman and son Paul spent several days at the camp and preached to the edification of all. Dr. Ridout gave several stirring messages. The Lord also used Brother Chung, a Korean recently graduated from Asbury College and who is planning to return soon to his native land. Rev. R. A. Wood also brought a good message. Mrs. Susie Britton had charge of the music. There were a number who found the Lord and gave ringing testimonies to their salvation.

Beulah Heights school is starting its fifth year with Mrs. Susie Britton in charge. Let our friends join with us in praise to God for his goodness. Our postoffice has been changed to Flat Rock, Ky., where our railroad station is located.

Charles B. Kolb.



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them that Jesus is able to save to the uttermost; you desire to draw them to the Lord for full redemption. Very well; then try to be a witness who draws, rather than repels. Give your testimony so that others will wish for what you have.

Often in our holiness meetings there are people who will get up to testify, get excited, get to ranting, exhorting and say things that are inconsistent, unreasonable and hurtful. In testimony guard against talking too fast, or too loud, or too long. If you talk fast, and loud, and long you are almost sure to give offence and hinder, instead of helping the work of the Lord. Extravagant rantings are not helpful in witnessing to the saving and sanctifying power of Jesus.

## Our Thanksgiving Day.



THOSE who live their thanks the best during 364 days can express them the best on the remaining day of the calendar. Some may not need to give expression. They have lived the life that is one of gratitude. Still, such persons find it more natural to express gratitude with their lips than do those who have taken their blessings as a matter of course throughout the year.

Causes for gratitude are innumerable. If a person should sit down and attempt to write his reasons for being ungrateful to God, he would have a mighty short list, and would be ashamed to sign his name to it. If one is alive, that is enough for constant gratitude, whether or not he has health. If he has health, too, he could not praise the Lord enough for it, even though he may be poor. If he has plenty of money to get his next meal, and half the next, he has reason again to be devoutly grateful. If he has a house to live in, although someone else owns it, he still is in the grateful country. If he has respectable clothing, that is enough for gratitude. If he has a single friend, even though everybody else be an enemy, he can get down on his knees and lift his face and express gratitude to the Lord. We take too many of these blessings as a matter of

course, and enjoy them, and almost come to believe we have a right to them.

But, of all the blessings, not one is comparable to that fellowship with God the Father, through his Son Jesus Christ, which is the privilege of everyone. With this one blessing in our grasp, we do not need any more. Sure, we crave them, and seek for them, and attain them, and enjoy them, all of which is right if our character and conduct are right; but, in comparison with the blessing of divine Sonship, all these others pale into insignificance. God still is in the world, reconciling the world unto himself through his Son. We are part of the world. We partake of the reconciliation. We become sons through the obedience of the Son. We become his brothers when we acknowledge our spiritual Father.

Such a course in life brings peace. There is no trouble comparable to that of the soul, no anguish which is as distressing as the spiritual, no sorrow with such leaden weight as that which accompanies conscious banishment from the presence and the supporting power of our Lord. The open door to divine favor is the greatest blessing. If we overlook it in vocal expression, or mental recognition of gratitude, our words touching other things must seem but hollow mockery. Our expression of thanks should reveal that we have sought the kingdom of God and his righteousness first, not having made them an incidental and subsequent consideration.

Our nation has peace, to be sure. It has prosperity, certainly. The prospects for continued industrial activity are good. There are no epidemics, no high death rate, no threatening danger, no national disaster suffered or impending. Everything connected with material prosperity is in our favor. We may do a lot of grumbling where gratitude would be more appropriate. The grumbler and the grateful person do not wear the same hat or same shoes. We can minimize our material prosperity, our social privileges, our financial ability, and our intellectual advantages until we have convinced ourselves of falsehood. On the other hand, we can count our mercies, and our blessings, until we rise above the plane of common complaint and ordinary faultfinding with the Lord's dealings, and live a life which is one of worship and usefulness. Ingratitude is the grossest sin. Gratitude is the purest phase of righteousness. Let us take time to observe the Thanksgiving Day, and then refuse to take time to admit any but Thanksgiving days to our calendar.

## A Psalm of Praise.

Mrs. H. C. Morrison.

"Praise ye the Lord

For it is good to sing praises unto our God;  
For it is pleasant, and praise is comely.  
Sing unto the Lord with thanksgiving,  
Sing praises upon the harp unto our God."

The Psalmist was a praiseful soul. Even in the midst of discouraging circumstances he had learned to "praise" instead of complain. In one of his despondent moods we find him soliloquizing thus: "Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God; for I shall yet praise him for the help of his countenance."

In another place the Psalmist cries out, "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men." Then he goes further and says, "Let the nations be glad and sing for joy; for thou shalt judge the people righteously."

We have many days we celebrate that inspire us to patriotism, but Thanksgiving Day is set apart that we may acknowledge the divine government in our affairs. This cus-

tom was inaugurated by the Pilgrim Fathers at which time they rendered unto God the homage and gratitude that burned in their honest and grateful hearts. It adds much to the real joy of life to cultivate the spirit of accepting all things as from the hand of a beneficent Father, one who loves us and withholds no good thing from them that walk uprightly.

The very fact that, for many years, we have had presidents who were disposed to set apart one day in the year in which to thank the Giver of all things, is a matter which should provoke gratitude. I believe we are the only nation that has a Thanksgiving Day, and probably the only one that opens its legislative assemblies with prayer. Our constitution is founded upon the Bible, and if we but adhere to the principles laid down therein, we shall keep the golden thread of Christianity running all through our national life.

Not only should we pause to thank God for our temporal and national blessings, but we should sound even a deeper note of gratitude for the spiritual blessings that have so lavishly strewn our pathway. How often have the loaves and fishes of meager supplies been multiplied with the touch of divine power. How often have we gone to the mercy seat, feeling famished in spirit and thirsty for the water of life, to find that Jesus was there waiting to revive our drooping souls and give us a fresh draught from the well of everlasting life.

It is the Christian only, who can observe this annual Thanksgiving in spirit and in truth. The one who carries through all the days of the year a grateful heart, can enter into the real spirit of this special day of praise. It is not so much the day with us, but a habit; and we can have this habit on Thanksgiving Day only as we have learned it through the days of the year.

Then the Christian may have cause for personal thanksgiving. He can say in the language of the Psalmist, "I will sing unto the Lord because he hath dealt bountifully with my soul." It is impossible to recount the mercies that a kind Providence has scattered along our pathway, yet he has not withheld anything that we should have, and we have his pledge that whatever may come, be it good or ill, will be for our good. How could a promise be more comprehensive and comforting! The Divine Architect of human affairs is fitting together the minutia of our lives and when the end of all things is at hand we shall behold a building planned and fashioned by his infinite wisdom and love.

As we cross the line of another year marked by this joyous Thanksgiving festival, may the one purpose of our heart be to "Bless the Lord at all times"; that will insure a whole year of praise. We should be grateful that it is our happy privilege to enter upon another year with the assurance of coming victory, singing, "I will bless the Lord at all times; his praise shall be continually in my mouth."

