

# PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, June 2, 1926.  
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.  
Vol. 38, No. 22.



## GENERAL CONFERENCE NOTES



By The Editor.

**I**T was very manifest at the opening of the General Conference that there were two very distinct groups of representatives present. One group represented those who had stood for the unification of the two Methodisms; the other of those who had opposed unification on the recent plan offered to the church. It was also manifest that there was in this unification group a large element supposed to be modernistic in its tendency, and in the opposition group those supposed to be thoroughly loyal to the Bible and the Methodist interpretation of the same. The situation was unfortunate and occasioned serious thought and no doubt, much earnest prayer.

As the days went forward there was every indication of a better spirit of reconciliation and harmonious action, and both groups seemed to come to an agreement that, for the present, the all-important thing was a unification of the church which had been so disturbed and hurt by the controversy brought about by the unification agitation, and there was a mutual understanding that, for the coming quadrennium, there should be no more agitation or disturbance on this subject, but that there should be the closest union possible and concentrated effort for a gracious revival of religion, and the carrying forward of an aggressive church program. A committee consisting of fourteen members, one-half who had agitated unification, and one-half who opposed the same, were appointed for a quiet research and investigation of the whole subject to report to the General Conference four years hence.

Four bishops had died during the quadrennium, namely, Bishop John C. Kilgo, Bishop William Murrah, Bishop James Atkins, and Bishop Richard G. Waterhouse. Of the fifteen living bishops all are apparently in vigorous health, except Bishop E. R. Hendrix, now 79 years of age, living in Kansas City, and in very feeble health. The fourteen bishops were retained on the effective list; the eldest of them is Bishop Collins Denny, who has every appearance of physical vigor and one of the strongest and clearest intellects in the entire College of Bishops. He is as erect as the proverbial Indian, with a voice as clear and strong as a trumpet. His address to the conference on "Sin and Forgiveness" was remarkable for the clearness, force, and unction with which it was delivered. Had the occasion been a camp meeting instead of a General Conference, and a call had been made for penitents, I am confident the altar would have been filled. The great gathering of people were profoundly impressed with the fallen and sinful state of the human race, and the only and all-sufficient remedy to be found in our Lord Jesus Christ.

The bishops and prominent ministers

preached all about Memphis where there are a large number of Methodist churches, and in the pulpits of other denominations. I only had opportunity to hear two sermons for the reason that on the first Sunday of General Conference I preached in the evening at the First Presbyterian Church, and on the second Sabbath I preached at Epworth Methodist Church. On the first Sunday morning I went out and heard Bishop Candler in the great St. John's Methodist Church where I held a revival a few years ago. The vast auditorium was packed, many chairs were brought in. Bishop Candler was at his best, and I have rarely heard such a gospel message. He exalted Jesus Christ high over all. As he brought out the needs of men, the provisions of the Atonement, the wrestlings of prayer, with the victories to be won in the name and through the merit of our Lord, I longed to prostrate myself upon the floor and worship the adorable Trinity. There was a deep and holy awe; a wave of emotion passed over the audience. We seemed to behold the Master in his infinite love and mightiness to save. Hundreds were bathed in tears. After the benediction it appeared that almost half of the vast audience surged forward and would not be satisfied without grasping the bishop's hand. I did not get to hear him on the second Sabbath, but after preaching at Epworth I went out to Colonel Fitzhugh's for dinner, where I met the Ex-governor of Virginia, the Ex-governor of Alabama, and two prominent judges, all of them lay delegates to the General Conference. They had just come in from hearing Bishop Candler and were profoundly moved with his great gospel message, and told me that at the close the people in tears of joy and expressions of gratitude, thronged him for a long while for a grasp of his hand.

The last Sunday night of the Conference I went to hear Rev. Arthur Moore, pastor of Travis Park Methodist Church, San Antonio, Tex. He preached at the First Methodist Church where Rev. Clovis Chappell is pastor. This church has three thousand members, with a vast auditorium. Dr. Chappell was for many years the successful pastor of the great White Marble Church in Washington City. He is meeting with marked success at First Methodist Church in Memphis. The place was packed to hear Dr. Moore, many chairs were used and some stood throughout the service. First of all, Moore is of Irish blood, which counts large for a public speaker. He is a wonderfully attractive man in the pulpit, and gave us a wonderful gospel message, closing as if it had been a revival meeting, with an earnest appeal to the unconverted. Many asked for prayer.

It was said there was no lack of candidates for the office of Bishop, but the Conference decided that there was no need for additional bishops, as there is now an average of about four conferences for each active bishop, and

each bishop has by his own appointment a large number of presiding elders to supervise and look after the interests of the church. Some very wise and far-seeing men seemed quite convinced that with so much supervision on the part of the presiding elders it was unnecessary to increase the number of bishops with the added expense to the church. We heard considerable talk about the very large expense of church supervision in the way of the presiding eldership, and there was a feeling that with their oversight of their districts, it was not necessary to elect new bishops, or to kill with overwork, the bishops we now have.

I was a member of the Episcopal Committee and was surprised at the large number of memorials before that committee suggesting that hereafter bishops be elected for a period of four to eight years, with the possibility of re-election if their character and administration were such that the General Conference chose to re-elect them. This sentiment is growing rapidly and will, no doubt, spread through the church and soon have a powerful effect on the law-making body, unless the bishops of the church live in peace and harmony among themselves, and remain steadfast and faithful to the Bible and its fundamental doctrines as taught and believed by Methodism. There is no place in the M. E. Church, South, for a modern, liberalistic bishop. Whatever the preachers might patiently endure, the great body of the laymen are a powerful bulwark against the invasion of all phases of modern vagaries. I was impressed with the intelligence and loyalty of the remarkable body of laymen in the members of this General Conference.

We have among us a group of strong, affable, attractive gentlemen who are undoubtedly modernistic in their tendency. Some of them occupy very important offices in the church. There was a very decided inclination to relieve them of office and put into their places men who could be relied upon to be absolutely true to historic Christianity and Methodist interpretation of the Word of God and all that Methodism stands for. Several of these brethren supposed to be modernistic were re-elected to office but by majorities so small that it was manifest if there had been careful organization and the selection of worthy candidates to oppose them, they would have been defeated. There was a feeling that they were put on notice that they must be loyal to the Bible and Methodist teaching or there will be very general and widespread revolt against their leadership, which will greatly embarrass and hinder the programs of the church. The body of Methodists throughout the south and southwest are determined not to be dictated to nor led by modernists, or to put their means conse-

(Continued on page 8)

# Some Questions and Answers.

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

**M**ANY questions which are agitating the public today are not new; in fact, the thing called the New Theology is far from anything that is new. Nearly all the heresies embraced in the so-called new theology are nothing but the revamped heresies of ages past.

Spurgeon, speaking on this subject once said a few telling things as expressed in the following:

"Do you imagine that the Gospel is a nose of wax, which can be shaped to suit the face of each succeeding age? Is the revelation once given by the Spirit of God to be interpreted according to the fashion of the period? Is 'Advanced Thought' to be the cord with which the Spirit of the Lord is to be straightened? Is the old truth that saved men hundreds of years ago to be banished because something fresh has been hatched in the nests of the wise? Think ye that the witness of the Holy Ghost can be shaped and molded at our will? Is the Divine Spirit to be rather the pupil than the teacher of the ages? Is the Spirit of the Lord straightened? My very soul boils within me when I think of the impudent arrogance of certain wilful spirits from whom all reverence for revelation has departed. They would teach Jehovah wisdom; they criticize his Word and amend his truth. Certain scriptural doctrines are, forsooth, discarded as dogmas of the mediaeval period; others are denounced as gloomy because they cannot be called untrue. Paul is questioned and quibbled out of court, and the Lord Jesus is first belauded and then explained away. We are told that the teaching of God's ministers must be conformed to the spirit of the age. We shall have nothing to do with such treason to truth. 'Is the Spirit of the Lord straightened?' Shall his ministers speak as if he were? Verily, that same treasure of truth which the Lord has committed unto us we will keep inviolate as long as we live, God helping us."

Sometimes the question is asked, What is the difference between the infidelity of the present age and that of the age of Bradlaugh and Ingersoll?

Infidelity now stalks abroad in the guise of the Modernist, Evolutionist, etc. Dr. P. S. Henson said: "The devil does not walk abroad as he used to, with horns and hoofs and a forked tail, and a breath that smells of brimstone, but he comes in the guise of a gentleman, with eyeglasses on his nose, encyclopedias under his arms and the learned lingo of philosophy on his lips. He does not squarely and impudently affirm that there is no God, but shakes his sapient head and shrugs his shoulders, and says he doesn't know, and he rather suspects that nobody knows."

"Tis an old question, Where can happiness be found? Montgomery asks the question in the words:

"O where shall rest be found?

Rest for the weary soul?

'Twere vain the oceans depths to sound,  
Or pierce to either pole.

The world can never give

The bliss for which we sigh;

'Tis not the whole of life to live,  
Nor all of death to die."

Some one has spoken of the happy man thus:

"The happy man was born in the city of Regeneration, in the parish of Repentance unto life; he was educated in the school of Obedience, and lives now in Perseverance; he works at the trade of Diligence, notwithstanding he has a large estate in the country of Christian Contentment, and many a time does jobs of self-denial; he wears the plain garments of Humility, and has a better suit

## CONSECRATION.

Romans 12.

The Language of Consecration.—"I beseech you."

The Subjects of Consecration.—"Brethren."

The Motive of Consecration.—"Mercies of God."

The Area of Consecration.—"Your bodies."

The Quality of Consecration.—"Living sacrifice."

The Sanity of Consecration.—"Reasonable service."

The Object of Consecration.—"May prove what is that good, and acceptable, and perfect will of God."

## SAYINGS OF CHADWICK (OF ENGLAND)

There is no safety, efficiency, or satisfaction in anything less than being filled with the Spirit of God.

The command to be filled with the Spirit is as imperative as that to abstain from being drunk with wine.

The coming of the Spirit of Power will not make all apostles nor all evangelists. It will not secure for all the same manifest results, but it will fill each to the full limit of his powers; it will quicken, sanctify and strengthen every faculty to the utmost of its capacity, and it will make everyone efficient and effective in the work to which he is called in the will of God.

Every revival creates a new hymn-book. When the soul is stirred it needs no hireling to send forth its praise.

With God, all man ought to be he can be.

With God, all man ought to do he can do.

## "SIT DOWN."

So some one said to William Taylor when he first testified to full salvation. But it was a good thing that Taylor did not sit down. He kept on his feet and he traveled the whole round world for souls for his Master. India, Africa, Australia, South America, America all felt the touch of his Spirit-baptized soul. He refused to sit down!

"Blessed be God, though we set an hundred enthusiasts aside, we are still 'encompassed with a cloud of witnesses,' who have testified, and do testify, in life and in death, that perfection which I have taught these forty years! This perfection cannot be a delusion, unless the Bible be a delusion too; I mean, 'loving God with all our heart, and our neighbor as ourselves.' I pin down all our opposers to this definition of it. No evasion! No shifting the question. Where is the delusion of this? Either you received this love or you did not; if you did, dare you call it a delusion? You will not call it so for all the world. If you received anything else, it does not at all affect the question."—John Wesley, Journal, August, 1768.

to put on when he goes to court, called the robe of righteousness; he often walks in the valley of self-abasement; and sometimes climbs the mountains of heavenly mindedness; he breakfasts every morning on Spiritual Prayer, and sups every evening on the same; he has meat to eat which the world knows nothing of, and his drink is the sincere milk of the Word of God, and the new wine of the Kingdom. Thus happy he lives and happy he dies."

The word *sincerity* has a rich meaning when we understand some things connected with its derivation. Sometime ago we read the following explanation of the word.

"Years ago the rich men of Rome were building costly marble mansions along the Tiber. These buildings were magnificent, many of them of almost priceless value. The wealthy Romans vied with one another in their construction. The best of marble was used; but sometimes, even in the best of marble, there would be tiny niches, or cracks, small in themselves, yet they detracted from the magnificence of the mansions whose owners wanted nothing less than perfection. When the contractors who undertook the building of these edifices came across blocks of marble with tiny bits knocked out, what were they to do? Throw out the blocks? But that would cut down their profits.

"They had a kind of very fine wax, and they used this to fill in the broken pieces, so that the imperfections might escape detec-

tion. Then the blocks of marble could be used. True, the wax would wear out in time, and then the flaws would be apparent. 'But it will not be for years,' the contractors said. And so they continued using the wax. But the rich owners objected to this. So when they made a contract with a builder for the erection of a mansion, these words were included, *Sine cera*, which mean 'without wax.' That was to safeguard the owner. That was to guarantee perfection. *Sine cera!* It was not enough that the marble should appear perfect; it was not enough that the wax should conceal the flaw. *Sine cera!*

"And it was from these two words that our word 'sincere' has come. And it means that things are just as they seem; that there is no hidden imperfection. It means that the building is without wax.

"How lightly we write the words in our letters, 'Sincerely yours'! And how lightly we speak of it. 'I am sincere!' It means that our building is just what it seems. It means that our aims, our intentions, our hopes, our affections, our plans are just as we have set them down. They are 'without wax.' Sometimes there are little 'niches' in our character that we think can be safely covered over, waxed, so that all seem smooth and perfect. But 'seeming' is not 'sincerity.' It will not do. The block of marble with the tiny flaw must be cast aside. The building must be as nearly perfect as we can make it. 'Sincere' means more than just a formal closing for our letters. Every time we write it, every time we say it, before the eyes of our heart should come a vivid picture of our building. Is it *sine cera?*"

Conscience is a great word to the Christian. It means so much in the realm of conduct. Some one has well said:

## "CONSCIENCE IN FULL ACTIVITY INCLUDE:

1. "A direct perception of right and wrong in choices.
2. "A feeling that right ought and that wrong ought not be performed.
3. "Complacency in the right; displacement in the wrong.
4. "A sense of personal merit in the performance of the right and demerit in the performance of the wrong.
5. "A delight or pain; bliss or remorse; according as the choices are right or wrong.
6. "A prophetic anticipation of reward for the performance of the right and of punishment for performance of the wrong."

We might well join in the sentiment and prayer uttered by Wesley when he sings,

"Quick as the apple of an eye,  
O God, my conscience wake;  
Awake my soul when sin is nigh,  
And keep it still awake.

From Thee that I no more may part,  
No more thy goodness grieve,  
The filial awe, the fleshly heart,  
The tender conscience give."

Sir John Elliott, just before he was put to death, exclaimed: "Ten thousand deaths rather than defile my conscience, the chastity and purity of which I value beyond all this world!" Caesar said: "Cowards die many times before their death, the valiant never taste of death but once." A Swiss martyr who was put to death for defying evil and standing for Christ, turned to the judge who had condemned him to be burned at the stake and said: "Sir, I have one last request. Put your hand on my heart first and then lay it on your own, and tell the people which beats the more violently." He died amid the flames secure and tranquil.

Bishop Lattimer once displeased Henry the VIII by a sermon preached at court, and the king commanded him to recant the next Sunday. But when he arose to preach he pre-



pared his sermon thus: "Hugh Lattimer, dost thou know to whom thou art this day to speak? To the high and mighty monarch, who can take away thy life if thou offend. Therefore take heed how thou speakest a word that may offend," but as if recalling himself, "Hugh, Hugh, dost thou know from whence thou comest, upon what message thou art sent, and who it is that is present with thee? Even the great and mighty God, who is able to cast both body and soul into hell forever, therefore be sure to deliver thy message faithfully." He then confirmed and urged with more earnestness the offending truths he had spoken the week before. Henry the VIII embraced the preacher, thanking God for a man in his kingdom who dared to deal so faithfully with him.