## America's Prosperity.

They tell me thou art rich, my country; gold  
In glittering flood has poured into thy chest;  
Thy flocks and herds increase, thy barns are  
pressed

With harvest, and thy stores can hardly hold  
Their merchandise; unending trains are  
rolled

Along the network rails of East and West;  
Thy factories and forges never rest;  
Thou art enriched in all things bought and  
sold.

But dost thou prosper? Better news I crave.  
O dearest country, is it well with thee  
Indeed, and is thy soul in health?

A nobler people, hearts more wisely brave,  
And thoughts that lift men up and make  
them free—

These are prosperity and vital wealth.

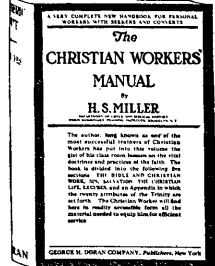
—Henry van Dyke.



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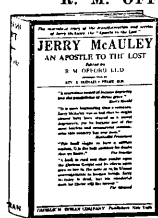
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## OUR BOYS AND GIRLS

### HOW THE FITZGIBBONS FAMILY SAID "THANK YOU."

By Marion Wathen Fox.

The Fitzgibbons family had nice ways of doing things. At Thanksgiving they had particularly nice ways. Mrs. Fitzgibbons was going to make her pumpkin pies for the Thanksgiving dinner in the morning, for she said, "Pumpkin pies are not so nice when kept."

Thanksgiving morning she was up bright and early at work on her pies, and, by nine o'clock, three beautiful yellow pies, crisp from the oven, with the pumpkin part nice and thick—just the way all the little Fitzgibbons liked it—were arrayed on the kitchen table.

Did I say there were three pies on the table?

Well, there were three pies; and then there was one other pumpkin pie—over a little way on the table.

"Now for the Thanksgiving turkey!" said Mrs. Fitzgibbons, when she had finished the pies.

So she reached to the pantry shelf for the big bread pan, full of "stuffing" that had been made ready the day before. Then the little Fitzgibbons made the stuffing into balls. Mrs. Fitzgibbons packed them into the turkey, and soon it was ready there on the table.

Did I say there was one turkey on the kitchen table?

Well, there was one turkey; and then there was one other turkey—over a little way on the table.

While the oven was heating, Mrs. Fitzgibbons said to the children:

"Now, pick out the finest and rosiest apples, and fill the fruit basket." So, in a little while, a basket of apples was ready on the table.

Did I say there was one basketful of apples on the kitchen table?

Well, there was one basketful of apples; and there was one other basketful of apples—over a little way on the table.

"Now, Johnnie, run and get the apple jelly and you, Mary, bring the cranberry jelly," ordered Mrs. Fitzgibbons.

So, in a little while, a tumblerful of jelly, rich and red; and one clear and golden, were sparkling on the kitchen table.

Did I say there were two tumblers of jelly on the table?

Well, there were two tumblers of jelly on the table; and then there were two other tumblers of jelly—over a little way on the table.

"Now, children, hurry and get on your hats and coats. And run and call your father, for the clock is striking ten," said Ma Fitzgibbons.

So, in a few minutes the outer door of the Fitzgibbons' kitchen opened, and out stepped Pa Fitzgibbons, carefully carrying the other turkey, neatly covered with brown wrapping paper—pan and all.

Behind him marched little Johnnie Fitzgibbons, holding out in front of him the other pumpkin pie, with a big, empty pie plate over the top, and the whole wrapped up in paper.

Then came Elizabeth May, the youngest member of the Fitzgibbons family, carrying the other basket, heaped high with racy apples.

And, last of all, was Mary, the oldest child of the family, carefully carrying in each hand a tumbler of jelly—the other tumblers.

Oh, no! They didn't all march along together. That wasn't the Fitzgibbons' way of doing things. "The Lord knows and we know, and that's all that matters," said Ma Fitzgibbons.

"And people don't always care to have other people know when folks are giving them things," added Miss Mary, in her gentle way.

Pa Fitzgibbons went along until he came to a nice big white house. He rang the door-bell.

To the neat-looking little woman, somewhat thin and care-worn, who came to the door, he said:

"Good morning, Mrs. Grant! My wife thought that maybe you'd be kind enough to share her Thanksgiv-

ing turkeys. She fixed up two ready for cooking, but one's all we'll eat, and she thought, if it wasn't too late, maybe you could cook this for your Thanksgiving dinner."

"Oh, thank you! But this is indeed a nice surprise. How kind of you and Mrs. Fitzgibbons! It's not a bit too late, for our fried pork will keep quite well till another day, or indeed until next Thanksgiving, for that matter," answered the little widow, with a happy, thankful laugh.

And just then the Grant children entered the hall.

"Oh, Ma, it's a turkey! But is it for us? Oh, my! My! We'll have a Thanksgiving after all—a real Thanksgiving dinner. Goody! Goody!"

And as Mr. Fitzgibbons left the door, his eyes sparkled and a real Thanksgiving look came over his face. "We struck the right place for the turkey this year all right," he thought to himself. "Poor thing, she has her hands full, left with those four children. Good thing she has the house, but I guess that's all she has, and her sewing. Few people know how she has to scrap and save to make both ends meet. Well, they'll have a good Thanksgiving dinner, anyhow."

Johnnie Fitzgibbons went down the other side of the street. He stopped at the post-office.

"Good morning, Johnnie. There's no mail for you folks. Your Pa got it all this morning," said Mrs. Brown, the post-mistress.

"Yes, I know, but I just came to bring you something. Ma heard you say you were too busy looking after the post-office this year, when your husband was away, to do any cooking for Thanksgiving, so she sent you one of her pies, and they're lovely pies, Mrs. Brown." And here Johnnie, as though to prove his words, hastily pulled off the wrapping.

"Oh, a pumpkin pie! Just what I've been longing for. Indeed, I know what your mother's pies are like. Well, it was kind of her, and thoughtful. I haven't had a minute from the post-office to see to any kind of an extra dinner. Jimmy's in here—he sits with you in school, does he not?—trying to see after cooking a chicken; but we didn't make a mite of dessert. Folks' letters must be attended to, Thanksgiving or no Thanksgiving. Now, we'll have a real Thanksgiving dinner, thanks to your folk."

And as Johnnie Fitzgibbons went out to the street, his eyes sparkled, and a real Thanksgiving look came over his face.

Wee Elizabeth May tapped at the door of a little tumble-down house, back away from the street, and five children ran to open the door.

"It's Elizabeth May Fitzgibbons," they all said at once.

"Is your mother in?" asked Elizabeth, in quite a grown-up way.

"Ma! Ma!" called the children.

And when their mother came, Elizabeth said:

"This is Thanksgiving, you know, and mother sent you all these apples to help you keep Thanksgiving. We've got ours in a big dish on the dinner table, and it looks sweet. Perhaps yours would be nice that way, too."

"But it's a long while to dinner-time," said a little fellow, wistfully eyeing the apples.