To many people and preachers holiness is

a disturbing question. Bishop Mallalieu, a great believer and preacher of Christian Holiness, defines holiness as follows:

"Holiness, when used as a synonym for perfect love, full salvation, the second blessing, entire sanctification, Christian perfection, renewed in love—loving God with all the heart, involves enlightenment, conviction for sin, repentance, faith, pardon, justification, regeneration, adoption, the witness of the Spirit—all these supplemented by a complete, joyful and irrevocable renewal of devotion of soul, body and substance, all that is ever called 'me' or 'mine' to God; by purification through faith in the all-atoning and all-cleansing blood of Christ; by the eradication of 'inbred sin,' of all inward as well as outward sin, of all evil desires and tempers, as well as evil words and works; by

the acceptance of 'Christ as a prophet, priest and king, to reign over all our thoughts, words and actions;' by the revelation and impartation, through the direct and personal agency of the Holy Spirit, of such a measure of divine grace and power that one is able to love God with all his heart and his neighbor as himself; and by holy living, keeping all the commandments of God, and closely following in the footsteps of the Lord Jesus Christ; this is by no means implying unlimited knowledge, infallible judgment, absolute freedom from all mistakes of opinion and action, exemption from temptation, non-liability to fall into sin and final apostasy, impossibility of continued development and growth, diminution or cessation of consecration, faith, service, and uttermost loyalty to every claim of God."

## In Memoriam---William Jennings Bryan.

Professor Newton Wray.

(Taylor University, Upland, Ind., delivered at the Convention of the Association of Conservative Colleges, held at the Moody Bible Institute, Chicago, May 4-5, 1926.)

**I**N one of the most gripping narratives of Biblical literature the name of God does not occur, yet in no book is his providence more powerfully portrayed. He is moving behind and within the scenes of action for the defense and deliverance of his people and the overthrow of their enemies. His presence is manifest in the way everything, even the evil of men, is made contributory to wise and gracious ends. It is no mitigation of their offense and no credit for their good that he overrules the one and sanctifies the other to the furtherance of his purposes. His sovereignty will have the last word in any case. Lowell did not indulge in hyperbole when he wrote:—

"Truth forever on the scaffold,  
Wrong forever on the throne;  
Yet that scaffold sways the future  
And behind the dim unknown  
Standeth God within the shadows  
Keeping watch above His own."

For this is the lesson of all history, sacred and profane. In every crisis and every situation his providence has anticipated the need and called forth the agencies for the hour. And he has built a future out of the most disheartening present. As he has never left himself without a witness in the world, so when there has been need of a certain type of men, he has known how and where to find them. In seclusion, or it may be in the busy haunts of men, they have heard him calling, and forthwith have girded themselves for the conflict to which they were summoned. Their response to the voice from the skies has been as immediate and unreserved as their consecration to the high calling has been complete.

To none have these remarks been more applicable than to the noble man in whose honor, on behalf of these representatives of orthodox in church and school, I speak. In days of growing materialism and unbelief he met the skeptic's challenge with weapons that had been forged in the fire of the Eternal Spirit and were ready for use in the armory of Holy Scripture. A "Thus saith the Lord" was to him the ultimate test of truth. He was unmoved by appeals to compromise; he heeded not the scoffs of highbrows whose arguments were so pervaded with assumptions and speculation as to hide the few grains of truth and give currency to error. With unimpeachable integrity of character and unquestioned loyalty to his convictions he went forward in his career of devotion to justice, truth, and human welfare. Doubtless he made mistakes, as the most unselfish may do, but they were the mistakes of one whose sense of duty to God and humanity was the controlling principle of his life.

The just and generous tribute of Vice President Dawes, uttered upon learning of Mr. Bryan's death, fits in well at this point with my thought. He said: "I have been a friend of Mr. Bryan for thirty-eight years, since we started as young lawyers in Lincoln, Neb. Throughout these years of work and strenuous public service there shows resplendent a high personal character. In all he did Mr. Bryan was in earnest, and in it all he tried to do good. Those who knew him best respected most his motives and his sincerity. He never did unworthy or mean things. . . . Of his great influence on the public thought of his day, his public services and his transcendent ability as an orator, I will leave to others to speak, but I want simply as an old friend and neighbor for many years to pay my tribute of respect to a good and a great man, whose life has been one of high purposes and helpfulness, and whose death brings a sense of personal loss."

If I were asked to name three things which had much to do with Mr. Bryan's splendid career I would state them in order as his *humanitarian ideals*, his *ethical life*, and his fervid *Christian faith*. As to the first, it was said of him, as was said of another whose accomplishments illumine the pages of sacred history, "Behold, this dreamer cometh!" Yes, Bryan was a dreamer, as have been all who have blazed trails for succeeding generations. He "dreamed a dream of good and mingled all the world" with those whose righteous cause engaged his thought and energy. He felt himself near to common folks who needed him most. And it is no exaggeration to say that the great legislative reforms which in recent years have widened the vision of men and brought relief to the people owed to his advocacy much of the impetus that carried them to completion. As to some of these reform measures he was a pioneer; in all he gave the full strength of his superb manhood. He lived to see his dreams come true; to rejoice that what at first was regarded with misgiving, if not derision, had become the law of the land. What if he did not attain the high office for which millions of his countrymen considered him eminently fitted? He did not lose his mental poise, nor falter in the pursuit of truth, nor grow weary in well-doing,—a proof that he sought not the office for its own sake but as an opportunity for larger service to his country and the world.

Now such ideals do not dwell in the same breast with low desires and sordid motives. They are never found apart from sound ethical principles. The life of William Jennings Bryan was profoundly ethical. Was ever a tribute more deserved or more glorious than the statement of Mr. Dawes that Bryan "never did unworthy or mean things"? He fought for great ends, and though in the heat of the struggle his language may have been sometimes severe, it could not be de-

scribed as abusive, and he always respected an honest opponent. When great things are at stake, intensity of conviction and utterance are demanded. It is dastardly and weak to coo softly in the presence of evils that prey upon the heritage of faith and freedom. Who will deny that there is need of men with real punch in their speech, men who hit wrong straight and hard from the shoulder? A nature that fails to react strongly against things which clash with the deep moral instincts of the soul, cannot elicit or long retain the respect of either friend or foe. No such weakness could be attributed to William Jennings Bryan. All knew where he stood, as his voice rang true on every issue that was vital to the welfare of humanity.

But back of all his activities and pervading all his thinking and feeling was the deep, fervid Christian faith that girded him for conflict with error and sustained him throughout the prolonged struggle. His faith was reverent and humble, yet it was not hesitant in the presence of things that struck at its object. When he saw that Christless educational methods were imperiling the youth of the nation he became a crusader for the Lord and his Word. The school, the pulpit and the press seemed largely committed to false teaching concerning the origin of life and the inspiration of the Holy Scripture—teaching that discounted the plain statements of the Bible and changed the truth of God into a lie. Anxious hearts wondered if there were no lay champion of "the faith which was once for all delivered to the saints." They were not left to wonder long. There came a man from God who spoke for thousands that had not bowed the knee to this Baal of false culture, false education, and false religion. He aroused the attention of multitudes to what was going on under the name of science and education. The mask was torn away, and the subtle reasoning of the great Deceiver was again perceived—"Yea, hath God said?" In this work of disillusioning the church and people and causing many to throw off the trammels of a vain obsession he continued to the day of his death. Shortly before the end came he had said:

"If I should die tomorrow, I should feel that much has been accomplished in the greatest cause for enlightening humanity ever known. I believe that on the basis of the accomplishments of the past few weeks, I could truthfully say, well done."

In the long run this, I think, will be the verdict of a discriminating public.

The number of scholars and thinkers who are protesting against the half-baked dogma of evolution is increasing. One of the last to voice this protest, as reported by the *Sunday School Times*, is K. A. Wieth-Knudson, a Danish professor of Economics, who

(Continued on page 6)



# Evolution Outlawed by Science.

REV ANDREW JOHNSON, D. D., Ph.D.

FATAL GAPS.

PART XXIV.



WE come at length to the gap between animal instinct and human reason. The Evolutionists have tried in vain to fill up this gap. They magnify, elevate and exalt animal intelligence almost to the point of human reason. Darwin devoted three entire chapters in his "Descent of Man," in an attempt to prove that the difference in the mind of man and animals was one of degree and not of kind. Prof. S. J. Holmes in his book on "Animal Intelligence" states that "the followers of Darwin in their efforts to show that evolution is applicable in the mental as well as the physical world were naturally prone to minimize the gulf separating the human and the animal mind which the traditional psychology had formerly taught was a wide and impassable one."

"We are governed by instinct, as well as cats or goats," declared the noted infidel Voltaire. John Locke, the great English philosopher, held that animals are incapable of the abstraction which is represented in conceptual intelligence. Rene Descarte, George Mi-vart, Fabre and Wasmann all advocated the qualitative difference between instinct and reason.

George J. Romanes, on whose shoulders fell the mantle of Darwin, defined Instinct as a "generic term comprising all those faculties of mind which lead to the conscious performance of actions that are adaptive in character but pursued without necessary knowledge of the relation between the means employed, and the ends attained." But the best as well as the briefest definition of instinct known to mankind was that given by the great polemical writer, Paley; "Propensity prior to experience and independent of instruction." This expresses it exactly. It cannot be excelled. Instincts arise in connection with the needs of existence, hunger, external stimuli, such as heat and light, reflex acts, repetition, habits and inheritance.

Guy Fitch Phelps in his "Absurdities of Evolution," disposes of the question as follows: "Evolutionists tell us that reason in man is simply 'animal instinct' highly developed. But this is fully overthrown by the fact that instincts in animals are not only much more 'highly developed' than in men, but they grow stronger and keener with time in animals, while in man they disappear almost entirely. This constitutes an unbridgeable chasm between man and animals." He further states that Romanes after he had collected all the most wonderful exhibitions he could find of reason in animals, declared that all put together did not equal the intelligence of a baby fifteen months old.

Those who magnify the intelligence in animals make much of the fact that both domestic and wild animals can be trained and taught to do many things that seem almost human.

The horse can be trained to do many wonderful stunts. It is said that Hans, the educated horse, could work problems in arithmetic. The dog, of course, can be trained to perform many remarkable feats. The monkey can be taught to sit up at the table and to eat with a knife and fork, to use a napkin and a tooth-pick. But these animals, strange to say, never teach other animals to do these same wonderful stunts. They fail to pass their knowledge on to their fellows.

Darwin said: "I have nothing to do with the origin of the mental powers, any more than I have with life itself." "In what manner," he elsewhere writes, "the mental powers were first developed in the lowest organ-

isms, is as hopeless an inquiry as how life itself first originated." While the evolutionists are mystified as to the *mode or manner* of the origin of the human mind they are nevertheless convinced that it was positively evolved from the minds of the animals. "Is it conceivable," asks Romanes, "that the human mind can have arisen by way of a natural genesis from the minds of the higher quadrumana? I maintain that the material now before us is sufficient to show, not only that it is conceivable, but inevitable." According to the consistent evolutionists we got our body, soul, mind and all from the animals.

Henry Drummond declares that Darwin detected four or five modulations in the bark of the dog: "The bark of eagerness, as in the chase; that of anger in growling; the yelp or howl of despair when shut up; the baying at night; the bark of joy when starting on a walk with his master; and the very distinct one of demand or supplication, as when wishing for a door or window to be opened."

Drummond affirms that these signs are as much language as spoken words. In all these claims we see how the evolutionists are constantly seeking to blot out the distinction between sounds and language, instinct and reason, animals and man. They are all the time trying to close up the gap between the monkey and the man. The so-called universal *continuous* law of evolution requires the gaps to be filled, the chasms to be bridged and the "missing links" to be supplied. This is the reason why the evolutionists make such gigantic efforts to blot the broad distinction between animal instinct and human reason. Every effort on the part of evolutionists to exalt instinct or animal intelligence into the high rank of reason has signally failed.

Haeckel declares: "Generally we may say that the reasoning of animals is due to the contiguous association of one concrete object, or set of objects, with another. This may occasionally contain the germ, but not the full flower of human reasoning."

Improvement due to contiguous association must be accidental. This is the reason why the swallow, the robin, the crow, the lion, and the elephant have not bettered their condition from age to age. We must not forget this fact when we are puzzled with an occasional exhibition of animal intelligence."

As a rule the evolutionists in their search for the genesis of things start with some small, tiny, insignificant molecular form. Hence in trying to discover the origin of the human mind or intelligence they run clear back to the irritability of the marvelous little Amoeba. Its response to stimuli is called tropism. The star-fish is said to be the first of the lower forms of organic life that can be trained. It is claimed that the star-fish when placed on its choral surface can be trained to use its arm in turning over. The evolutionist sees in this transaction the evidence of an intellectual nature. (Selah). But it is a long, long way from a star-fish to a star-preacher. The line of intellectual ascent from the irritability or tropism of the amoeba and the capability of the star-fish to the highly-developed mentality of the modern scientist represents a long and perilous journey. There is no need to try to mark out a rising series from irritability, tropism, reflexes on to instinct, intelligence and reason. The road has never been traveled. Gradation and succession do not constitute evolution. John Wesley advocated gradation in creation, but not evolution. The Genesis account of origination represents creation as gradational. The lowest forms of life were created first and on up the scale until finally man, the glory and crown of the universe was created. Hence gradation and succes-

sion comport with the idea of creation as well as with evolution. Therefore, we should not jump to the conclusion of evolution every time we see evidences of gradation and succession either in the organic or inorganic realm. God gave the animals, who are incapable of reason, the wonderful power of instinct which is necessary for their protection and preservation. Instinct is not reason and reason is not instinct.

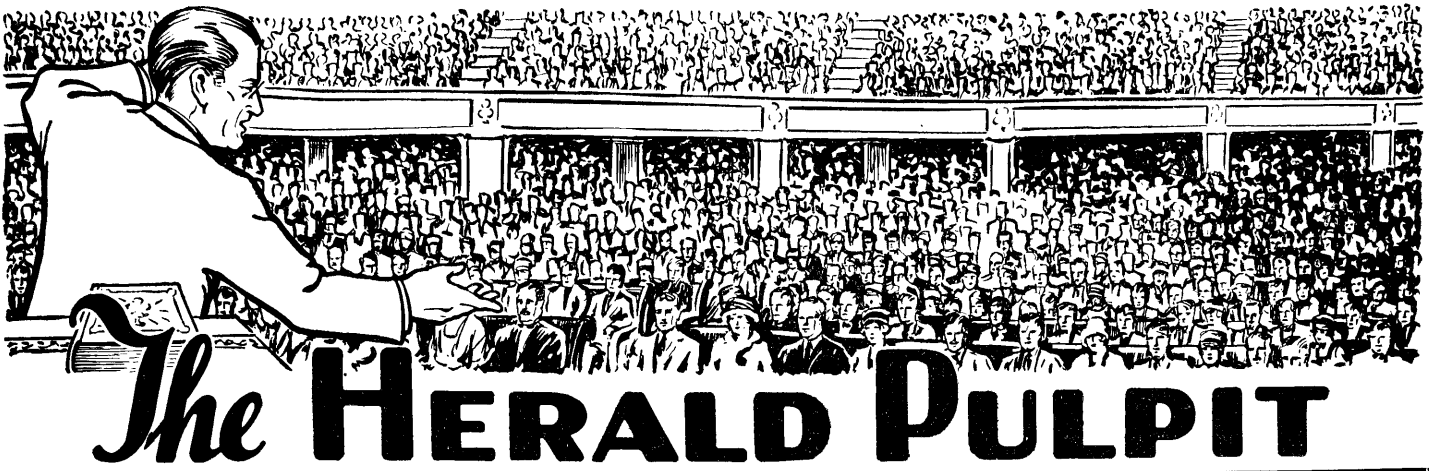
Henry Drummond followed Darwin to the limit on this question, "That animals have minds," he asserts, "is a fact which probably no one now disputes. Stories of 'animal intelligence' and 'animal sagacity' in dogs and bees and ants and elephants, and a hundred other creatures have been told us from childhood with redundant reiteration. The old protest that animals have no mind, but only instinct has lost its point. In addition to instincts, animals betray intelligence, and often a high degree of intelligence; they share our feelings and emotions; they have memories; they form precepts; they invent new ways of satisfying their desires; they learn by experience." After thus magnifying the mental faculties of animals, Drummond is forced to admit that their minds lack much and all that is highest. John Locke hit the nail on the head when he declared that "abstraction is an excellency which the faculties of brutes do by no means attain to."

Drummond's long list of animal emotions, such as fear, surprise, affection, pugnacity, curiosity, jealousy, anger, play, sympathy, emulation, pride, resentment, emotion of the beautiful, grief, hate, cruelty, benevolence, revenge, rage, shame, regret, deceitfulness and emotion of the ludicrous do not reach anyways near the lofty range of reason and human intelligence. Besides, most of these emotions (if such they may be called) in animals are infinitely inferior to what they are in human beings. But even if we grant that animals may possess these emotions, yet there is a gigantic stretch between them and abstract reason. Instinct is not incipient reason any more than reason is consummated instinct.

If evolution is true the mind of man, as well as his body, was derived from the brutes. This is why Darwin wondered if he could trust the grand religious conclusions of a mind that originated from the monkey. The one hundred percent evolutionist might as well face the music and accept the logic of his theory. Vernon Kellogg in dealing with this question declines to state whether the mind of man was directly derived from the mind of the ape or whether the mind of the ape and the mind of man came from some common ancestral mental status. The majority of evolutionists at the present time prefer the collateral to the lineal descent. They illustrate the genetic connection that is supposed to exist in the whole organic world by the famous biological tree. They are constantly speaking of the different branches of the common stem. For instance, if we refer to the resemblance of brass and gold, the way to account for this similarity according to the collateral descent theory is to say that brass did not come from gold, nor gold from brass, but that these two similar metals came from some "common-stock" metal. They dodge behind the collateral idea of descent. The whole thing involves an absurdity. Do what they may they utterly fail to bridge the gap between animal instinct on the one hand and human reason on the other. If we only use our reason we can understand that it is different from instinct not merely in degree but in kind.

(To be continued)





## VIRTUE vs. VICE.

REV. JOSEPH F. MICHAEL, AZTEC, N. M.

"Let your moderation be known unto all men."—Phil. 4:5.

**T**HE writer has selected the above text merely as a dividing line of the following thoughts, viz: Virtue and Vice. Virtue is the outlet of that which is good. Vice is the inlet of that which is bad.

The virtuous life leads to salvation. The vicious life leads to destruction. The individual has before him these two routes. He must decide for himself which one he will travel. This brings him to a most difficult and serious question, question of deciding. Not that he chooses to do evil, but the line of demarcation is not always very pronounced. The differentiating line—where virtue stops and vice begins—is not always easily found. Even the most intelligent and consecrated man comes face to face with Satan's trickery. Hence, the necessity of knowing when and where to act.

## I. THE DIFFERENTIATING LINE NOT EASILY FOUND.

Caution is a virtue, but worry is a vice. The cautious man is careful of what he says, of what he does, and of where he goes. But the man who spends his time worrying about that which is absolutely beyond his control is in serious danger of becoming vicious. It is needless to say that worry runs some people crazy. Many are in the grave because of worry alone. But, are there not a few worrying because of over-caution? I rather think so. It is well that the cautious man knows just when and where to stop, that is, if he would escape that dreadful experience known as worry.

Precaution is a virtue, but fear is a vice. The precautionary man simply takes measures to prevent something which might happen. He did not take such measures because of fear, but because of intelligence. But woe be unto the man who is afraid to move. When will he learn that inertia is a sin in the sight of God. Such was the action, or inaction rather, of the unprofitable servant who hid his master's talent. He said he was afraid. The aviator who takes a parachute into the cockpit with him is using a little precaution. He is not afraid. If he were he would not enter the cockpit at all. Columbus crossed the ocean, but he used every precaution available before starting. Many would like to have had the honor, but they feared. The believer has accepted Christianity, and lives for its founder-Christ, not because there is a fearful hell for the ungodly, but because he loves Christ and wisdom leads him to avail himself of the means of grace that God alone has provided. The fearful and unbelieving are not likewise precautions. Many have told me they should be Christians, but with the same breath said they feared they could not hold out. Thus we see the incompatibility

ness of precaution and fear. True, there is an acceptable fear. We are commanded, "Work out your own salvation with fear and trembling." But let us not forget the fear of which the apostle speaks is a godly fear which leads to a true and genuine Christian life.

Generosity is a virtue, but extravagance is a vice. Once I heard a minister say just before taking up a collection, "God wants cheerful givers." The face of the audience brightened up. Then he added, "God wants generous givers." Then the face of the audience changed expression. Ah, my friends, with the exception of the consecrated saints generosity is a lost art. However, the faithful have always responded as the Lord prospered them. While with the worldly, pleasure-seeking, and selfish class extravagance has become a "fine art." Worldly extravagance has vastly transcended old Pike's Peak. All manner of selfish pleasures are lavished upon this snow-capped mountain of vice. The really generous man should be on his guard and not contribute beyond his means. However, such an exhortation is rarely needed.

Economy is a virtue, but stinginess is a vice. God does not want us to be wasteful in any matter. Nor does he want the economizers over-emphasizing to the extent of becoming stingy. There is danger in being too economical. When we are too economical we are like the miser who is not one bit removed from the stingy fellow. Some folks overdo the virtue of economy, and before they realize it are in the class with those whom they condemn as stingy. Better look out! Find the line of demarcation. Heed the exhortation—moderation.

Interest in others is a virtue, but idle curiosity is a vice. Not a few people have manifested considerable interest in me; but ere long I discovered they were merely curiosity seekers. Oh, how obnoxious is the fellow who noses in your business pretending to be interested in your welfare. However common such occurrences may be let us not forget the fact that well meaning people are in danger of becoming idle curiosity seekers while at the same time wholly bent on the other fellow's interest.

Truthfulness is a virtue, but wounding the feelings of others is a vice. Truth is not always rightly handled. Like the carpenter's tool it depends on who is handling it as to what the result will be. Much depends on "how" as well as "what" is said. Frequently we would have shown greater wisdom by keeping our mouth shut. Usually it's the babbler burdened for the revelation of truth that keeps the community in an uproar. Imagine, if you please, what would happen before sundown if you were to start out bright and early some morning telling all the truth you knew. Let those try it who are disposed.

One day at the business will convince them that they have started something that will take the State militia to stop. Note, there were times when Jesus refused to speak. Indeed, there are times when silence is golden. Yea, verily, the success of truth depends on when it is revealed, how it is revealed, and by whom it is revealed. While truth is the Christian's rule of life, yet, the most practical way to promulgate it is to live it.

Tactfulness is a virtue, but deceitfulness is a vice. Here is a great danger. We are told to use tact, and we proceed only to find that we were not quite so tactful after all. Hence, utter disappointment! Is it not best to be open-hearted and above board, and not beat around the bush? The very minute your tact is discovered the deal is all off. Of course, if you can be really legitimately tactful, well and good, but amid it all look out for deceit. Let us forget not that the line of tactfulness has an end, and like other lines it has its weak points too.

Pride in appearance is a virtue, but vanity is a vice. I call to mind a certain lady who one Sunday afternoon donned a very expensive suit, and walked up the West side of the main street of our little town. The blinds of the store windows being green and lowered made a splendid mirror, thus she whiled away the time walking up and down that side of the street. Not a thing else in the windows to be seen save the green shades, and the reflection of her queenly(?) appearance. Beautiful lady indeed! That same lady refused to buy a hat of good quality, which was perfectly becoming too, for fear her society neighbors would learn that it cost but \$7.00. Had the hat been priced \$30.00 she would have bought it without hesitation. "Vanity of vanities, saith the preacher, vanity of vanities, all is vanity." Is it not a fact that some people's dignity obscures their moral worth? People owe it to themselves to look decently, and to conduct themselves accordingly, but may the good Master pity the one who imagines rags make the man.

Pride in appearance is a splendid virtue, and one void of it is void of all get-up. But when pride merges into vanity then our virtuous chain is at the breaking point. Well spoken are the words, "Let your moderation be known unto all men."

High ideals and standard of conduct are virtues, but criticism and condemnation of those of low ideals are vices. High ideals are not attained in a day, but one may fall to the bottom of vice in the twinkling of an eye. There are many people who are striving with all their might to rise above their evil environment, but as yet are unable to reach the goal. Such folks need something else beside criticism and condemnation. It is the Christ spirit to walk up and down the Jericho road

(Continued on page 9)



## IN MEMORIAM—WILLIAM JENNINGS BRYAN.

(Continued from page 3)

concludes a series of articles in the radical daily of the Danish capital as follows:

"Apart from the religious motives of Mr. Bryan for his campaign against the American teacher Scopes' ape theory, it is no way he who has made himself ridiculous by attacking the evolution theory. On the contrary, it is Scopes himself who thinks to make of an always questioned and now scientifically abandoned evolution theory a new religion supported by the half-educated who think it intelligent to be Darwinists and attempt to prove their superiority and liberalism by laughing at the anti-Darwinism of the Americans. In all this legal trial there is nothing ridiculous but the Europe which hails Scopes and laughs at Bryan and America." Thus the wisdom of Mr. Bryan has its crowning exemplification.

His last effort in defence of the Bible and sound education was inspired by the same motives that had governed his entire life. In his own words: "When I found that I possessed powers of appeal that enabled me to influence men's thoughts and actions I went into my closet and in prayer to my Maker sought the way in which I should make use of that gift. And then I followed guidance that came to me. I made the first speech in Congress which brought me national attention, a matter of prayer. Ever since at the threshold of important decisions and undertakings I have followed this practice. It has controlled me in coming to Dayton."

Here he fell, confronting the foes of truth he had boldly proclaimed, leaving for our inspiration that masterpiece of reasoning, that last word of convincing refutation against theories which too long have passed for learning in the high places of earth. I do not know that I was ever so moved at the death of any man as I was by the news of the sudden departure of this champion of the Bible, this knight of the Cross, this lover of humanity and contender for the rights of God and man. Who will take up the sword that fell from his hand and press the battle to the gates? It is not for us to say. The issue is with God who calleth whom he will, to lead his people in the conflict. Be it far from us to complain that one should be taken from earth when he seemed so much needed. But I, with you, offer this token of respect to the memory of the brave soul who kept his covenant with God and feared not the face of man. Let us thank the Lord that he—

"Rose to such height of chivalry;  
That, with the need, his loyal soul  
Swung like a needle to its pole;  
That, setting duty first, he went  
At once, as to a sacrament.  
So, Lord, we thank Thee for Thy grace,  
And pray Thee fill his vacant place!"

## "ME FIRST."

Rev. C. W. Ruth.

Luke 9:59-62.



N these two words,—"Me first,"—we have the quintessence of the self-life, and the prolific source of sin. All sin, with its attendant miseries, is due to the fact that men have said, "me first," instead of saying "God first."

We suppose there was nothing wicked on the part of this man spoken of in the text in wanting to "bury" his "father," providing he had died, or in saying "farewell" to the folks at home, in the proper course of events; but when such matters are given first attention, as though of the greater importance, and our duties and obligations to Christ are regarded as secondary matters, we are taking the wrong course, and displeasing our Lord.

Christ must have first place in our affections, and plans of life, or he will not take any place. The enthronement of self means the dethronement of Christ.

The commandment is, "Seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you." (Matt. 6:33). In order to be a true follower of Jesus all personal considerations must be subordinated, and subject to his will. Even matters that are right and legitimate within themselves, must be regarded as of secondary importance, and must be surrendered when they conflict with his will, and plan of life for us. And the man who says "me first" is certain to defeat God's plan, and in the end will lose all. "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." Matt. 10:39.

Like the man in the text, the multitudes intend to follow Jesus *after* they have attended to some other matters first. The young man says he must first "see the world," and then after he has settled down in business, and made his "stake," he intends to give attention to these more serious matters; in like manner the young lady insists that she must first have "a good time," as she terms it, but after she is married, and settled down in a home of her own, she fully expects to join the church, become a Christian, and devote herself to doing good; and thus they go on sowing their "wild oats," forgetting that what they sow they must also reap. Thus they are entirely inverting the divine order, and placing Jesus in the background, saying "Me first," and Christ is crowded out.

The world program is, "Me first." They insist that they must "look out for number one," and proceed on the policy that "God helps them that help themselves;" and thus they leave God out of their lives, and live only for self. While they hope it will please the Lord to approve of their plans, and to prosper them in their undertakings, they have never consulted his will in the matter, and care naught for his word or work: in case they should get in trouble, of course they want the Lord to help them out, but otherwise they have no particular need of him. They must *first* "bury" their father, and say "farewell" to the home-folks, and carry out their own plans and programs, regardless of the claims of Christ, and the interests of his kingdom. In case they have any time, or strength, or money left after they have satisfied and gratified all their personal whims and wishes, they propose to offer the Lord what is left. But Christ demands the first, and will not consent to take second place. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8:36.

In like manner multitudes of professed Christians suffer continual defeat because of the "Me first" policy. That something within that insists on having its own way, and has its chief concern in personal interests, and is all the while self-seeking and self-centered, absolutely must die before the Christian can know a real victorious life, and enjoy the deeper things of God. Jesus taught that true blessedness is not in receiving, but in giving: in living for others, rather than in living for self. The self-life, constantly manifesting itself in selfishness,—"Me first,"—defeats itself, and ever retards and hinders real progress in the Christian life. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John 12:24.

The Apostle Paul testified, saying, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. So, in like manner, there remains yet something in the heart of every regenerated person, which is spoken of by the Apostle Paul in Romans 6:6, as "Our old man," which must be "crucified" and "destroyed," in order "that hence-

forth we should not serve sin." Our sins are not crucified: they are pardoned: but the *Ego*, the *I*, the carnal self-life cannot be pardoned, but must be "crucified" and "destroyed" before the Christ life can become truly manifest. In the language of the poet, it must be "None of self, and *all* of Thee."

When Peter sought to dissuade Jesus from exposing himself to the humiliation, and shame, and suffering, and death of the cross, as recorded in Matt. 16:21-23, saying, "Pity thyself," (*marg. v. 22*), Jesus said, "Get thee behind me, Satan: thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men." Christ did not mean to insinuate that Peter was Satan, but rather, that the suggestion to "Pity thyself" came from Satan, in that it sought first human, and personal considerations, rather than the "things that be of God." By this he indicates that all self pity, making us unwilling to suffer the reproach and shame of the cross, springs from the carnal mind, and is of satanic origin. The "old man" in us has ever been an ally of Satan, and is of close kin; they work together, having a common purpose, and interest. The "carnal mind," "our old man," "the flesh," "sin that dwelleth in me," the carnal "I," and the self-life, are identical, and refer to what theologians usually term "Original sin," "depravity," the "Adamic nature," "Inbred sin," etc., and was transmitted to us by the laws of heredity, as a result of the fall in the garden of Eden. This cannot be pardoned, not being the result of our volition, and is nothing that we have done, but it must be "crucified," and "destroyed," through the all-atoning merit of Jesus' blood, before the soul can know abiding peace and rest. "He that is dead is freed from sin." Rom. 6:7.

This crucifixion of the self-life invariably marks a second crisis, and is epochal in the life of him who experiences it. Herein is one of the distinctions between Justification and Sanctification: in Justification our spiritual nature is "quickened," and made alive, while in Sanctification our carnal nature is "crucified," which means, put to death. There may be a long, drawn out struggle on the human side, in making the consecration, and in getting the consent of the will to say the last "Yes," and thus part forever with "Me First," but the divine act of purification, and crucifixion of "our old man," and deliverance from the carnal mind is instantaneous and complete the moment conditions have been fully met. Christ, "in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be *dead indeed* unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:10, 11.

Some have insisted that Paul said, "I die daily." (1 Cor. 15:31). True: but Paul was here speaking of entirely a different matter, as the context clearly shows. In this instance he was speaking of the dangers to which his physical life was constantly exposed, saying he was "in jeopardy every hour," and then he raises the question, "what advantageth it me, (that I should take such risks) if the dead rise not?" He was facing death daily, and consenting to die daily for Christ and the gospel, because of the bitterness of his enemies, and the persecutions he endured. This willingness, and readiness to "die daily" was just the reverse to the "Me first" policy, and had no reference to the crucifixion and death of the "old man" whatsoever.

That person who has come to the end of the struggle with the "Ego," or the self-life, and is "dead indeed unto sin," has no longer fear or dread of physical death, but feels that he is insured for more than he is worth, and he can say with Paul, "To me to live's Christ, and to die is gain." "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Phil. 1:21; Gal. 2:20.