"Well, there'd be enough for one for you all now, and to have them on the table, too," answered Elizabeth.

So she passed the basket around, and gave the rest to mother. And the mother said with such a pleased laugh:

"Well, now, they are a treat. I must say! First we've had this fall. And the children are that fond of them. It will help them, too, to understand why there is a Thanksgiving Day. Thank your mother, my dear—and thank you!"

Mary Fitzgibbons stopped at the door of a neat house at the very end of the street. She gave a gentle knock at the door, and a little old lady, Miss Ellen McTavish, who had lived all alone for years, opened the door.

"Good morning, Mary Fitzgibbons, my dear! And how are all the family this fine morning?"

"We are all well, thank you. It's Thanksgiving, you know, and mother thought that how, living all alone, you would not be likely to bother making any jelly, so she wondered if you wouldn't like to taste some of hers. It's made from our own apples, and cranberries that came from Uncle Bill's bog. It would be nice for your Thanksgiving dinner, Miss McTavish."

"And that it would. Well, now, but isn't your mother the kindest woman! To think she would remember a lone body like me, and her with all her own family to think of for the Thanksgiving. And, indeed, there's nothing I like better than a bit of jelly; slips down without chewing, and my teeth are not much good for that now. When I was a girl at home, we always had jelly, but it's different now," and the old-fashioned lady sighed and then brightened up again, and said, "Thank you, my dear, and, indeed, it's a nice Thanksgiving treat for me—and God bless you all."

So Mary Fitzgibbons turned away from Miss McTavish's door with her eyes sparkling, and a real Thanksgiving look on her face.

And Ma Fitzgibbons met each member of her family at the door and heard their stories, and into her eyes came a lovely light, and over her face spread the real Thanksgiving look.

"Now, come away to your own Thanksgiving dinner," she said, "for I expect you are hungry and ready for it."

"Seems as though I have had a Thanksgiving dinner already," laughed Pa Fitzgibbons with the Thanksgiving look still on his face.

"I feel that way myself, Dad," answered Johnnie with a happy light in his eyes.

"Well, I'm glad we said 'thank you' to God in mother's way, because, if we hadn't, I'd have felt mean—just as mean as mean," said Elizabeth as she took her seat at the lovely dinner table.

Dear Aunt Bettie: This is my second letter to *The Herald*, and as I did not see the other one in print, will try it again. I am twelve years old, have dark hair, dark brown eyes, dark complexion and weigh seventy-five lbs. I am in the eighth grade. My teacher's name is Mr. Raymond Peterson. Melva L. Wingo, I guess your middle name to be Louise. Eleanor M. Thresher, I guess your middle name to be Margaret. Am I right? The girl who guesses my middle name I will write them a letter. It begins with W and ends with D, and has eight letters in it. I will close before Mr. W. B. gets my letter.

Mary W. Allen.  
Buffalo, Ky.

Dear Aunt Bettie: Will you please move over and let me in out of this chilly weather and rain? Thank you. This is my third letter. My others were in print and hope to see this one in print, too. Maurine Dawnard, your letter is fine. Georgie Lou Sprouse, write to me, for I love to correspond with you. Why didn't any of you cousins guess at my name and age? James Farrell, write again, for I forgot your street number. Sure was glad to see so many interesting letters in *The Herald*. It has those kind letters in it all the time though. I always turn to page ten when Daddy gets *The Herald*. Mrs. Harry J. Smith, write to me again. Some cousins write to me. Will try to answer all I can. Minnie Perkins.

Dear Aunt Bettie: I have been reading the *Boys and Girls' Page*. My father takes *The Herald*; it is the finest paper in the world. I go to Sunday school and church. My teacher's name is Eliza Lusk. She is my grandma. Father is the superintendent of Sunday school. I hope to go to Asbury sometime and be a preacher. I am in the Junior class at Sunday school. My grandma England gave us Aunt Charlotte's Bible Story Book. I have one sister and one brother old enough to go to school. I am in the fourth grade. I have black hair and brown eyes, fair complexion. We live on the farm. I can do lots of work;

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milk, feed, and cut wood. For pets, we have chickens, ducks, pony, calves, lots of them, but it keeps me busy helping to keep the work up and go to school and study my lessons. I milk, feed, and do the work when Daddy goes to town. Who has my birthday, July 24?

William L. England.

### REQUESTS FOR PRAYER.

Will The Herald family please pray for the salvation of an only brother, and that another may be guided in doing the Lord's work.

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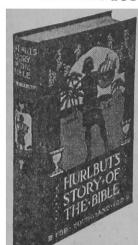
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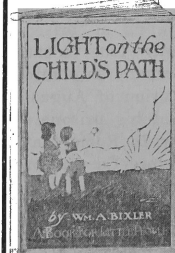
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# SUNDAY SCHOOL LESSON

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

Lesson X.—December 6, 1925.

Subject.—Paul's Voyage and Shipwreck. Acts 27:30-44.

Golden Text.—Be of good cheer: it is I; be not afraid. Matt. 14:27.

Time.—A. D. 59.

Place.—On the Mediterranean at Malta.

Introduction.—Unless one has seen a crowd of heathen huddled together on some little, crude sailing vessel, such as may be seen anywhere along the coasts of Japan and China, he will find it difficult to form a picture of Paul's journey to Rome. Some one has termed the small wooden craft in which Paul was traveling a "prison boat," but this is hardly true to the facts. It was a merchant ship into which Julius, "a centurion of Augustus' band," had placed his prisoners in order to take them to Rome that they might appear before Caesar for trial. Of course, so far as being a prisoner was concerned, Paul had no advantage over the other prisoners on board; but he so conducted himself as to win the favor of the centurion, so that by the time the ship stopped at Sidon he was permitted to visit his friends on shore and refresh himself. That meant much in dealing with a heathen officer. By the time the storm broke over them near Malta Paul was perhaps the most influential man on the vessel.

Paul was not left alone on this journey, for Aristarchus, his Macedonian friend, was with him, though not as a fellow-prisoner; and from the manner in which Luke writes, one must suppose that he was also one of the company. He uses the pronouns we and us only as one present at the time could be expected to use them. The Church, under God, owes this unselfish man a debt of gratitude that it can never pay. Well may he be called "the beloved physician."

An introduction to this lesson, to be of any value, must take some account of the first twenty-nine verses of this 27th chapter of The Acts. Without such study the force of the lesson will be lost. If possible get access to a Bible atlas, and with it and the New Testament before you follow the course of the vessel on board which Paul is sailing for Rome. The season of the year being stormy, and the ship but a small craft and very unseaworthy, they dared not to take to the open sea as ships do in our day, but followed a sort of inland course, keeping among the islands and as close to shore as possible. When they "came to Myra, a city of Cilicia," they left the ship in which they began their journey for an Alexandrian vessel bound for Italy. They were in this vessel when the terrible storm hit them near the island of Malta. Such a storm would do no damage to one of our fine modern ships, but it was too much for such little wooden affairs as men used in those days. Storms are common on the Mediterranean Sea, and especially at the time of the year when Paul was making his journey to Rome. The peculiar type of wind that hit that ship was called Euroclydon, perhaps somewhat similar to the Typhoons that so often devastate the shores of Japan and China.

When the crucial hour came, and all hope—from a human standpoint—was gone, Paul the prisoner was the only quiet man on the ship, unless his Christian companions were of the same mind, which was doubtless true. The poor heathen had no faith in him who rules storms and waves, so that they were terror-stricken as they looked into what seemed to them but a watery grave. John Wesley had a similar experience on the Atlantic Ocean among the Moravians, before he really knew God. A good case of Christianity would be worth having, even though there were no hereafter. Doctors find it easier to treat Christians than it is to treat sinners. A quiet mind always helps a weakened body. The ship was doomed; but God's messenger stood by the apostle with a promise that not a life should be lost. One saint is worth a shipload of sinners in time of danger. On board ship on the Atlantic in a fearful storm when nearly everybody on board was frightened out of their wits, Dr. G. Campbell Morgan was sufficiently quiet to call on God in faith till the storm subsided as by magic. He did not work a miracle; but God did. Faith puts God to the test.

## Comments on the Lesson.

In the midst of all this uproar and confusion, we come to the lesson just as the sailors "cast four anchors out of the stern, and wish for the day"; and well they might, for darkness only adds terror to the fury of a storm.

30. As the shipmen were about to flee out of the ship.—Some treachery here. Under pretence of casting out anchors from the foreship, they were letting down a lifeboat in which they hoped to make their way to land, thus leaving their fellow-passengers to their fate.

31. Except these abide in the ship, ye cannot be saved.—Paul was in touch with Heaven, and outwitted the rascals. God will not allow men to play unfair with his business. A settlement must come at some time.

32. The soldiers cut off the ropes of the boat, and let her fall off.—The soldiers who were guarding the prisoners were beginning to find out that Paul knew what he was talking about, and did not wait for the sailors to attend to matters, but took things into their own hands.

33. This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.—Again the prisoner is in command, and is beseeching them to eat something. Why they had fasted so long is not revealed; but I suppose that they were too badly frightened to eat. Fear had mastered appetite and they had forgotten to eat.

43. This is for your health.—It is marvelous that this prisoner should have been thinking about the health of his fellow-travellers at such a time. Listen, as he puts his faith into words: "For there shall not a hair fall from the head of any of you."

44. He took bread, and gave thanks to God in presence of them all: and... began to eat.—Christians are the only people in the world who are ashamed of their religion. Even

spurious professors of Christianity boast of their cults; but people who believe the real truth of God's word are timid about their professions until "all on the altar is laid." Why is this true? Ask yourself, and hunt for the reason in your own heart. Paul was not ashamed of the Gospel of Christ, for to him it was "the power of God unto salvation to every one that believeth." In verses 36 and 37 we learn that Paul's words and his behavior quieted the fears of the 276 passengers, and that they all had breakfast.

38. Cast out the wheat into the sea.—There was nothing else to do with it. The ship was doomed to be lost; but they needed what little buoyancy it still possessed to bear them landward.

39. When it was day... they discovered a certain creek with a shore.—That was a fortunate discovery, for creeks running through marshes usually have nothing that can be termed a shore—it gave them solid ground on which to land, and they made an effort to thrust in the ship.

40. How the effort to drive the ship into this creek comes out in this verse. They hauled in the anchors, loosed the rudder bands, hoisted the mainsail to the wind, committed themselves to the sea, and let her drive for the shore. There is speed in Luke's description.

41. A place where two seas met.—Did you ever see such a place as that? It is fearful—the waves rush from two directions, and meet with bursting fury. The writer saw this once just at the mouth of Chesapeake Bay. Very few of us failed to deliver our suppers to the hungry maw of the briny deep. The forepart stuck fast, and remained unmovable.—That would have been a small matter, had it not been for the fact that "the hinder part was broken with the violence of the waves." The critical moment had come. There was no time to be wasted now.

42. The soldiers' counsel was to kill the prisoners.—Nothing strange in this. Had they permitted their prisoners to escape, their own lives would have been forfeited. That was Roman law.

43. The centurion, willing to save Paul, kept them from their purpose.—God's eye was on his apostle. Nothing could harm him: he must stand before Caesar.

44. They all escaped safe to land.—God's providences are over us all during all the days of our lives.

Next Sunday's lesson will give us a chance to finish the study of this marvellous bit of divine history.

## EVANGELISTIC AND PERSONAL.

Rev. Joseph H. Smith, of Redlands, Calif., and President of the National Holiness Association, will conduct a ten-day Holiness Convention in the First Wesleyan Methodist Church, corner Bishop and Boylston Sts., Bradford, Pa., Dec. 4-13, inclusive. The music will be in charge of Rev. C. I. Armstrong, assisted by other workers. Pray, plan, and attend this ten-days' feast with God. Services held daily at 2:30 and 7:30 P. M. For particulars, write to Miss Anna M. Freeman, 65 Brook St., Bradford, Pa.

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Rev. A. S. Beck: "We recently closed a good meeting at Munfordville, Ky., beginning the services in a tobacco warehouse, the next to the largest in the state. We used the large side room that seats 500 people, but the weather soon ran us out into a small office where we could have fire. We were greatly crowded but conviction gripped the hearts of the people and many yielded and were converted. An old man 65 years of age and five others, heads of families, were saved at the altar of prayer. We are ready to assist in meetings where the gospel is desired to be preached in its fulness. A freewill offering is all the remuneration asked. My address is Munfordville, Ky."

Rev. F. W. Cox: "Eight weeks ago I came west and took charge of a church at Carthage, Mo. I have had a blessed time with the Lord, and have learned to love the people. A few have been saved, two united with the church, some have been healed, and church bills paid off. We have received some very clear calls from the east and as we have some matters there which demand our attention, I shall resume my work again as an evangelist. By consulting my slate you may know how to address me."

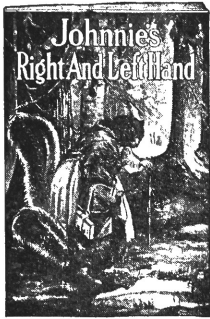
Revs. Bona and John Fleming, of Ashland, Ky., who are known as the Race Horse Evangelists, will conduct a revival campaign in the First Church of The Nazarene, Raymond Ave., at Chestnut St., Pasadena, Cal., Nov. 29 to Dec. 13. Rev. E. O. Chalfant, Dist. Supt., Chicago Central District, Rev. A. F. Balsmeier and wife, of Topeka, Kan., and other prominent Christian workers will be in attendance, and will assist in the revival.

Miss Lela G. McConnell: "We wonder if there are housewives who have remnants of cretonnes, linens and other materials suitable for making laundry bags, pillow tops, aprons, tea-towels and hand towels? These articles will be made and sold by worthy students who are seeking to work their way through Mount Carmel school. Perhaps there are girls in Sunday school classes who are seeking such an opportunity to help the worthy Kentucky Mountain girls get a Christian education. Address me at Lawson, Ky."