# REPORTS FROM SOUL WINNERS.



## MEETINGS, MOUNTAINS, MONKEYS AND MEN.

The rapidity with which things move in this modern age is little less than marvelous. The facilities for travel enable us to cover a lot of territory in a very small time. As we look back over the past few weeks we are almost astonished at the multiplicity of affairs that have possessed our minds and engaged our energies. We have traveled in a dozen different states, conducted two revival meetings, lectured at two District Conferences, delivered a baccalaureate sermon, and spoken fourteen times on "Evolution Outlawed by Science."

The revival meetings were conducted at Cardwell, Mo., and Tullahoma, Tenn., respectively. Rev. F. J. Banta is pastor at Cardwell. He is doing a fine work and building up the church and extending the kingdom in that community.

Tullahoma, Tenn., is a fine railroad town between Nashville and Chattanooga. Rev. Harry W. Seay is the pastor. He stands on the great fundamental principles of the Bible. Prof. Tom Scott and Mrs. Scott, of Fayetteville, Tenn., conducted the singing. They are gifted in song and music and know how to lead a great choir in revival work.

The Danville District Conference met at Furguson Station near Somerset, Ky., Rev. W. S. Maxwell, presiding. We enjoyed our visit and was delighted to speak to the preachers and delegates on the live topic of Evolution.

Rev. M. S. Clark, presiding elder of the Maysville District, invited us to speak at his conference which was held at Germantown, Ky. A large audience gathered despite the rain, to hear the subject of "Man or Monkey" discussed.

Rev. Raymond Browning, the noted North Carolina Evangelist, who has just recently moved to Wilmore, Ky., favored us with a trip in his car from Kentucky to Hendersonville, N. C. It was a delightful journey. We went by way of the old Kentucky towns where we once conducted revivals—Stanford, Crab Orchard, Mt. Vernon, Livingston, East Bernstadt, Pittsburg, London, Corbin and Middlesboro. We drove on through the famous Cumberland Gap, through Knoxville, Tenn., and over the Blue Ridge Mountains into Asheville, N. C. The grand view of the Blue Mountains rising in the dim distance was inspiring. We not only gazed upon the lofty range of mountains in the distance, but passed right on up the foothills and around the sides of the mountains and viewed the colossal heights and velvet slopes, bursting buds and the bloom of spring in all the glory of a rich, rare and rugged scenery. As we glided along and wound around the Dixie Highway trail, Bro. Browning would say: "You look at the scenery and I will drive the car." His little boy Frank was in the rear seat almost covered up at times with the grips, suit cases and bundles of the two evangelists. He is the best natured boy and one of the finest chums I ever met. He is a scout among scouts.

Bro. Browning introduced us to a large crowd of his friends, neighbors and fellow-townsmen, gathered in the big fine courthouse to hear the lecture on "Evolution Outlawed by Science."

This wonderful trip over such surpassing scenery and in such fine fellowship and along the trail of former revival campaigns will constitute one of the bright spots of life's lingering memories.

We are now in the anti-evolution campaign in the good old Tar-heel State of North Carolina, with Rev. T. T. Martin, the field secretary, of the Anti-Evolution League of America. We will return to Wilmore in time for the Asbury Commencement and then launch into our summer revivals and camp meetings. We are booked for eight revival meetings. Let no one imagine that we have left the evangelistic field to lecture against evolution. Our first and main and most important work is evangelistic. Between meetings and at odd times we will put in a few lectures in trying to shake the monkey out of the coconut tree.

If any one wishes to join the Fundamentalist Association national headquarters, Wilmore, Ky., send your name to Secretary of Association.

Andrew Johnson.

## EVANGELISTIC REPORT.

My last report was of the meeting at Flemingsburg, Ky. Leaving there I went to Cambria, Ill., to join my good comrade, friend and brother, Dr. E. T. Adams, who has gone on before, resting under the shade of the trees, waiting for the redeemed of the Lord. This was our last meeting together, but by God's grace it will not be the last time we meet.

The meeting was one of victory but hard from start to finish, but by God's grace we did not know defeat. Bro. Adams preached as only the anointed of God can preach. We closed at the end of two weeks of strenuous preaching and singing with sixty professions. Rev. Ben T. Baggett was pastor and a good one and has a wonderful helpmeet.

To Saratoga, Ind., I went next to help R. M. Criswell, pastor, and B. D. Nysewander, Evangelist. This was another hard meeting, but by the prayers of the good people and no letting up in presenting the gospel, we heard the shouts of newborn souls. Bro. Nysewander took the "flu" and had to go home, so Brother Criswell and I carried the meeting on. He should be kept in the evangelistic work as he has a message that arouses the people to action.

Centerville, Ind., was the next meeting with Rev. F. T. Howard, in the city hall. Bad weather, the devil, and the "flu" made it most impossible, but some real work was done. We found some fine folks there. Bro. Ulmer, pastor of M. E. Church, and wife, are as fine as I have ever met. Rev. Howard is an earnest preacher of the gospel and proclaims the truth with a broken heart.

I went from Centerville, Ind., to Newport, Ky., Taylor Street M. E. Church, South, with Rev. B. C. Gamble, pastor. Bro. Gamble had his church in good condition for a revival. I had given him plans for organizing a choir which he had carried out, so we started off with good music and it was a pleasure to direct them. Bro. Gamble preached the word which resulted in reclamation, saving and sanctifying power.

Rev. M. O. Deal, Loogootee, Ind., was the next pastor to assist. There we held forth for three weeks and can truthfully say we have never worked so hard anywhere. At the end of the three weeks, I felt more like going to a hospital than to another campaign. The Lord saved 106. Rev. Deal preached the truth in a telling way.

At the close of this campaign, I rushed to Sulphur, Okla., to help H. A. Longino, an old Asburian, one of the finest fellows I have ever met. He, knowing what it took to put on a campaign, had everything in readiness. Mrs. Longino, one of the most consecrated women I know, played the piano which was a treat. The Lord gave us victory and at times the tide ran high and many found the Lord. The last Sunday afternoon we had an old-fashioned love feast and the Spirit of God was greatly manifested. Scores witnessed for him. Those who need help in revivals would make no mistake in securing H. A. Longino.

Many subscriptions were taken for The Herald in these meetings. Pray that God will continue to bless and honor me.

M. V. Lewis, Song Evangelist.  
Wilmore, Ky.

## FRUITFUL REVIVALS.

For sometime I have been silent through the press, but not in the pulpit. I have been hard at it since my last report, sometimes closing a three-weeks' meeting at a late hour on Sunday evening then taking a midnight train to my next appointment to begin on Monday night another three-weeks' revival, not having one service off. God has blessedly supplied my every need in body, mind and spirit. He has given us three wonderful revivals; at the present we are in what promises to be another good one at Salvisa, Ky.

At Middletown, Ohio, we had a most wonderful victory for the time we had to give—only eight days—but God did bless. We closed out with an altar full. Our sanctified Dr. E. T. Adams began that night with the Nazarenes, a few blocks away and the revival went right on. This was the last meeting I had with dear Bro. Adams. We had supper together, prayer together, promised each other to be true to the trust our Lord had given us to the end of the way; little did we think he was so near the end of that way. This was the last revival he was to have on earth; his next appointment was to be at headquarters, at the Great Convention hard by the Throne of the King of all battles to lay his many, many trophies down at the Master's feet, and hear that blessed applause, "Well done, rest from thy labors, thy works shall follow thee." I had no better friend than Dr. E. T. Adams, and expect to meet him again just inside the eastern gate.

We went to Spartanburg, Ind., where we found as beautiful a church and as excellent a people as can be found in all our great Church, but real salvation was scarce. We battled away for two weeks without much visible results, but God heard prayer, honored the truth, and the real break came about the close of the two weeks, and the third and last week was one never to be forgotten. Bro. D. B. Nysewander and wife are pure gold; there is no better, but they were discouraged almost to the quitting point when we began the meeting and I believe the meeting came just in time. Real revivals are the only thing that is going to save our church from going on the rocks. The entire church at Spartanburg was revolutionized and made anew; at the close the pastor and wife said they had signed the contract to stay on the old Methodist Boat until she landed safe on the banks of the New Jerusalem.

We closed out this wonderful revival at about ten o'clock Sunday evening, took the train at midnight for Perrysburg, Ohio, and began Monday night another three-weeks' revival. Dr. E. A. Strother, pastor, had the meeting well advertised and from the opening service to the close there was a daily increase in congregation, interest and power. This is one among the oldest Methodist Churches in the State of Ohio and I have never labored among a more loyal people. The pastor told me he was sure there had not been a real revival in the last quarter of a century. A number of young men and women, who had passed their majority, said they never saw a conversion like their mothers and fathers talked about. This was a great meeting. I am sure there were upwards of a hundred at the altar during the meeting and most all claimed to get what they were seeking, and the entire church had a wonderful uplift. A class of about twenty was received into the

church. Bro. Strother and his good wife are fine folks to labor with. They provided fine entertainment for the evangelist. I stayed in one of the finest homes in Perrysburg and this means much, for there are some excellent homes in this beautiful little city, and as fine citizens as the country can afford. I want to say in all these meetings the evangelist was well looked after in every way and I certainly enjoyed laboring with these godly pastors of our Sister Church.

We are closing the second week with Bro. Long, at Salvisa, Ky. While the battle has been stubborn, Satan's holds are breaking, and we are looking for great victory before we close. My heart is full of joy and victory. My slate is full until conference. Let all who read these lines pray for their

Little brother,  
T. P. Roberts.

## EVANGELISTIC CAMPAIGNS.

At the close of the season's work I will write a short account of the meetings held since the beginning of the conference year. It was twelve years ago, after having served sixteen and a half years in the pastorate, that my church and conference, (the West Virginia) set me apart to do the work of an evangelist. So far this has been one of the very best years of my evangelistic ministry. This in the face of the fact that I have never found the work to be harder than now. Have never met so many dead and backslidden churches and members. There seems to be in many places a spirit of downright indifference and unconcern on the part of the representatives of Christ for the lost in their respective communities.

On the other hand I have never met so many people who were really hungry for the Word of God. Whie the many have "heaped to themselves teachers having itching ears" and are trying to feed themselves with husks, making strenuous efforts to climb up some other way, rather than enter by the "Door" into the sheep fold, thank God for the people who "have ears to hear" and are really striving to be ready when the "Bridegroom" comes.

Began the year's work soon after Conference at Nitro, W. Va., with Pastor E. L. Lowery. This was a great meeting, the crowds coming an hour before time of the service. We had to move to a larger room. This was my third campaign with Rev. Lowery.

Masontown, Pa., was the next place and the genial pastor, Rev. Buell, had arrangements well in hand. A great work was done here among the members.

Point Marion, Pa., was also a very fine meeting. The weather was wretchedly bad all through. This was my fifth campaign with Dr. H. D. Rudolph, the pastor. He is a great worker and organizer.

Tenth Street Church, Erie, Pa., with Rev. J. B. Cook as pastor, was next and this pastor-evangelist will not soon forget the great work done by pastor and members for four weeks ahead of the special meetings. Over a thousand homes were visited by the members previous to my coming. During my stay most of these homes were again visited twice. God blesses this kind of work in a down-town city church.

The Union Mission in Parkersburg, W. Va., is a great institution. Rev. E. W. Jefferson and wife and a staff of faithful and efficient workers are doing the greatest work on the least money and equipment I have ever known about. This was my seventh campaign in the Parkersburg Mission.

McMechen, W. Va., was my last pastorate. Here I had four very hard and delightful years as pastor. God gave me the greatest revival of all my pastorates here and also gave me the privilege of building the new church. It was a great joy to be called by the pastor, Gregory Bleakly, and the official board, to come and help them in the revival meetings this year. The pastor has since taken into the church 100 members.

One of my old classmates, Dr. W. E. E. Barcus, is the successful pastor of the Apollo, Pa., M. E. Church. It was my privilege to lead this live wire church in their special meetings this spring. Three and one-half weeks of delightful service in the Lord's work here. This church has a great future as there are ten thousand people within a radius of one mile around the church. The pastor tells me he is hoping to get 100 new members.

One of the hard things with which evangelists must contend is the fact that many members are backslidden and have been for years. They come out in the meetings, give their hearts and lives anew to Christ. Many times a real stirring revival will not put very many new members into the church as most of the converts are already members.

If summer ever comes my next work will be in tent meetings which I conduct each summer as the Lord leads and directs. For this work I covet the earnest prayers of all God's praying people.

Edward D. Fellers, Evangelist.  
Wilmore, Ky.

## If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00



## THE PENTECOSTAL HERALD

### PUBLISHED WEEKLY

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

Subscription Discontinued When Time Is Out.

In ordering address changed give both old and new address. Write all names plainly.

Notify us promptly of any irregularities in receiving your paper.

For distribution, to secure new subscribers, sample copies will be sent free on application.

Remit by Registered Letter, New York Exchange, Express, or Post Office Money Order.

PENTECOSTAL PUBLISHING COMPANY  
523 South First Street Louisville, Ky.

### OUR CONTRIBUTORS

Rev. G. W. Ridout, D.D. Bishop H. M. Dubose  
Rev. C. F. Wimberly, D.D. Rev. O. G. Minglehoff, D.D.  
Rev. P. F. Asher, B.D. Rev. Richard W. Lewis, D.D.  
Dr. Len G. Broughton Dr. Henry Ostrom  
Rev. L. R. Akers, D.D. Dr. W. B. Hinson  
Rev. C. W. Ruth Rev. E. E. Shelhamer  
Rev. J. B. Culpepper Rev. C. M. Griffith  
Rev. Andrew Johnson, D.D. Rev. J. H. Smith  
Rev. Bud Robinson

(Continued from page 1)

crated to God, into the hands and under the control of men who are not truly loyal to Methodism and what it stands for. Already there are a number of small organizations of "Loyalists" who are determined to stand for the Word of God, the Son of God, the Gospel of Christ, and the salvation of souls along old Methodist lines. The men connected with these organizations have convictions and courage. They have no inclination to leave the church, and they are determined to speak their minds and rally about the cross and the standards of a true evangelical Methodism. Every annual conference should be very careful in selecting its delegates to General Conference, and one of the very first requirements should be a positive understanding that no delegate shall vote for any man for high office in the church who is not absolutely sound in doctrine and strongly averse to all of the new and destructive phases of infidelity.

There was an evangelistic note running through the entire conference which was hopeful. Sermons, songs, prayers, and public addresses very largely rang true and clear, and manifestly in harmony with the gospel of our Lord. We had a great group of fraternal visitors, among them Bishop Oldham, of the M. E. Church, one of the most saintly men in all Methodism. His message was scriptural and Methodist throughout. Then there was our Irish Brother, Rev. W. L. Northridge, Ph.D. He is a very scholarly and saintly man, with a true touch of revival fire. His message was accepted with high appreciation and stirred the Conference profoundly. Dr. Parks Cadman's address was filled with flashes of humor, wisdom and pathos. Fortunately, he was in one of his orthodox moods and paid high tribute to Methodism. The representative from the United Church of Canada, Dr. George W. Kerbey, made a very brilliant and pleasing address. He told how graciously the Methodists, Presbyterians and other denominations of Canada had united. It is a question in the minds of many whether it is the oneness of a great spiritual baptism or the oneness of a modernistic trend that does not believe anything with a positive conviction that can create separation or division of any sort. My judgment personally, is, that in the course of twenty-five

years Canada will offer a fruitful field for Methodist missionaries and a powerful evangelical gospel. Committee work prevented me from hearing the fraternal delegate from the Wesleyan Methodist Church of England, and from hearing two very interesting colored Methodist delegates. It was my very great pleasure to hear Dr. Noble, delegate from our own colored Methodist Church. It will be remembered that after the war the Southern Methodists set apart, and set up, their colored Methodist members into a well organized church, with their own bishops, officials, and agents in full control of all their church affairs. The most cordial relationship has existed between these two bodies, working together in beautiful harmony, the Southern Methodist Church contributing largely to their schools and various enterprises. This denomination of colored people has grown with wonderful rapidity, and it is spreading over the United States and is rapidly approaching half a million members. Their representative, a highly educated and eloquent man, stirred the conference with a most impressive and fraternal message.