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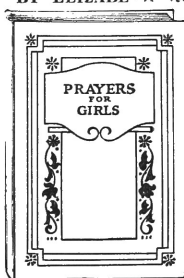
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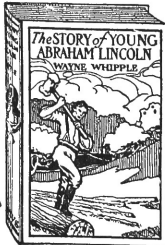
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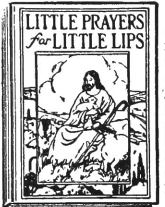
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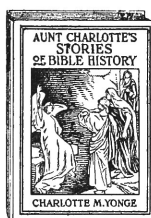


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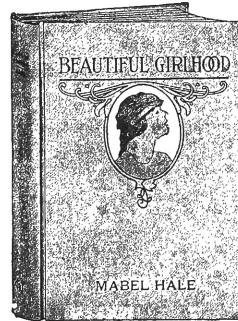
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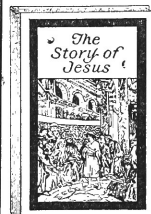
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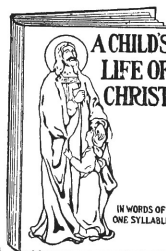
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## Children of the Bible Stories

GIFT BOOKS.

Each story is complete in itself, and follows the Bible narrative. The language is within the comprehension of youthful readers and the books contain a profusion of illustrations. Artistically bound in half vellum. Decorated in gold and colors.  
1. The Boy Who Obeyed. The Story of Isaac.  
2. The Farmer Boy. The Story of Jacob.  
3. The Favorite Son. The Story of Joseph.  
4. The Adopted Son. The Story of Moses.  
5. The Boy General. The Story of Joshua.  
6. The Boy at School. The Story of Samuel.  
7. The Shepherd Boy. The Story of David.  
8. The Boy Who Would be King. The Story of Absalom.  
9. The Captive Boy. The Story of Daniel.  
10. The Boy Jesus.  
Price 30c each. \$3.00 per doz., Postpaid.

Pentecostal Publishing Company, Louisville, Kentucky

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OF ASBURY THEOLOGICAL SEMINARY



## The Spirit of Christmas Embodied in Christmas Greeting Cards.



### THE NATIVITY CHRISTMAS CARDS (Series 11)

Six designs all suggestive of the birth of the Christ Child. In addition to the Christmas salutation, each card has a short quotation from the scriptures bearing upon the event of that first Christmas day. Printed in harmonious colors on a fine grade of white antique finish card board with gilt edges. Envelopes match card stock. Size 5 1/2 x 3 1/2. Price, postpaid, 30c per dozen, \$2.50 per hundred.



### THE WISE MEN CHRISTMAS CARD. (Series 5113)

Four steel die designs in red, gold and black with steel die engraved greetings of a religious nature on gray tinted card-stock with white borders. Envelopes to match.

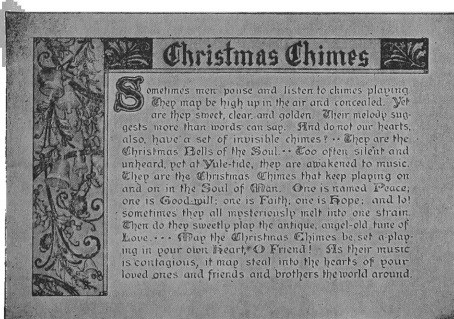
Price, postpaid, 60c per dozen, \$5 per hundred.

## THE CHRISTMAS CARD THAT IS DIFFERENT!

ENTIRELY NEW AND MOST APPROPRIATE AS A RELIGIOUS CARD with the SPIRIT OF CHRISTMAS CAN BE USED BY

PREACHERS, TEACHERS, SUPERINTENDENTS OR CHURCH MEMBERS A Message that should appeal to every Christian

Written by Dr. Frederick T. Shannon, D.D., Pastor of Central Church, Chicago.



The message speaks for itself. It is different from any other, yet has that touch of the Yuletide and the Christmas spirit so often lacking in the usual printed card. Printed on an excellent quality of card, with letters hand drawn and a most artistic border of the Christmas chimes in six colors. Size 4x6 inches. With envelopes to match.

This card is the equal of any 10c card made, yet we are able to offer it in quantities at 5c each.

Send 10c in stamps for a sample card.

Price, \$1.00 per dozen. 25 for \$2.00. 50 for \$3.00, or \$5.00 for 100 postpaid.

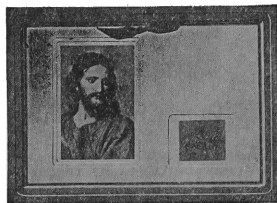
## Religious Card Assortment



This assortment contains six genuine steel die cards, four offset folders and two ribbon tied booklets. Beautiful designs, richly printed, of Wise Men, Star, etc., with verses of a religious nature. An envelope to match furnished with each. This assortment contains cards of real value and merit. Assortment D—Package of 12—Postpaid, 79c.

## Bible

### Picture Calendars



#### Series 15.

Six religious designs such as Head of Christ, Good Shepherd, Christ Blessing Little Children, etc. The pictures are printed in sepia on buff card stock, mounted on rich brown art board with bowed ribbon hanger. Calendar for 1926 by months with brown embossed cover. Size 7x5 inches, each with an envelope. Sold assorted only. Price, postpaid, 10c each, \$10.00 per hundred.

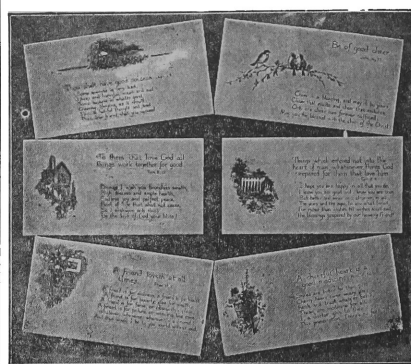
## Scripture Bookmarks

### CELLULOID BOOKMARKS.

75 cents a dozen, or \$6.00 a 100, Postpaid.

Seven original designs, in color, comprising the following selections:

- The Ten Commandments.—Clover.
  - The Lord's Prayer.—Snow Drops.
  - Beatitudes.—Sweet Peas.
  - The Twenty-third Psalm.—Wild Roses.
  - Books of the Bible.—Pond Lilies.
- Celluloid, Size, 1 1/2 x 4 1/4 inches.



## Bible Prescriptions

A set of six beautiful cards, size 2 1/4 x 5 1/2 in., each one offering eighteen Bible references which hold the possibility of far-reaching helpfulness to folk suffering from such maladies as:

WORRY, SORROW, ANGER, TROUBLE, FAILURE, DOUBT.

It is easily conceived that the free use of these agents of good cheer among friends and relatives, business and church associates would accomplish much good.

And the dainty design which embellishes each card makes it even more acceptable.

Price, 15c a set of 6 cards.