\* \* \*

One thing for which we felt profoundly grateful, was the election of Rev. W. G. Cram, D.D., as General Missionary Secretary. Dr. Cram spent many years in the mission field, has been in heart touch with the people, and understands the situation of the foreign field as few men do. He has traveled and labored in Korea, Japan, and Manchuria, and has the confidence and love of the native people. For the past quadrennium he has been Secretary of the Centenary Fund and has had wonderful success in raising many millions of a difficult subscription. He combines with wide travel and thorough knowledge of the mission field, splendid capacity for office work. He belongs to no faction, is a man of culture, deep piety, and absolute loyalty to Methodism, with all that it means. Of course, it is a real gratification to some of us that Dr. Cram is a graduate of Asbury College, and in spirit and faith and service, at home and abroad, has proven himself in every way worthy of his Alma Mater.

### Bishop Oldham at the General Conference in Memphis.

Space does not permit us to give in full the great paper read by Bishop Oldham at the General Conference in Memphis. He was the fraternal delegate from the Methodist Episcopal Church. Many of the readers of THE HERALD have heard Bishop Oldham at the great holiness camp meetings. He is a man who exemplifies everywhere the Bible doctrine of full salvation.

We give below a selection from his address which we are sure will be read with great interest:

"In the presentation of Jesus for our day—Jesus not only as a teacher and master, but Jesus our divine Saviour—it cannot be too plainly said nor too greatly urged, that he saves not only from the confusion, the demerit, the waste and the lonely guilt of sin, but from the selfishness that is at the root of it all. Not carefully worded theories of a 'forensic' righteousness imparted, but a warm, tender word of forgiveness and healing and the gift of a new start with a new spirit in him of loyal endeavor to please the God who whispers these comforting messages into the very soul of him, is the felt need of the man of our day. His cry is not only for 'pardon'—that is part of it, but not the greater part of it. His cry is for deliverance and inner energizing. If ever a day called aloud for a message of complete deliverance from the debility and cruelty of sin it is this day. Here again, did Methodism not

have the teaching of 'full salvation,' the doctrine of 'Christian perfection,' that teaching would be born to meet the need of the generation, for among our passionate demands is that for 'efficiency,' and if the Christian religion be presented as the cure for human ills, and the love of God be set forth as the antidote for ingrained human selfishness, we cannot destroy the force of the message by premising that the cure and antidote can only be expected to do their work but partially. The world, buffeted and bruised, cries out for a real Saviour. Again I say, O Methodism, in God's great name proclaim Jesus as that Saviour who by the power of an endless life, by the energy of his holiness working through the Holy Ghost in the hearts and lives of his believing people, is able to save unto the uttermost all those who come unto him—unto the uttermost of their vast inner need and unto the uttermost of what their appointed work in life demands. O tell into the ears of a listening world that there are no yeasting, foaming waters within nor no difficult array of circumstances without, but that our Jesus is mighty and mightier and mightier to save. If the gospel is efficient it must work completely, and if it be a gospel at all, it must be a gospel of complete deliverance from the stain, the clutch, the power of sin, and a creative gospel, fruiting in the hearts of men with all the wealth of the nature of God. And so shall that word be verified: 'Of his fullness have all ye received and grace for grace.'"

### Bishop James E. Dickey.

Kentucky is highly favored in having for her Bishop the coming quadrennium Bishop James E. Dickey. He is a man of fine personal presence, and was for a number of years President of Emory College, Oxford, Ga., where he made a profound impression upon the young men under his instruction and leadership. At the time of his election to the Episcopacy he was pastor of one of the leading churches of Atlanta. The past quadrennium he has had under his supervision a number of the conferences located in Texas; for the coming four years he will have charge of the West Virginia, Louisville, Kentucky, and Illinois conferences. Bishop Dickey is a sound and thorough-going Methodist, a man full of kindness and consideration of his brethren, a preacher of unusual ability. He will find a very hearty welcome in Kentucky. May the blessing of God rest upon, and guide him in his work. H. C. M.

### The Tent Campaign.

We are now shipping the tents out to the various groups of workers for the coming summer campaign for human souls. We are profoundly grateful to our friends for their liberal contributions toward paying for these tents. We are in very pressing need of about \$1,500 additional to what has been sent in to finish paying for the ten new tents. Eight of them have been completed and they are working on the other two. We shall be profoundly grateful if the readers of THE HERALD who are interested in the salvation of souls, will let us have \$1,500 in addition to what has been sent in, in the next two weeks. Do not fail us in this good work. Send your contributions to Mrs. H. C. Morrison, care PENTECOSTAL HERALD, Louisville, Ky. H. C. M.

### The Holiness Camp Meeting at Wilmore, Ky.

Say—an earnest word to the holiness people in Lexington, Paris, Millersburg, Cynthiana, Carlisle, Maysville, Winchester, Mt. Sterling, Moorehead, Jackson, Irvine, Richmond, Pineville, Middlesboro, Corbin, Frankfort, Shelbyville, Harrodsburg, Danville, Stanford, Lancaster, and all the villages and homes in between. We want you all to make your arrangements to be with us at the camp



meeting at Wilmore, Ky., July 22 to August 1. We want you people to get busy and invite your friends to come to this camp meeting. Advertise it, speak to serious, hungry-hearted people about this meeting. Write to C. A. Lovejoy, Wilmore, Ky., for information and advertising material.

Be in earnest prayer for the blessing of God upon the meeting, and do not fail to be present. H. C. MORRISON, President.

## Bud Robinson's Tour of Arkansas.

Dear Friends:

I left you in my last letter just as I was leaving beautiful old Kentucky. I had a lovely trip from Science Hill, Ky., to St. Louis, and from St. Louis down through the beautiful mountains of Southeastern Missouri and Northern Arkansas. I reached Newport, Ark., at 5 P. M. on Saturday of May 1st, and I was met by Brother John Oliver, our good district superintendent, and Brother Lee Hill, president of the N. Y. P. S., of this state. They drove me to Batesville some twenty-eight miles from Newport, through a most lovely country. We had to cross the beautiful White River twice on a ferryboat. The White River comes down from Missouri into Arkansas, and makes a long trip down into Arkansas, and then makes a horseshoe bend and goes back up into Missouri, then makes another horseshoe bend and comes back into Arkansas. It is hard for the White River to tell just which one of these beautiful old states that it would rather stay in.

We reached Batesville in time for supper, and there I met the rest of the party—Sister Oliver, Miss Lorane, Brother Hill's wife, and Brother C. C. Rinebarger. Rinebarger and Robinson had a most lovely home with Dr. Gray's nice family who were kindness personified. Dr. Gray is a fine doctor and a brother beloved of the Lord. He and his good wife are Nazarenes. Our church in Batesville was just organized last August, but they are doing things up there, for Sister Stewart is our fine pastor. At Batesville and also at Calamine we had a great crowd on Saturday night, and on Sunday morning and afternoon we all went to Calamine except Brother Lee Hill, who stayed at Batesville and preached in the afternoon. We drove some twenty miles to Calamine; this is an old camp ground that was organized by Dr. W. B. Godbey over thirty years ago. We had a fine crowd and a beautiful service. We drove back to Batesville in time for supper and met a great crowd at night. All of the Batesville services were held under the big tabernacle that was built sometime ago by the holiness people. I judge that from Saturday night until Sunday night we preached to at least 3500 people. I preached three times. Dr. John Oliver once, and Brother Lee Hill once; so you see we were on to the job and all hands were at their best.

On Sunday night I gave the story of my life to probably 1500 people, and after a good night's rest came crawling over the Eastern hills of Arkansas all too soon for a tired bunch. We were up early and on the way to Jonesboro where we arrived late in the afternoon. Brother R. A. Thornton has been the pastor but has just resigned to take the church at Richmond Hill, N. Y. At this writing he is either on the way or is probably on the job over there. He had arranged to hold the services in the First Methodist Church, as it is much larger than the Nazarene Church. We had a fine crowd to preach to. Brother Rinebarger and I stayed in the home of Brother Thornton while the rest of the party went with other friends. We were up early on Tuesday morning and are now headed for Light, Ark., where Brother J. E. Moore

is pastor. We had a fine audience in the morning and dinner on the ground; all that we could eat and plenty left over. After dinner we made another run to Beech Grove where Brother Moore is the pastor. Brother Rinebarger and I had a lovely home with Brother and Sister Breckenridge. We had the house packed to overflowing and the service was most interesting.

Before I get too far along in this letter don't let me forget to say that the object of this trip is to raise money to buy gospel tents to evangelize Arkansas. Dr. Oliver had laid out the state in five zones and he is planning to put one tent into each zone, with a fine band of workers to evangelize that zone and, if possible, organize a good church out of every meeting. We are making fine headway in raising money for these tents. We must put Arkansas on the map for God, as she has never been. Last year Dr. John had a net increase of 505 members and this year he wants an increase of at least 750, or one thousand members.

Our next run from Beech Grove was to Oakland where we have a nice country church, Brother Tapley, pastor. We had supper with Brother Stewart and all drove to the church and found a packed house. We had a good service and everybody seemed to enjoy it. After preaching we thought best to make our run that night into Searcy, and Rinebarger and Robinson got a fine room in a good hotel and the rest of the party roomed out in the city with the good Nazarenes. Next morning when Rinebarger and Robinson came down to breakfast behold, we had a fine bowl of strawberries, and we just had to give thanks twice, and told the Lord out loud that we thanked him twice for strawberries. It was quite amusing to Rinebarger. After our good breakfast the cars drove up to the hotel and we are now off for Picken's Chapel, a country church where Brother Tapley is also pastor. After preaching we had dinner on the ground, that was about as fine as you will find in a year's travel. We met many old friends of many years' standing. Brother Jim Manney was with us from Heber Springs; he preached his first sermon in one of our meetings many years ago. Brother Jim has a good Methodist Church. We had a fine Southern Methodist preacher, Brother Galloway, who is the brother of our good Brother Galloway at Orange, Calif. He is the Uncle of our Prof. Galloway who writes the Bible Study in *The Herald of Holiness*. He has a large church in Heber Springs. He is Southern Methodist while Brother Jim Manney is in the M. E. Church. We had also with us Brother and Sister Sanders, old friends of mine. Sister Sanders is a sister to Sister Lillie Young, of Phoenix, Arizona, and also a sister to Miss Mattie Lawrence of Beebe, Ark. I have known them for many years. They are among the best people that have lived on earth in the past thousand years.

From Picken's Chapel we drove back to Searcy where Brother Lambert is our fine pastor. He has a fine people and a beautiful church. We had a most delightful service. God was on hands to bless us and we had a glorious time. We spent the night with Sister Burkett and her good husband. After a fine night's rest we left for Beebe, where Brother Whitehurst is our fine pastor. He is a beautiful young man and has a most excellent people. We had a fine morning service there and after a good dinner at the hotel, furnished by the good lady that runs the hotel, we were off again for another run. We reached Vilonia in time for a little rest. We had a good audience to preach to and a very interesting service. Brother Reedy is pastor. I think he has been here for several years. They have a splendid school at Vilonia.

This year Brother M. Edward Borders is their President and he runs out once or twice a week from Little Rock and looks over the work. Brother Whorton is the active Vice President and in charge of the school. They

are doing well this year. I met many old friends and enjoyed my short stay to the limit. From Vilonia we made a run to Greenbrier. We have a fine pastor, Brother Lankford. We had another great dinner on the ground. We had with us Brother Lum Jones and Brother L. C. Messer, from Marlton, where they are in a meeting with Pastor Henry. As they had no morning service they drove to Greenbrier to be with us. Rinebarger and Messer did some great singing. Our tent proposition is coming up fine.

In love,  
UNCLE BUDDIE.

## VIRTUE VS. VICE.

(Continued from page 5)

and seek out the less fortunate, and lift them to higher walks of life. May we not conserve, yes, increase, our virtues by lifting the less fortunate from their vices? He that would save his life must first lose it in Christian service.

Religious zeal is a most commendable virtue, but fanaticism is a vice. I have preached in a church where the spiritual atmosphere reminded me of zero weather in the mountains of Colorado. Not a spark of life in them. There they sat, stiff, dumb, motionless, with all the worldly dignity imaginable. While on the other hand I have attended services where most of the congregation ran away into the woods of the rankest kind of fanaticism. Order and piety had been thrown to the four winds. What the apostle Paul had to say to the church at Corinth about decency and order is not a patching to what he would say to such folks today if he were present. A formalist has been described as a lamp-post without a light. Lit up he is useful, otherwise he is a menace to society. A fanatic zealot has been termed a religious scarecrow to keep people from getting saved. If these two extremists could find the happy medium—moderation—we would have a more successful church. But, while the one burns the other freezes, and thus they spend their forces. No church under the sun can accomplish what it ought if it is forced to depend upon either, or both of these extremists. Happily the Lord still has enough leaders sufficiently balanced to pilot our Zion. Yes, religious zeal is a fine thing, and we need more of it, but may the kind providence of God deliver us from all manner of fanaticism.

## II. HOW MAY WE RETAIN OUR VIRTUES?

This brings us back to the text, viz: "Let your moderation be known unto all men." Very similar is Paul's language to the church at Rome, "Let not then your good be evil spoken of: for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom. 14:16, 17. Christ's words, "Who touched my clothes?" perceiving that virtue had gone out of him, indicates that his virtues are to be properly bestowed. I firmly believe that if the Christian will use moderation in his dealings for God and with men the problems of his Christian life will be solved. Not that he will escape trials. No, not that. But amid all his trials and difficulties he will be able to bear up, and emerge therefrom, victor over all. Moderation in our praying, preaching, studying, working, eating, playing, sleeping, and worshipping, in fact, everything common to the duties of the Christian life is a most wholesome doctrine, and is worthy of the saints' acceptance.

As to our virtues we should guard them as the mother hen guards her little chicks, as the mother eagle guards her eaglets, as the consecrated, refined mothers care for their darling babes, as the great Jehovah guarded the Ark of the Covenant, as the guarding angels watching over the souls of redeemed precious men, that whomsoever we come in contact with the impartation of our virtues will mean the everlasting salvation of their immortal souls.



## OUR BOYS AND GIRLS

Dear Aunt Bettie: I thought I would drop a few lines to the boys and girls and to you. I know every one likes to read the letters. I do. I have brown hair. My aunt takes *The Herald* and enjoys reading it. I believe in the Bible. Say, folks, turn over in Colossians the third chapter. There are some good rules I think. I live on a farm. I like farm life. I lived in town for eight years but like farm life better. I came to Oklahoma in June and went back to Texas in December to spend Christmas. Gold is discovered in California six feet under the surface. Hand me my straw hat and I will go. My age is fifteen. Mary Elizabeth Robbins.  
Stuart, Okla.

Dear Aunt Bettie: Would you let a little Alabama girl join your Christian circle? I have been a silent reader of page ten for quite a while and like it fine. I am eleven years of age. I am in the sixth grade. I noticed in *The Herald* in 1924 or 1925 a girl wrote and said not have any one to guess your name so much, and tell what you would do with a thousand dollars. I think we should keep that advice. I would give a hundred of it to Asbury. I would carry myself through Asbury. Many of my girl friends I would buy a nice present. None of it would go for rouge and such as that. With love to all.  
Eva Irene Bean.  
Widow, Ala.

Dear Aunt Bettie: I am a little boy seven years old. My grandmother McPheeters sends us *The Herald*. I have a little sister four years old and her name is Martha Elizabeth. I am in the 3rd A grade in school and I go to Sunday school every Sunday. My birthday is June 1. I would like to hear from some one who has my birthday. This is my first letter and I hope to see it in print.  
William Robert Deane.  
1318 North St., Logansport, Ind.

Dear Aunt Bettie: Will you please let a little Tennessee girl join your happy band of boys and girls? I am fourteen years of age, have dark hair, brown eyes and dark complexion, and weigh 110 pounds. My birthday is June 12. Who has it? I go to the M. E. Church most every Sunday and like my teacher fine. Our pastor's name is Walter Russell, and we like him just fine. I would love to hear from any of the cousins that care to write. Will answer all letters I receive. Aunt Bettie I would love to see this in print as it is my first letter.  
Edith Hall.  
Dandridge, Tenn., Rt. 6.