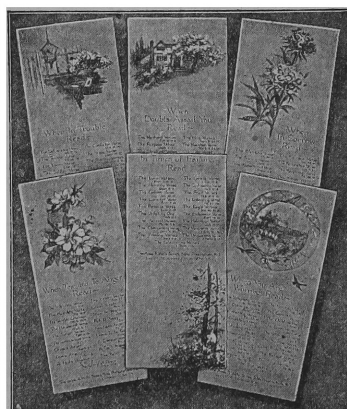
## Popular Bible Memory Helps

A set of six cards, 2 1/4 x 5 1/2 inches in size, embellished with choice floral and landscape designs in colors.

These cards present a method of familiarizing one's self with the greatest passages of the Bible. Six subjects as follows:

1. Glorious Bible Promises.
2. The Most Precious Parables.
3. The Principal Prophecies of Christ.
4. The Bible's Most Beautiful Chapters.
5. Most Wonderful Psalms.
6. Earnest Bible Warnings.

Pack of 6 cards, 15c.



## The Christian's Fellowship Greeting Cards

A set of six cards of choice design 2 1/4 x 5 inches in size, enclosed with six mailing envelopes in an attractive container.

Each card carries an inspiring suggestion in a wisely selected text of Scripture. And a warm fraternal interest is expressed in a verse of excellent quality and written from the viewpoint of Christian fellowship.

## Where to Find—Where to Read

Two separate cards printed in colors; size 2 1/4 x 5 1/2 inches.

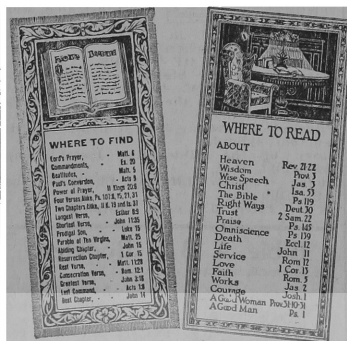
These cards give direction to the places in the Bible where one may read some of the great Scripture classics and passages dealing with the most interesting subjects on the Christian's mind.

Put up in this attractive way, they are always very acceptable to the children as well as to older persons.

They make Bible research popular with all ages. They are excellent for memory work.

They serve as useful Bible and Book Markers; they are inexpensive but very acceptable souvenirs for distribution on special occasions.

Price, 20c a doz.; \$1.50 a hundred.



## Messages of Christian Comfort for the Sick

### POST CARDS.

Bright and beautiful baskets of flowers. Verses by Amos R. Wells covering a variety of ages, for the use of Sunday school workers, pastors and anyone else desiring to do good.

Twelve in pack, 25c. 100 Assorted, \$1.50 postpaid.

## Christmas Tag and Seal Envelope

This assortment consists of forty-one pieces of tags, seals, stamps and cards for making your Christmas packages beautiful.

Price, postpaid, 10c per envelope.

## Christmas Post Cards

Forty designs heavily embossed in gold and colors with appropriate texts. The quality of board is the best and you will be delighted with them.

15c per doz. \$1.00 per 100, postpaid.

PENTECOSTAL PUBLISHING COMPANY

Pentecostal Publishing Company, Louisville, Kentucky.

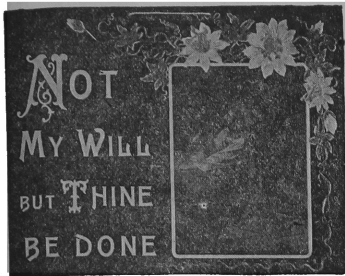


# Art Velvet Mottos

They add beauty and refinement to the walls of any home, and are also appropriate for office, schools, churches, etc. The different styles and sizes are arranged to fit any place on your walls. These mottos breathe an atmosphere of Beauty, Purity, and Truth. Each motto is corded, ready to hang up.

## Christ's Passion Series

Size, 10x13 inches. Corded.  
Price, 45 cents.



### TEXTS.

No. 5515—Not my will but thine be done.  
No. 5516—Even Christ pleased not himself.

## Home Blessings

Size, 10x13 inches. Corded.  
Price, 45 cents.



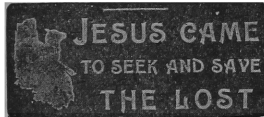
No. 5501.

The crown of the home is godliness.  
The beauty of the home is order.  
The glory of the home is hospitality.  
The blessing of the home is contentment.

## The Lost Sheep Series

A pretty motto with a very effective design showing a little lost sheep resting on a cliff. The rich red and green velvet background gives it a striking effect.

Size, 4½x10 inches, 20 cents.

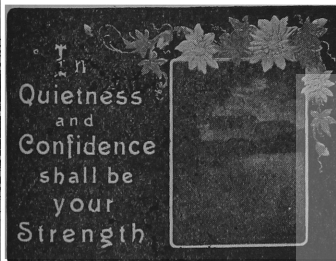


### TEXTS.

No. 5120—Jesus came to seek and save the lost.  
No. 5121—Seek the Lord while he may be found.

"Thy Woods and Templed Hills" is the name of the beautiful picture used in these mottos. The texts will be appreciated by every one. The floral border is a wild rose wreath of colored flowers and green leaves.

Size, 13x10 inches. 45 cents.  
Red, Green and Blue.



### TEXTS.

No. 5535—In quietness and confidence shall be your strength.  
No. 5536—The eternal God is our refuge.

## Christ The Head

A favorite text printed on the new art velvet cardboard. The white lettering on the red and green cards produces a striking effect. Size, 10x12 inches.

Price, 40 cents.



### TEXTS.

No. 5401—Christ is the head of this house, the unseen guest at every meal, the silent listener to every conversation.

## Rules For Today

### RULES FOR TO-DAY

Do nothing that you would not like to be doing WHEN JESUS COMES

Go to no place where you would not like to be found WHEN JESUS COMES

Say nothing that you would not like to be saying WHEN JESUS COMES

No. 5402—A striking motto for the home, gives excellent advice for every day. Ivory-white letters on Art Velvet cardboard. Size, 10x12. 40 cents.

## Bible Jewel Series

Every one will admire this series. Text No. 5135 is ornamented with a panel in colors showing two little children in prayer at mother's knee.

No. 5136 shows Christ the Good Shepherd leading a flock of sheep with a lamb in his arms.

Size, 4½x10 inches.  
Price, 20 cents. Cord d.

### TEXTS.

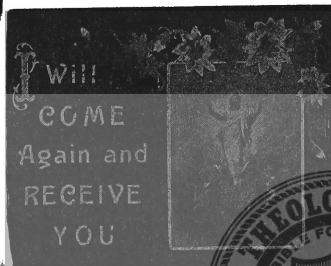
No. 5135—Pray one for another.  
No. 5136—The Lord is my Shepherd.



## Christ's Coming Series

It is richly embellished with an artistic cluster of white and green hand-colored passion flowers stamped on the red velvet cardboard. Texts in white enamel letters.

Size, 10x13 inches. Corded.  
Price, 45 cents.