Dear Aunt Bettie: Could a little West Virginia girl join the happy band of boys and girls? I am eight years old. I go to school and am in the fourth grade. I have light hair, brown eyes, and fair complexion. I will guess Opal Locke's middle name to be Minnie. If I guess right write me a letter. I have one sister. The one that guesses my name I will write them a letter. It begins with L and ends with Y and has six letters in it. I will close hoping to escape the W. B.  
Inez L. O'Dell.  
Mt. Nebo, W. Va.

Dear Aunt Bettie: Will you let a little Indiana girl join your happy band of workers? This is my first letter to *The Pentecostal Herald* and I hope to see it in print. I have a little brother seven years old. I go to school every day I am not sick. I am ten years old, have fair complexion and light brown hair. My school teacher's name is Miss Dibble Martin. I like her fine. We take *The Pentecostal Herald*.  
Thelma Lorine Moore.  
1319 N. Washington St., Columbus, Ind.

Dear Aunt Bettie: I haven't written to you for a long time, but I have written four times and have never seen it in the paper but twice. Cousins, wake up from your noon nap in Virginia and stand up for Jesus. Lu-

cille Ihnie, I guess your first name to be Jane, and Edna Campbell, I guess your middle name to be Etheline. Opal Locke, I guess your middle name to be Minnie. Evelyn Pearson, I guess your first name to be Louise. Well who can guess my first name? It begins with S and ends with E. I must run with this or Mr. W. B. will get it.  
S. Virginia Jones.  
Andersonville, Va.

Dear Aunt Bettie: How are you? An old woman brings me *The Herald* to read, and I like it fine. I think it is the best paper I ever read in my life. I like to read page ten, for I can read interesting letters from Christian girls and boys. Have dark hair, eyes, and dark complexion. Aunt Bettie, I have a question to ask you. Would you put my name in the paper saying that a girl in bad health needs the most earnest prayers by all true Christians? Please pray for me. I can't go to Church and Sunday school. Have been ill for a long time, and suffer so I can't hardly endure the pain. I would be willing to give my right arm if I had given my heart to God when I had a chance. Don't live close to any that goes to church. I'd like to hear students from Asbury College preach. They preach so plain a little child can understand. Don't live far from Daniel Boone's Cave. I love the hills, and this country which God has made. Hope to see you some sweet day. Goodbye.  
Carrie Canter.  
Nicholasville, Ky.

Dear Aunt Bettie: May a little West Virginia girl join your happy band of girls and boys? My mother takes *The Herald* and I love to read page ten. I am eleven years old and in the sixth grade at school. I have dark hair, black eyes, and dark complexion. William Hart, I guess your middle name to be Jackson. If I'm right write me a letter. The one that guesses my first name I will write them a long letter. It begins with N and ends with Y and has five letters in it. My father and mother are both living. They are both trying to do the will of God. I have one little sister. I expect I have taken too much room now, so I will close hoping to see my letter in print.  
N. Eloise O'Dell.  
Mt. Nebo, W. Va.

Dear Aunt Bettie: Will you and the cousins move aside and give a North Carolina girl a chance to chat awhile? I am a school girl of seventeen. I have brown hair, brown eyes and medium complexion. I am five feet and four inches tall, and weigh about 120 pounds. I hope I won't take too much space so that my letter will not be in print. I sure would like to hear from some of the boys and girls about my age. Say cousins, here is a poem I made up myself. How many of you like it?

Boys and Girls.  
What can little girls do?  
When they work the weeks through?  
They can gather daffodils  
And scatter them over hills.  
What can little boys do?  
In their overalls so blue?  
They can plant cotton and corn,  
And harvest it when autumn is gone.  
What can girls and boys both do?  
They can love their Savior true.  
On the cross He died for all,  
Saints and sinners, great and small.  
Dorothy Brinkley.  
Corapeake, N. C.

Dear Aunt Bettie: Have you room for another member in your band? I am fifteen years of age and am in the eleventh grade at school. I am five feet, seven inches tall and weigh one hundred and twenty-five pounds. I belong to the M. E. Church. Our pastor is Rev. O. T. Martin. I have a sister living and two brothers dead. My birthday is January 6. In my spare time I am studying for the ministry. My middle name begins with K and has seven letters in it. I will write to the one who guesses it. I was converted five years ago and

was sanctified a week later. I have been taking *The Herald* since last Christmas. I will answer the letters of all those who write to me.  
Clarence K. Butler.  
Rt. 3, Tipton, Ind.

Dear Aunt Bettie: Hello! to every one. Here I come again. I suppose Aunt Bettie will let me have a chat with the cousins. Really I hope so, anyway. I was more than glad to see my letter in print last fall in the dearest paper ever published, *The Herald*. I am very fond of *The Herald*. The great sermons and talks are very helpful to me. It is like being at a revival to sit down and read the beautiful sermons that are printed each week. I am very fond of good religious reading. The next best book in the world to me is, "The Christian's Secret of a Happy Life." I have read it almost twice through. It sure is a fine book. And another good book is, "Remarkable Conversions," published by Dr. H. C. Morrison. And another book, "Beautiful Girlhood." Well, I must not forget to tell you that I am a Christian. I have been a Christian five years, and expect to be the rest of my days, God being my helper. I sure would love to go to Asbury College. I believe that Asbury College is one of the greatest schools in the world. May God's richest blessings be on Asbury College and every other school that stands for the great gospel of Jesus Christ. I am not sorry I have started out for the dear Christ that died for me. My greatest desire is to live for Jesus, and to be a soul winner for him. I must close for fear my letter will be too long. I am seventeen years of age. I want all the cousins to write to me. Who ever guesses my name I will write them a letter. It begins with E and has three letters in it. Cousins, please write to me.  
Bertie E. Cousins.  
Puxico, Mo., Rt. 2.

Dear Aunt Bettie: Will you and the cousins let me come in and have a little chat with you all? Who has my birthday, September 23? Who can guess my middle name? It begins with L and ends with E, and has six letters in it. I am fourteen years of age and have long brown hair. My father takes *The Herald* and I like it fine. I am saved and sanctified and belong to the Pilgrim Holiness Church. Kathryn Mowbray, I guess your middle name to be Louise. Eileen Ritchie, I guess your middle name to be Alice. This is my first letter to *The Herald* and I would like to see it in print.  
Myrtle L. Bowen.  
Wallville, Md.

Dear Aunt Bettie: Will you please let me join your happy band of boys and girls? This is my first letter to *The Herald* and I hope to see it in print. I am a girl eleven years of age. I have light blue eyes, light hair, and light complexion. My mother takes *The Herald* and I enjoy reading page ten. Who can guess my middle name? It begins with A and ends with E. It has five letters.  
Dorothy A Porter.  
Rt 1, Monticello, Maine

Dear Aunt Bettie: I believe we have something in common for my little nephew calls me "Aunt Betty." A dear friend of mine loaned me some copies of *The Herald* and I decided I would write to your corner. I am glad to see that so many of the readers are Christians. Real Christians are what this world needs—not the kind that are Christians only on Sunday. That might be better than not at all but it isn't setting a very good example. Christians are as "a city that is set on a hill, a light that cannot be hid." We should live clean lives so our lights can shine brightly. How many of the cousins are public school teachers? I am and like the work. It is a fine thing to teach the little ones. A teacher's life is not a bed of roses by any means. Sometimes, no matter how hard the teacher tries, the children won't learn their lessons. Parents, work with your teacher, not against them, and your schools will be better. A teacher can't do very much by herself. If the parents don't want their children to learn, the teacher can't teach them very much. And please, dear par-

## Gospel Tents

Smith Manufacturing Company,  
DALTON, GA.  
22 Years in Business.

J. H. DICKEY  
of  
**BARRETT, ROBINSON & DICKEY**  
General Insurance—Bonds, etc., solicits your patronage.  
7th Floor, Columbia Bldg.  
Louisville, Ky.

### The Nightingale of the Psalms

BY EVANGELIST J. E. AYCOCK.  
An Exposition of the 23rd Psalm.  
Interprets this beautiful psalm in terms of your own spiritual experience. An inspiration to everyone—with a special message for the sad and discouraged.  
Price, 25c.  
PENTECOSTAL PUBLISHING COMPANY  
Louisville, Kentucky.

### The Christ of the Indian Road.

BY E. STANLEY JONES.  
Dr. Jones handles the eternal truths of Life concerning Missions, especially Indian, with the prophetic zeal of Isaiah and with brilliant insight of the Revelator. This book should be read by every preacher; yea, by every Christian who loves the souls of men for whom Jesus Christ died.  
—R. A. Young.  
Price, \$1.00.  
Order today from  
PENTECOSTAL PUBLISHING COMPANY  
Louisville, Kentucky.

ents, don't have this attitude, "Make the children mind, punish them, you must punish them, but don't punish mine." If any care to write, I will be glad.  
Blanche Venable.  
Marquand, Mo.

Dear Aunt Bettie Will you let a Florida girl join your happy band of boys and girls? This is my first letter to *The Herald* and I hope to see it in print. My mother takes *The Herald* and I like it very much, especially page ten. I am sixteen years of age and am in the tenth grade. I have black curly hair, dark brown eyes, fair complexion, am five feet, four inches tall and weigh 106 pounds. I wonder who has my birthday, October 28? If I have a twin please write me. I wish to ask the cousins to write me and also enclose a picture of themselves. I would be glad to correspond with some of the cousins.  
Louise Bracewell.  
Ocoee, Fla.

Dear Aunt Bettie: I would like to join your happy band of boys and girls. This is my first letter to *The Herald*. I sure enjoy reading it, especially page ten. I am eighteen years of age. I am in the second year of high school. I have missed this week because I have been sick. I go to the Methodist Church to Sunday school. I have gone to Sunday school 15 years without missing a Sunday. In this year I have gone every Sunday until last Sunday. I sure hated to miss. I go to church a good bit to the Mission. It is just below our house. They are having a revival there and have had a number of converts. Who has my birthday, May 16? Who can guess my first name? It begins with J, and ends with A; it has five letters in it. I like to write letters and I sure am glad to receive them. I would be glad for any of the cousins to write to me and I will answer you. Well, I guess I had better ring off, and may God bless Aunt Bettie and every one of the cousins.  
L. Estaline Dettie.  
Oak Hill, Ohio.

### Holy Ann: Incidents in Her Life.

Is the title of one of the most interesting pamphlets we have ever read. God wonderfully honored her simple, childlike faith, and her life and the incidents in it are like the lives of the old prophets and Bible characters. Send 10c and get a copy and read it and see how it will strengthen your faith in prayer. \$1.00 per dozen, postpaid.  
PENTECOSTAL PUBLISHING COMPANY  
Louisville, Kentucky.



## FALLEN ASLEEP

A TRIBUTE TO REV. E. J. TERRILL.

By Andrew Johnson.

In in the rush of events in this fast age we must not forget our friends who are silently passing from the fading drama of life's activities into the land that is fairer than day. Bro. Terrill fought a hard, but valiant battle during his earthly career in the vale of sunshine and shadow. He had to strive against a bodily affliction under which many less heroic characters would have gone down in defeat. But touched by the healing hand of divine Providence and sustained by the grace of God in full salvation, Rev. E. J. Terrill toiled and triumphed. It was my privilege, as a young preacher, to conduct several revival meetings for him. I was with him at Monterey, Gestville, Swallowfield, Mt. Edwin, Dugansville, Mt. Pleasant and Salvisa. It was back in the days when the full salvation revival was sweeping over the country. Bro. Terrill was strong in faith, great in prayer, true to the doctrines of the Bible and fearless in his denunciation of sin. Many souls were saved in these revival campaigns. I remember on one occasion when we were called to pray for a child with the croup. It was breathing with such difficulty as to be heard from the road. The mother was frantic. It seemed that the child would die at any minute. We knelt and Bro. Terrill led the prayer. He called on God to heal and to spare the child. Before he finished the prayer the child began to breathe easy and got well. I never forgot this remarkable incident of answered prayer. It was a means of confirming my faith.

On another occasion we spent the night in prayer together. It was at Dugansville, Ky. Terrill was a holy terror in those days to the devil and sinners. He knew how to prevail with God in prayer. His great slogan was "Power," "Power." He could pray the power down. If I remember correctly Bro. Terrill and the writer and a number of saints spent another night in prayer at old Mt. Pleasant Church near Frankfort, Ky. After midnight I took another text and preached a sermon on hell for the benefit of the sinners who remained. A young lady was converted. We did not leave till broad-day light the next morning.

So, we see that Bro. Terrill, with all of the trials and afflictions of life, knew God and held on to confession to the close. His health failed him and he wandered in Oklahoma and visited Asheville, N. C., in hope that the climate would help him; but broken in constitution, he returned to Wilmore and spent his last days alone with God, watching and waiting for the hour of his release and coronation to come. I have no doubt of his triumphant entry into the heavenly city of the "Sweet Bye and Bye." It was his desire, expressed to me and others, that the writer help to preach his funeral. As I was not permitted to attend the last solemn rites, I have written this brief eulogy of my friend, one of the true servants of God.

### INDIAN SPRINGS HOLINESS CAMP MEETING.

Friends of the Indian Springs Camp Ground throughout Georgia and the South will be delighted to know that last year recorded the largest attendance in its history, and indications point to an increased attendance this year.

Preparatory to caring for the increasing crowds from Georgia, Florida, Alabama and other States of the Southeast, the trustees of the camp ground are making unusual improvements. The water supply has been doubled, improvements at the hotel providing for some forty or more guests are finished, and "the Parsonage" has been renovated to care for double its former capacity. The large improvement undertaken this year is "The Mathews Memorial," in mem-

ory of Rev. George W. Mathews of the South Georgia Conference. A beautiful tract of four acres adjoining the present grounds, containing a comfortable two-story building, two smaller cottages all furnished and ready for free use by the wives and daughters and smaller boys of the preachers' families, will be ready for occupancy by the opening of the meeting in August. In addition to these, there is a large building being remodeled and made ready for a boys' camp. This building, when completed, will accommodate a hundred boys from ten years up. Sons of preachers will be admitted to this building and will be under regulations headed by expert workers with boys. At an early day in the approaching camp meeting these buildings and grounds will be opened with appropriate dedicatory services.

During the history of this camp some of the most noted preachers of America and Europe have filled its pulpit, and this year will see no let down in the high standard of its ministry. Dr. Will H. Huff, one of America's most eloquent preachers, and Rev. C. W. Ruth, another outstanding holiness preacher, will fill the pulpit. Prof. Hamp Sewell, one of the leading composers and publishers of sacred music in the country, will have charge of the music. He will be assisted by a full orchestra and a great chorus of some two hundred voices. Reservations are already being made for the approaching meeting, and Mrs. Harriet Hudgins, of Wesleyan College, Macon, will be glad to serve any who desire to secure reservations beforehand.

The work being done by the Indian Springs Holiness Camp Ground is non-denominational and people of all denominations, or of no church, are cordially invited. A special invitation is extended to ministers of all denominations and free intertainment will be given to those of any evangelical church. J. M. Glenn, Secretary.

### TACOMA, WASHINGTON.

I am very much interested in the article appearing in your publication May 5, written by Rev. Thomas H. Hickman, entitled, "Christ and Christianity."

This article sounds the true note of true evangelism which is unanswerable by so-called higher critics. Right in connection with this article the following words from the pen of the late Theodore Cuyler is very applicable:—"Jesus Christ does not present to you a system of doctrine and ask you to study it; he offers you himself. It is a person, not a system that you need; a person who atones for your sins, a person who teaches you how to live; yea, a person who will enter into your inmost soul and abide there as a constant presence and an almighty power."

Such doctrines as the above is what has given the American people a higher civilization than any other people on the face of the earth, it is the secret of American greatness; woe to the American people when they have wandered away from the old paths.

Yours in the Master's service,  
Francis E. Smith.

### The Psalms Outlined

Arthur Emerson Harris.  
The author seeks to analyze each Psalm so that its contents may be seized at a glance. A master of alliteration, he has employed this device as a convenient aid. Preachers will find the book a help in constructing sermons. It has also a distinct devotional value. Cloth, \$1.75.

# 4,000

## BIBLE QUESTIONS ANSWERED

These 4,000 Questions and Answers take one all the way through the Bible from Genesis through Acts, with subjects beginning with the Creation, the Fall, etc. This little book will be found very useful for

**Pastor, Superintendent, Sunday School Teacher.**

In fact, for every student of the Bible. It is pocket size, neatly bound in cloth, stamped in gold, and the price is 50c postpaid. Or we will send the book postpaid free of charge to any one sending us

One New Yearly Subscriber

to The Pentecostal Herald at \$1.50.

PENTECOSTAL PUBLISHING COMPANY  
Louisville, Kentucky.



## A WORLD SCHOOL—ASBURY COLLEGE

"In the Heart of the far-famed Blue Grass."

LEWIS ROBESON AKERS, M.A., D.D., President.

A STANDARD COSMOPOLITAN "A" GRADE COLLEGE enrolling in the College of Liberal Arts this year 603 students from forty states and nine foreign countries. Ninety-four A.B. graduates in the class of '26. Recognized as "A" grade by the Kentucky Department of Education and the University of Kentucky. On the new approved list of colleges of the Association of Southern Colleges. Member of the Association of Kentucky Colleges and Universities.

A DYNAMIC CENTER OF SPIRITUAL POWER for those contemplating Christian Service at home or abroad, but furnishing basic courses for the regular profession of life. Asbury College is noted throughout the nation for its fidelity to Methodist standards. Its good fellowship and spiritual atmosphere are unusual. Wholesome activities encouraged. All questionable amusements barred.

THE COLLEGE OF LIBERAL ARTS provides fourteen majors leading to the Bachelor of Arts degree, in Classics, French and German, Spanish, English, Education, History, Philosophy, Political and Social Science, Biology, Mathematics, Physics, Chemistry, Fine Arts, and Religious Education.

ASBURY THEOLOGICAL SCHOOL, Henry Clay Morrison, D.D., President, has a separate faculty of nine trained and consecrated teachers, experienced in pastoral and evangelistic work. Seven departments. Certificate and Diploma Course for undergraduates. For Graduate students a three-year course leading to the B.D. degree.

CONSERVATORY OF MUSIC AND SCHOOL OF EXPRESSION supervised by accomplished and experienced teachers, pupils of such Masters of music as Percy Grainger and Joseph Lhevinne, and graduates in Expression of the Curry School of Expression and other famous schools of the Speaking Art.

ART DEPARTMENT. Vivian May Norris, Director, Member of the Art Students' League, A. M. L., an illustrator of America's leading periodicals. Miss Norris is a director of exceptional talent.

EDUCATION. Special attention given to this Department by two Columbia trained Graduate teachers, with a view to meeting various state requirements. The English Department offers ninety hours under three highly trained Professors.

HOME ECONOMICS. Splendidly equipped quarters with latest scientific electric apparatus. Supervised by a graduate teacher of successful experience.

EQUIPMENT. One of the latest and best equipped colleges in the State. Commodious brick buildings including three dormitories for young men, one of the finest Memorial Halls in the South housing three hundred young women. New water system, electrical conveniences, beautiful campus lighted by a "white way," New Memorial Library of 40,000 volume capacity now under construction.

ENVIRONMENT. Sixteen miles south of Lexington on main line of Southern Railway and near L. & N. main lines. Hourly bus service to Lexington. Wonderful scenery adjacent. Four miles from the wonderful High Bridge, seven miles from Dix River Dam, highest in world. Brooklyn Bridge, Shakerstown, Camp Nelson, Chimney Rock, Boone's Cave, Herrington's Lake, 87 miles long, etc., other points of interest. Altitude 1,000 feet. One of the most beautiful towns of the State, population, 2,000 with no pool rooms, moving pictures, or other demoralizing influences.

For Catalog and Seminary Bulletin, write W. BRANDT HUGHES, Dean, Wilmore, Kentucky.

### BETHEL ACADEMY

(Chartered under Asbury College)

Recognized as "A" grade by the Kentucky State Department of Education. Member of the Southern Association of Colleges and Secondary Schools. For Bulletin address:

GEORGE B. BURKHOLDER, Principal.  
Wilmore, Kentucky.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY



# SUNDAY SCHOOL LESSON

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

Lesson XI.—June 13, 1926.

Subject.—Joseph's Fidelity. Genesis 39:1-6, 19-23.

Golden Text.—Seest thou a man diligent in his business? He shall stand before kings.—Prov. 22:29.

Time.—Not definitely known. Between 1720 and 1715 B. C.

Place.—Egypt.

**Introduction.**—The story of Joseph is told so beautifully in the Bible, that one almost hesitates to write about it, for fear he will spoil it. He was the first child of Jacob's beloved Rachel, and was in a large measure his father's pet. In his early years he was visited with some strange dreams that made his elder brother very jealous of him. They were harvesting wheat when their sheaves bowed down to his sheaf. On another occasion he reported that in one of his dreams he saw the sun, moon and eleven stars doing obeisance to him. These dreams were too much for his envious brothers; so when Jacob sent him to visit his brethren as they watched the flocks (for they were shepherds) they threw him into a pit, and dipped his coat of many colors in the blood of a goat, and sent it to their father to see if he thought it was Joseph's. Of course, the old father recognized it, and wept bitter tears over it, declaring that his boy had been torn in pieces by some wild beast. But his hard-hearted brethren lifted him out of the pit, and sold him to a company of Ishmaelites who carried him down to Egypt, and sold him into slavery to an Egyptian whose name was Potiphar, one of Pharaoh's officers.

This is supposed to have happened when Joseph was about seventeen years of age. We know very little of his boyhood days; but his sojourn in Egypt teaches a lesson concerning parental training of children that is worth while. His mother died when he was quite young; and so his bringing-up must have been almost solely the work of his father. Surely it was well done; for, although his life in Egypt, both in bondage and as the Premier of that great nation was absolutely above reproach, the fires of temptation must have burned hotly about him all through the years. But no one can find a flaw in his beautiful character. A weaker man would have fallen before such temptations as befell our hero; and, had he not been thoroughly fortified by the sacred teachings of his good father, he too, would have fallen. Jacob had built in him a character as strong as steel and as unbending as granite.

Here is encouragement for every true parent; for if Jacob could do such lasting work with his son in that dark age (as we suppose it to have been), we should be able to succeed with our children in this age. I am not unmindful of the fact that Jacob's other children by no means measured up to Joseph's standard; but it is altogether probable that their heathen mothers were in his way; and again it is likely true that the father did not exercise the same care with his other children that he bestowed upon the two sons of his precious Rachel. It is a great thing for children when their mother is a jewel in their father's eyes; and the same is true when the mother loves and reverences her husband. No flirting woman should

ever be a mother; and no man who keeps his eyes on other women is fit for a father. You may all say a loud AMEN.

Were I going to select models from the Old Testament for young men, I would take Joseph and Daniel. From the New Testament, St. John the apostle would stand out in bold relief. And why not hold up such men before our boys as being worthy of imitation? They must have good models to pattern after, or life with most of them will be a failure. Noble, clean men and women constitute the greatest asset that ever comes to any community, except Christianity itself; nor can we hope for the former without the latter. A Sunday school favors its officers; a congregation resembles its pastor; the students in a college partake of the nature of their professors; young people in a neighborhood come to resemble their elders. The beautiful story of the Great Stone Face is fiction; but its lesson is pure truth. Every young person in your community has a right to demand that you be sample men and women. We dare not shirk our responsibility.

## Comments on the Lesson.

1. In this verse we are informed that Potiphar bought Joseph from the Ishmaelites; but in chapter 37:36 it is stated that the Midianites sold him into Egypt. Both statements may be true; for descendants of Ishmael may have lived in Midian; and they could for that reason be called Midianites. Dr. Adam Clarke seems to make no attempt to reconcile the two names. Look them up in your Bible dictionary.

Potiphar was a petty officer under Pharaoh, a "captain of the guard"; may be something on the order of a provost marshal. Doubtless he was well paid, and lived in fair style for that day.

2. The LORD was with Joseph.—Notice the capitals in the word LORD. They signify that the Hebrew word is Jehovah. Note the result: He was a prosperous man, which brought him into Potiphar's house as a trusted servant. Jehovah pays men in this life for being good and faithful.

3. His master saw that the LORD was with him.—His heavenly Master blessed him so much, that his little earthly master found it out; for "the LORD made all that he did to prosper in his hand." Take God in as your Senior partner, and see what he will do for you. But he will not come in with you, unless your business is clean in toto.

4. Joseph found grace in his sight, and he served him.—That was good sense. If his master treated him well, Joseph was in duty bound to render him faithful service; but he must serve as to the LORD, and not as a manpleaser. The latter is devoid of merit in God's sight. Made him overseer over his house.—A sort of steward in chief, although he was a slave.

5. It came to pass...that the LORD blessed the Egyptian's house for Joseph's sake.—Here is a great lesson for everybody. God has blessed many a city and many a community, because good people lived therein. They are the salt of the earth in more

ways than one. Jehovah blessed Potiphar's house and his field for Joseph's sake. He is still blessing the Jews for Abraham's sake.

6. Joseph was a goodly person, and well favored.—Herein lay his danger.—he was too attractive for Potiphar's licentious wife. The horrible story is very properly left out of the lesson; but the lesson is not complete without it. If Satan ever did set a trap for a young man, he set that one for Joseph; but he failed to catch the bird. Joseph was too clean to soil his soul in adultery. Read these intervening verses for yourselves.

19. When his master heard the words of his wife.—When she failed in her attempt to ruin the young slave, she lied to her husband about his conduct—perhaps to save herself; for there was no little danger that her secret might reach Potiphar's ears, and bring her into trouble. His wrath was kindled.—That was natural. The man who does not become indignant toward the man who attempts the ruin of his wife is fit for nothing but fertilizer.

20. Joseph's master...put him into the prison.—If he believed his wife's lie, he was certainly a mild sort of man. Some men would have killed him on the spot. Joseph was bound in the king's prison.

21. The LORD was with Joseph.—God never forsakes any one who is true to him. Among all the blessings that came to Joseph in that prison, none was so good as this one: "Gave him favor in the sight of the keeper of the prison." That would insure better things for him.

22 and 23. All the prisoners were put into Joseph's hands. He became a sub-keeper of the king's prison. In fact, the head-keeper seems to have become a sort of figure-head under Joseph. And the LORD made the very jail to prosper under his management. I suppose the inmates all had a better time while our hero had charge; for he had sympathy for them, being one himself. It was a sad day for them when he left them; but I have a notion that he remembered the incarcerated boys when Pharaoh made him second ruler in the kingdom.

## EVANGELISTIC AND PERSONAL.

Rev. Hiram Vinson, Ft. Wayne, Ind., Box 371, is open for calls to do evangelistic singing this summer. Let those desiring a song leader write Mr. Vinson as above.

T. W. Armstrong, 13 Lincoln Ave., Dover, N. J., has a gospel car fully equipped which he desires to sell. Brother Armstrong has lost his eyesight and for that reason has to give up his work.

Rev. O. G. Mingledorff has been unanimously chosen to conduct the revival at Monroe, La., beginning July 12. Join in prayer for this campaign.

Rev. A. M. Mason recently closed a good meeting at Memphis, Texas, in which all denominations took part and derived benefit from the services. Rev. Helm is pastor, a man of God and a fine yokefellow. There were 130 bowed at the altar and many found the Lord in reclaiming, saving and sanctifying power.

Miss Flossie Haines, a young woman, sound in doctrine and earnest in experience, has been given the evan-

# CHILD'S LIBRARY

## FOUR BIBLE PICTURE BOOKS.

These are large books, size 9x11 1/4, with five beautiful full-page pictures printed in many colors, each one of the books having a Bible story. The regular net price is 25c each, amounting to \$1.00.

## FIVE SQUIRREL STORIES.

Each one of these beautifully illustrated with 6 pages in many colors, and a very interesting story with a passage of scripture woven in at the close of each one, giving the story a good moral. Price, 15c each, total 75c.

## THREE TIMES THREE.

This is one of those remarkable children's stories written by Pansy, illustrated throughout, and the price is 75c.

## THE THOUGHTLESS SEVEN.

This story is written by the author of "Probable Sons" and "Teddy's Button," two of the most remarkable children's stories on the market. It has a good teaching, as the boy is converted, and it is really a worthwhile book. Price, 75c.

## BLACK BEAUTY.

This is an autobiography of a horse which is very interesting, and it is a book that will teach children to be kind to animals. It is one of the old classics, has had an immense sale, and every child should read it. They will get good from it. 184 pages, profusely illustrated, bound in cloth with attractive jacket in colors. Price, 75c.

## BITS OF BIOGRAPHY.

This is a book of stories of great old-time characters, written in a style that will make it very interesting and helpful for young people. It gives a short sketch of more than 35 of such characters as Queen Victoria, Wesley, Lincoln, Florence Nightingale, Moody, Helen Keller and Sammy Morris. We do not know of a book on the market that contains more inspirational matter for children or young people than this book. Price, 75c.

The above 13 titles sell regularly at a net price of .....\$4.75  
Our special Child's Library offer for the set, postpaid. ....2.50

PENTECOSTAL PUBLISHING COMPANY  
Louisville, Kentucky.

gelistic relation by the Ohio District Assembly of the Nazarene Church. She will be open for engagements from June 1st on. Her home address is 2125 E. 90th St., Cleveland, Ohio.

Mr. and Mrs. D. W. Cox: "The Gospel team from Cleveland Bible Institute spent a week-end in services in our church and must say that we were all refreshed by their presence. Their splendid quartette and sound gospel messages were inspiring to all who heard them. They play several instruments, but their real value is in the sweet Christian experience that they possess. These young men have secured a tent with complete outfit, including chairs, and would be a blessing to any community. They do just the kind of work a town needs. They have some open dates and if any desire to communicate with them address through me as I expect to have them with me in the near future, or address 3219 Cedar Ave., Cleveland, Ohio."

## REQUESTS FOR PRAYER.

Mrs. W. D. M.: "Please to pray that I may be sanctified."

A distressed wife asks prayer that she may be delivered out of a trouble that is almost wrecking her life.

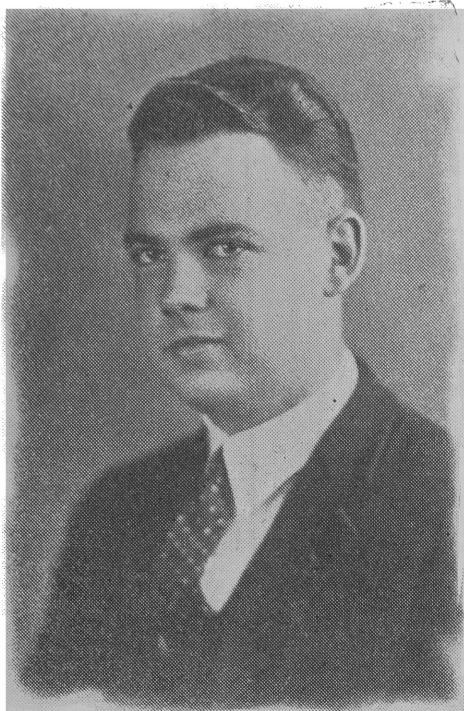
Mrs. E. M. T. asks prayer for her healing, that she may attend church.

S. W. L. wishes to be remembered in prayer that his body may be healed.

L. C. S.: "Kindly ask prayer for my mother that she may be restored to health."

Mrs. C. M. S.: "I desire your prayers, both spiritually and physically; also for my husband that he may live closer to the Lord."





### COMMENDATION.

We take pleasure in commending Rev. Harry H. Waller to the favorable consideration of any one desiring his services in revival meetings. He has been with us many years at Asbury College, just graduated, and has the respect and admiration of the faculty, student body and community. He has greatly endeared himself to us all. He is a good preacher, altar worker, an unusually good song leader, and with marvelous gifts as a pianist. His address is 1518 Broadway, Macon, Ga. He will render excellent service in any of the capacities above mentioned.