### TEXTS.

No. 5517—Jesus shall so come in like manner.  
No. 5518—I will come again and receive you.

## Sunday School Reward Series

Set of twelve art velvet reward cards that appeal to the children. Inexpensive; high quality—an innovation in the Sunday school field.

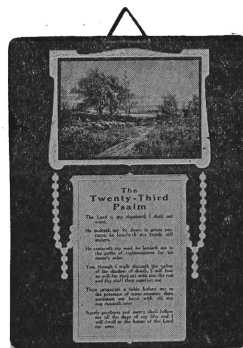
No. 50. Price per set, 60 cents.  
Sold in sets of 12 only.



Heart Shaped  
Love One Another.  
He Careth For You.  
Give Me Thine Heart.

Cross Shaped  
Christ is Risen.  
He Died For You.  
Draw Nigh to God.

Star Shaped  
Come Unto Me.  
My Best For Christ.  
Rejoice in the Lord.  
Shield Shaped  
I Will Watch and Pray.  
Be of Good Courage.  
Serve Him With Gladness.



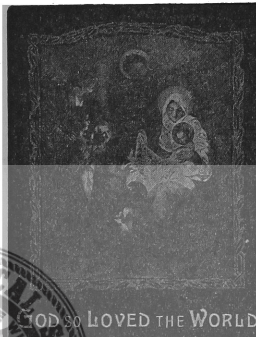
No. 4010—The Twenty-third Psalm. This, said by many scholars, to be the finest poem in the entire Bible, is printed in large, clear type beneath a picture which carries out the sentiment of the Psalm. The wide branching trees, the peaceful cottages and the still waters beyond all lend an air of peace and tranquillity.

Size 10x13 inches. Price, 50 cents.

## Nativity Series

The sentiment of the texts and the beautiful, impressive picture make these mottos suitable for any room in the house.

Size, 10x13 inches. Price, 50 cents.

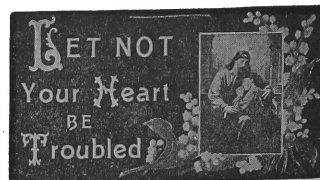


### Red and Green

No. 5620—God so loved the world.  
No. 5621—He is our peace.

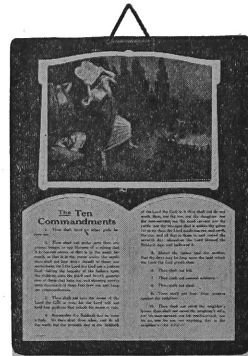
## Lily-Of-The-Valley Series

A motto that appeals to every one who sees it. Text No. 5320 has a panel showing Christ in the Garden of Gethsemane. Size, 6½x12 inches. Price, 35 cents.



### TEXTS.

No. 5320—Let not your heart be troubled.  
No. 5321—God hears and answers prayer.



No. 4011—The Ten Commandments.

A startling realistic picture of Moses breaking the inscribed tablet of stone while beholding the Sons of Mammon worshipping the Golden Calf.

Size 10x13 inches. Price, 50 cents.

## Home Series



This motto is embellished with a spray of attractive flowers around a panel showing a quiet country scene in which stands a cozy cottage.

The scene and text are both expressive of home sentiment.

Size 6¼x12 ins.  
Corded.

Price, 35 cents.

### TEXTS.

No. 5326—Home Sweet Home.  
No. 5327—God bless our home.

## Precept and Promise Series

Size, 10x13 inches. Price, 45 cents.



No. 5510—Be ye kind, tender hearted, forgiving others as God forgave you.  
No. 5511—All things work together for good to them that love God.

Pentecostal Publishing Company, Louisville, Kentucky



# THE GIFT SUPREME

THE OLD KING JAMES VERSION USED IN EVERY BIBLE ON THIS PAGE.

## Most Complete Bible

(44 SPECIAL FEATURES.)

For the home, for the Teacher, for the Family, for the Pastor, for the Old Folks, for the Scholars, for the Study.

1. Fine French Morocco binding, overlapping edges, stamped in gold.
2. Linen lined, making it very flexible and durable.
3. Splendid quality of white opaque Bible paper.
4. 32 full page colored illustrations, printed in 8 colors.
5. All of the words spoken by Christ printed in red.
6. 40,000 references, with dates at top of column.
7. 4,000 questions and answers.
8. Family Register of names, marriages and deaths.
9. Size, 5½x8½ inches. Red under gold edges.
10. Large, clear, readable, pronouncing burgeois type.
11. Chapter headings giving the subjects treated.
12. Chronological table, showing the principal events from the creation of the world to the present time.
13. The principal events mentioned in the Old Testament.
14. Table showing how the earth was re-peopled.
15. Kings and prophets of Judah and Israel arranged in parallel.
16. An explanation of the word "Selah."
17. A chronological index of the years from Adam to Christ.
18. Table of Prayers mentioned in the Scriptures.
19. The parables of the Old Testament.
20. Tables of Scripture measures, weights and coins.
21. Aquatic animals mentioned in the Bible.
22. Geology of Bible lands.
23. Some of the rivers and lakes of the Scriptures.
24. The hills and mountains of Scripture.
25. A summary of the characteristics of the books of the Old and New Testaments.
26. Our Lord's pedigree, suffering and glory.
27. Our Lord's character and offices, human and divine.
28. The parables of our Lord.
29. The miracles of our Lord.
30. The prayers of Jesus Christ.
31. Harmony of the four gospels.
32. The discourses of our Lord.
33. The Sermon on the Mount.
34. The dispensations of our Lord.
35. Warnings and promises of our Lord.
36. Order of events in the trial of our Lord.
37. Scenes and incidents at the crucifixion of our Lord.
38. The books of the New Testament.
39. Tabular memoir of St. Paul.
40. Miracles wrought by the Holy Ghost.
41. The apostles of our Lord.
42. Complete Bible concordance.
43. Indexed atlas of the Holy Bible.
44. 12 pages of maps in colors.

Regular net retail price \$8.50.  
Our extra special price, postpaid, \$4.50.  
Patent thumb index, 50c extra.  
Name in gold, 50c extra.

## Sunday School Scholars Red Letter Bible

THE BINDING.—Genuine leather with overlapping edges, and very flexible.

THE TYPE.—Large, clear, easy to read minion black face, pronouncing. Chapters in figures. All of Christ's words printed in red.

THE PAPER.—A very thin white opaque Bible paper, durable. Red under gold edges, silk headbands and marker.

ILLUSTRATIONS.—Sixteen full pages, printed in eight colors, and 32 full pages, in one color. Frontispiece, presentation page and family record.

HELPS.—4,500 revised questions and answers, a complete Bible concordance, 14 pages of maps in colors, Hebrew, Phoenician, Greek and Latin alphabets.

THE SIZE.—5½x7½ in. thick, weight 20 ozs. Stamped in gold on back and back-bone.

THE PRICE.—This Bible is a good value at \$4.50. Our special price, postpaid, \$2.75.  
Name in gold 50c; index, 50c extra.

BLACK TYPE EDITION.—Same Bible as described above without the red letter feature. Price, \$2.50.

## Ideal India Paper Bible

For Teacher, Pastor or Friend.

It is printed in long primer type. It is self-pronouncing. It is bound in Persian Morocco. It is silk sewed, guaranteed not to break in the back. It is leather lined to edge. It is printed on fine India paper. It has references, concordance, maps. It has silk headbands and marker. It is 8½x5½ inches, weighs 22 oz. It is only 15-16 of an inch thick. It is sold regularly at \$10.20. **\$7.50**  
Special Price, postpaid .....  
It will last a lifetime, ordinary use. Improved thumb index, 50c extra. Name lettered in gold, 50c extra.

SPECIMEN OF TYPE.

**"THE LORD is my" shepherd; "I shall not want.**

**2 He maketh me to lie down in**

Same style as above bound in extra fine binding that will last 20 years ordinary care, for \$10.00.

EXTRA SPECIAL.

Same style, contents and quality as above. Ideal Bible with the black face minion type, size 5½x7½, weight 20 oz. Regular agent's price, \$9.00. **\$7.00**  
Our special price .....

## Small Text Bible

Clear black face minion type. Helps: Moody's Bible Study, Harmony of the Gospels, great periods of Bible history, prophecies, warnings and promises, dictionary of scripture proper names, maps, etc. Morocco bound with overlapping edges, stamped in gold. Size 5½x7½ in. thick. A regular \$3 value that we are offering for **\$1.50**

## Ideal Child's Bible



Bound in a beautifully grained, genuine leather, with overlapping edges, stamped in gold, red under gold edges.

It has a very clear, readable agate type; is self-pronouncing, chapter numbers in figures. Size 3½x5½, only ½ of an inch thick, and weighs 11 ozs. It contains twenty choice helps.

1. The books of the Bible in rhyme.
2. How to find the books quickly.
3. Finding great things in the Bible.
4. How to read the Bible through.
5. The treasures of the Bible.
6. How to study a Sunday school lesson.
7. The death of Moses.
8. How to study a Bible Character.
9. The story of Joseph.
10. How to study a book of the Bible.
11. The story of the Acts.
12. How to analyze a book of the Bible.
13. Analysis of the book of Acts.
14. Hints on studying the Bible.
15. The Bible in life and death.
16. What great men think of the Bible.
17. Testimonies to the Bible.
18. Golden verses of the Bible to be committed to memory.
19. A study of the Holy Land.
20. Bible manners and customs.

Every child should have a nice, convenient, attractive Bible that they can call their own, and this one is ideal. We contracted for a large quantity at such a low price that we can sell this **\$2.50** Bible, postpaid, for **\$1.50**

Same style as Bible above, keratol binding, red edges and not overlapping, 90 cents.

## Large Type Concordance Bible

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

## Old Folks' or Home Study Bible

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

It takes the place of a family Bible. Bound in a splendid quality, flexible morocotol, stamped in gold. Regular agent's price, \$6.50. **\$3.00**

Our price, postpaid .....  
Your name in gold, 50c extra.  
Same style as the above in genuine leather binding with overlapping edges, special price, \$5.00.

## Ideal India Paper Pocket Reference Bible

This Bible weighs only 11 oz., is ½ of an inch thick, and size 4½x6½. It has very readable minion type, splendid Morocco binding, overlapping edges, silk headbands and marker. White opaque India paper, contains references and maps. Guaranteed not to break in the back. Just the Bible for men to carry in their pocket or ladies in their handbag—so small, light and convenient.

Our special price, postpaid ..... **\$4.00**

The same Bible as described above, with a complete Bible concordance. **\$5.00**

Special price .....  
Your name in gold on either of the above, 50c extra; index, 50c extra.

## Extra Special

### Testaments

Large minion type, words of Christ in red, full page colored illustrations, splendid grained morocotol binding. Stamped in gold, round corners, gold edges. Size 4x6½ inches. **\$1.00**

Price, Postpaid .....  
Vest, Pocket, leather bound, nonpareil type Testament, stamped in gold, round corners, red edges. **60c.**

A Real Bargain ..... **25c.**

500 copies of a vest pocket size, flexible morocotol bound Testament with a splendid black face type. **25c.**

Only ..... **25c.**

## Precious Promise Testament

With a complete index. All Precious Promises marked in red. It has large, clear type. The only complete index to the New Testament. This index enables one to find the verses on any subject in the New Testament; or to find any verse in the New Testament.

It is 4x6 in. in size, bound in morocotol, can be rolled without injury to binding or sewing. **\$1.00**

Special net price .....  
Same as the above in genuine leather binding, overlapping edges. Price, \$1.75.

## Seventeen Jewel Testament and Psalms

The Jewels Are:

The largest and most readable type in small book.

Fine India Paper, very opaque, edges don't stick.

Fine genuine Morocco binding, overlapping edges.

Silk sewed, with silk headbands and marker.

Stamped in pure gold on side and back-bone.

Beautiful red under gold edges.

Chapter headings at edge of pages, making it self-indexing.

The chapters are numbered in figures.

The size is only 2½x1½ in. thick.

The weight is less than 3 ounces.

Eight blank pages on fine bond paper.

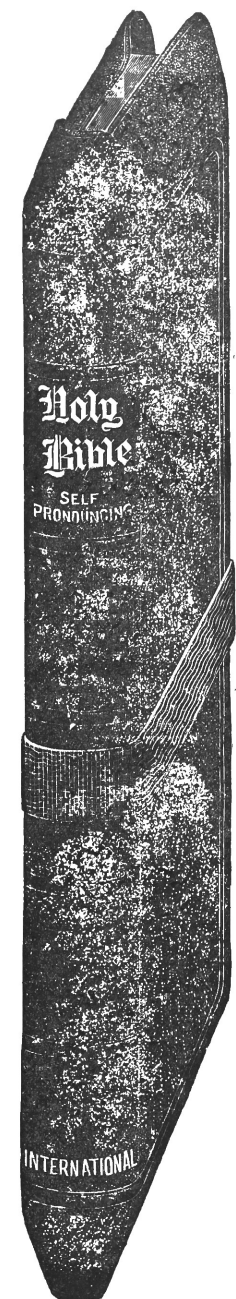
Fits the hand.

It is self-pronouncing.

It contains the Psalms.

It is made with the best flexible glue.

The price is only \$1.50, postpaid, or 5 copies for **\$6.00**



This cut shows the style of all the overlapping edge Bibles mentioned in this advertisement.

## Maroon Bible.

Illustrated Scholar's Pocket Bible. Size 3½x6 inches. Clear, black ruby type; strong, durable binding at a price within reach of all. Contains Bible Atlas, 16 full-page illustrations printed in colors, beautiful presentation page and frontispiece of a picture of Christ at prayer in colors. It is bound in genuine leather cut from heavy, soft hide, overlapping edges, gold titles. Ideal gift for a young lady. **\$2.45**  
Special net price

Pentecostal Publishing Company, Louisville, Kentucky.