Respectfully,

H. C. Morrison.

### TAYLOR UNIVERSITY

Approaches its Seventy-Eighth Commencement.

Again the commencement at Taylor University, Upland, Ind., is to be prefaced (June 6 to 13) by a convocation which has the deeper spiritual life and the larger world vision for its watch-words.

Charles M. Dunaway, the widely known Georgia evangelist, William H. Huff, whose ministry has been felt throughout the western hemisphere, John and Emily Thomas, the Welch-American evangelists, of rare spiritual genius, who have served ten years in the Orient, will be associated with the President and faculty of Taylor University in the convention, which will have day and night sessions throughout the week preceding commencement.

A large trained choir of Taylor stu-

dents will be led by Dr. Melvin J. Hill, and the music of the season will be made otherwise interesting by special vocalists, quartettes, and orchestra and band.

Bishop William F. Oldham and other widely known leaders will be added to the list of speakers for the closing events of the commencement season. June 13th will be baccalaureate Sunday. June 15th will be Legal Hundred and Alumni Day. June 16th will mark the closing events of the scholastic year with the graduation exercises.

Of the thirty-seven this year taking the Bachelor's degree, it is noted that twenty-two are women and fifteen are men. Thirteen of the number will enter educational work. Fifteen are directing their lives to the ministry or mission field. Nine will enter a variety of other professions

## 200 School Teachers And Bible Students

We want these to study one of the most spiritual commentaries published on the S. S. Lesson. And in the study of this you will not only get the spiritual blessing yourself, but you will have it to pass on to others. As a special inducement for you to take up the study of Arnold's Practical Commentary on the Sunday School Lesson, we propose to send out these 200 copies at just one-half the regular price, which is 50c, postpaid. If you will send us your order for one or more of these books and after using it you are not more than pleased in every way, you may return the book and we will refund your money. So you can see from this it will not cost you anything to try. Stamps will be acceptable, and don't fail to send your order at once, as we hardly think the books will last long at this price.

PENTECOSTAL PUBLISHING CO.

Louisville, Kentucky.

## Mt. LAKE PARK CAMP MEETING

Mt. Lake Park, Maryland, July 1-10, inclusive, 1926.

### WORKERS:

Dr. John Paul	Prof. Kenneth Wells
Dr. John W. Owen	Mrs. Kenneth Wells
Dr. C. M. Dunaway	Rev. A. J. Dolbow
Rev. H. O. Teagarden	Miss Minnie Shay.
C. M. Hood, President,	Moundsville, W. Va.
J. P. Bohlander, Treasurer,	Elizabeth, Pa.
Dr. Daniel Westfall, Secretary-Manager	
524 Penn Avenue, Pittsburgh, Pa.	

or vocations. Of the thirty-seven, twenty-six took their entire college course at Taylor, five took three years, four took two years, and two are taking only their senior year. Ten states are represented in the graduating class, and six denominations, the majority being Methodists.

### NOTICE.

I would like to have a few good agents among The Herald readers, especially among pastors and evangelists, to sell my book, "Stepping-Stones For Pilgrim Feet." Will give good commission. Write me for terms. This book is published by The Pentecostal Publishing Company, and they heartily recommend it. Address

REV. WALTER E. ISENHOUR,  
Statesville, N. C.

**DEAGAN TOWER CHIMES**  
PLAYED BY ORGANIST FROM ELECTRIC KEYBOARD

**THE MEMORIAL SUBLIME**

LITERATURE, INCLUDING TESTED PLAN FOR  
SECURING CHIMES SENT UPON REQUEST

STANDARD SETS—\$6.000 AND UP

J. C. DEAGAN, INC.  
105 DEAGAN BUILDING, CHICAGO

### The Great Commoner's Last Speech

William Jennings Bryan.  
The case of religion versus evolution, clearly, convincingly stated. Bryan's own sincerity and serene faith shines through every word. An eloquent defense of Christianity, in Bryan's concluding speech in the Evolution trial.  
Price, 25c each, 5 for \$1.00, or \$15. per 100.

## ARE YOU INTERESTED IN THE SALVATION OF SOULS?

A group of us who are deeply interested in the spread of a full gospel, the conversion of sinners, the reclamation of backsliders, the sanctification of believers, and a very general and widespread spiritual awakening, have banded ourselves together in an organization known as The Evangelical Methodist League.

There are hundreds, yes, thousands, of villages and communities and crossroad districts that have had no real spiritual awakening in years. In these places multitudes are dying without Christ. Shall we not do something to try to bring to them a gospel which is the power of God unto salvation?

Mark you, we are not comeouters, but earnest, conscientious workers for the salvation of souls. You need not be in the least afraid of us. We have no scheme to make money, or to do anyone harm.

The organization now owns six tents, five of these were in the field of service in many places during the past summer. In these meetings many were blessed. Today, we have ordered a large tent to Florida that will be used in revival work this winter.

The membership fee is \$1.00, with the privilege of making any other donation you choose. We wish to order a number of tents made this winter that we may put ten or fifteen tents into this evangelistic work next summer. One wide-awake presiding elder has already engaged one of our best young preachers at Asbury College to spend the entire summer in his district with one of our tents. People far and near are calling for these tent meetings.

ARE YOU NOT WILLING TO GIVE US YOUR NAME AND ADDRESS, \$1.00 IN MONEY, AND YOUR EARNEST PRAYERS FOR THE GROWTH AND SUCCESS OF THIS GOOD WORK? If so, write name and address on the blank below, detach same, and send it to our secretary, Mrs. H. C. Morrison, care Pentecostal Herald, Louisville, Kentucky.

Please enroll my name as a member of The Evangelical Methodist League.

Name . . . . .  
Address . . . . .  
Contribution . . . . .

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY



## EVANGELISTS SLATES

**ALEXANDER, HARRY M.**  
Toledo, Ohio, May 16-June 6.

**ANDERSON, T. M.**  
Pasadena, Calif., June 4-13.  
Santa Monica, Calif., June 25-July 4.  
Reading, Pa., July 16-23.  
Sharon Center, Ohio, July 30-Aug. 8.  
Frankfort, Ind., August 9-15.  
Haviland, Kan., August 6-Sept. 5.

**AYCOCK, JARRETTE AND DELL.**  
Ellis, La., June 17-27.  
Crowley, La., July 1-11.  
Bentonville, Ark., July 14-25.  
Boise, Idaho, July 30-August 8.  
Prescott, Ark., August 12-22.  
Durant, Okla., Aug. 26-Sept. 5.  
Norman, Okla., Sept. 9-19.  
Mail address, 2923 Troost Ave., Kansas City, Mo.

**BABCOCK, C. H.**  
Oskaloosa, Iowa, June 8-13.  
Cochotown, Ohio, June 15-20.  
North Reading, Mass., June 25-July 5.  
Sebring, Ohio, July 15-25.  
New Albany, Ind., July 29-Aug. 4.  
Mt. Vernon, Ohio, August 5-16.  
Circleville, Ohio, August 20-29.  
Alexandria, Ind., Aug. 30-Sept. 5.  
Lowell, Mass., Sept. 12-26.  
Minneapolis, Minn., Oct. 3-24.  
Home address, 1148 Victoria Ave., Los Angeles, Calif.

**BELEV, P. P.**  
Millington, Mich., June 1-20.  
Cadillac, Mich., June 22-July 4.  
Bentleyville, Pa., July 15-25.  
Home address, 1529 W. Nelson St., Marion, Ind.

**BEIHES, GEORGE.**  
Indianapolis, Ind. June 13-July 4.  
Woodstock, Ont. Can., May 9-30.

**BRASHER, J. L.**  
Attalla, Ala., June 17-30.  
Wadley, Ala., July 2-11.  
Dothan, Ala., July 18-25.  
Toronto, Ohio, July 29-Aug. 8.  
Elkhart, Ind., August 10-15.  
Epworth, S. C., August 20-29.  
Home address, University Park, Iowa.

**BROWNING, RAYMOND.**  
Lexington, Ky., May 23-June 20.  
Baton Rapids, Mich., July 20-30.  
Alficon, Ky., August 1-15.  
Popular Branch, N. C., Aug. 18-29.  
Home address, Hendersonville, N. C.

**BURTON, C. C.**  
Kanima, Okla., August 1-15.  
Mentonville, Ky., Aug. 25-Sept. 12.  
Home address, Delmer, Ky.

**BUSSEY, M. M.**  
Washington, D. C., June 6-20.  
Home address, South Vineland, N. J.

**CAIN, W. R.**  
Gordon, Neb., June 18-27.  
Windsor, Ont., July 4-18.

**CANADAY, FRED.**  
Stayton, Oregon, June 21-July 4.  
Ferndale, Wash., July 15-25.  
Home address, Portland, Ore., 1518 Killingsworth Ave.

**CLARKE EVANGELISTIC PARTY.**  
Collinsville, Okla., June 13-27.  
Bartlesville, Okla., July 1-18.  
Home address, 808 N. Ash, Guthrie, Okla.

**COLLIER, J. A.**  
Fairfax, Ala., June 13-27.  
Lanett, Ala., July 11-25.  
Wedowee, Ala., July 18-August 1.  
Upton, Ky., August 8-22.  
Home address, 1817 Cephas Ave., Nashville, Tenn.

**CONLEY, PROF. C. C.**  
(Song Evangelist)  
Bentleyville, Pa., July 15-25.  
Ludlow Falls, Ohio, July 29-Aug. 8.  
Home address, 586½ North Howard St., Akron, Ohio.

**COX, F. W.**  
White Bluff, Tenn., June 4-20.  
Hughesville, Pa., July 22-Aug. 2.  
Open dates—June 22-July 4; July 6-18; August 3-29.  
Home address, Lisbon, Ohio.

**COX, MR. AND MRS. W. E.**  
Crass Valley, Ore., May 29-June 13.  
Ridgfield, Wash., June 20-July 11.

**GRAMMOND, PROF. C. C. AND MARGARET.**  
Gladwin, Mich., June 8-20.  
Home address, 815 Allegan St., Lansing, Michigan.

**DANFORD, S. A.**  
Estancia, Ore., June 4-13.  
Jamestown, N. Dak., July 17-27.  
Cottage Grove, Ore., July 22-Aug. 1.  
Vancouver, Wash., August 2-9.  
Home address, Eugene, Ore.

**DICKERSON, H. N.**  
North Little Rock, Ark., July 29-Aug. 8.  
Hazelton, Ind., August 13-22.  
Columbus, Ind., Aug. 26-Sept. 5.  
Red Key, Ind., Sept. 28-Oct. 10.  
Bloomington, Ind., Oct. 17-31.  
Home address, 2608 Newman St., Ashland, Ky.

**DUNKUM, W. B. AND WIFE.**  
Alta Vista, Va., June 5-20.  
Roanoke, Va., June 22-July 4.  
Frankfort Heights, Ill., July 10-25.  
Home address, 1353 Hemlock St., Louisville, Ky.

**EDEN, THOS. F. AND ETHEL.**  
Graham, Tex., June 6-20.  
Rice, Texas, June 21-July 4.

**ELSNER, THEO. AND WIFE.**  
Akron, Ohio, May 30-June 13.  
Brooklyn, N. Y., June 20-July 11.

Reading, Pa., July 16-25.  
Winchester, Ind., July 22-Aug. 8.  
Richmond Hill, N. Y., August 22-29.  
Portland, Maine, Sept. 15-26.  
East Palestine, Ohio, Oct. 3-17.  
Home address, 25 Lafayette Ave., Brooklyn, N. Y.

**FLEMING, BONA.**  
Andover, Ohio, June 4-13.  
Barberton, Ohio, June 18-27.  
Jackson, Ohio, July 2-11.  
Bloomington, Ind., July 14-25.  
Oakland City, Ind., August 11-27.

**FLEMING JOHN.**  
Mitchell, Ind., June 3-13.  
Canton, Ohio, June 16-27.  
New Philadelphia, O., July 1-12.  
Princeton, Ind., July 14-25.  
North Little Rock, Ark., July 30-Aug. 8.  
Oakland City, Ind., August 27-Sept. 5.  
Andover, Ohio, Sept. 15-26.

**FOUNTAIN PARTY.**  
Open dates, Tent and Tabernacle meeting for the summer.  
Home address, Sulphur Springs, Ark.

**FUGETT, C. B.**  
New Castle, Ind., June 1-13.  
Mansville, Ill., June 20-July 4.  
Yakima, Wash., July 9-18.  
Oakland, Calif., Aug. 29-Sept. 12.  
San Diego, Calif., Sept. 16-26.  
Long Beach, Calif., Oct. 3-17.  
Anaheim, Calif., Oct. 18-30.  
Berea, Calif., Nov. 1-14.  
Home address, 3220 Hackworth St., Ashland, Ky.

**GADDIS, TILDEN H.**  
Haigler, Neb., May 31-June 13.  
Cincinnati, Ohio, June 18-27.  
Charleston, Ill., July 2-11.  
Aspen Grove, Ky., July 18-August 1.  
Frankfort, Ind., August 6-15.

**GREEN, JIM H.**  
Gastonia, N. C., May 30-June 9.  
Leicester, N. C., June 27-July 18.  
Camp Free, N. C., July 29-Aug. 8.  
Camp Fig, N. C., Aug. 18-27.  
Home address, E. Spencer, N. C.

**GREEN, JIM.**  
Gastonia, N. C., June 2.  
Leicester, N. C., June 27-July 18.  
Camp Free, N. C., July 29-Aug. 8.  
Fig Camp, N. C., Aug. 18-27.

**HALLMAN, MR. AND MRS. W. R.**  
Kokomo, Ind., June 11-20.  
Absaraka, N. Dak., June 24-July 4.  
Washburn, N. Dak., July 8-18.  
Elkhart, Ind., August 5-15.

**HAMES, J. M.**  
Gastonia, N. C., June 7-20.  
Open date, June 26-July 25.  
Laport, Iowa, August 1-15.  
Chase, City, Iowa, Aug. 18-29.  
Home address, Greer, S. C.

**HEIKONIMUS, H. T.**  
Dublin, N. C., May 8-23.  
Wilmore, Ky., May 25-June 3.  
Waycross, Ga., June 5-20.  
Open date, June 21.  
Home address, Wilmore, Ky.

**HEWSON, JOHN E.**  
Allendale, Mich., June 6-20.  
Chandler, N. Dak., June 25-July 4.  
Omaha, Neb., July 9-19.  
Scottsbluff, Neb., July 22-Aug. 1.  
Sherman, Ill., Aug. 1-15.  
Normal, Ill., Aug. 19-29.  
Home address, 127 N. Chester Ave., Indianapolis, Indiana.

**HOBBS, E. O.**  
Grayson, La., June 4-13.  
Open date, tent furnished.  
Wakenfield, Va., July 30-Aug. 8.  
Home address, 1063 Lynnhurst, Louisville, Ky.

**HODGE, H. W.**  
Columbus, Ohio, May 23-30.  
Dansville, N. Y., June 1-6.  
Open dates, June, July, for six and ten day meetings.  
Home address, 120 S. 16th St., Flushing, New York.

**HOLLENBACK, ROY L.**  
Salem, Ore., June 6-20.  
Sedar Rapids, Ia., June 25-July 11.  
Open date, July 15-Aug. 8.  
Ramsey, Ind., Aug. 13-22.  
Address, Cambridge City, Ind.

**HOLSTEIN, CALBERT V. AND SISTER, WILLIE.**  
Hastings, Mich., July 7-25.  
Cherry Grove, Ind., August 18-29.

**HOWARD, FIELDING T.**  
Taylorsville, Ky., June 3-20.  
Walton, Ky., June 21-July 4.  
Cynthiana, Ky., July 4-18.  
Depoy, Ky., July 20-August 1.  
Taylorsville, Ky., August 2-15.  
Open date, August 16-26.  
Kingswood, Ky., Aug. 26-Sept. 5.

**HUFF, WM. H.**  
Upland, Ind., June 9-13.  
Red Rock, Minn., June 24-July 4.  
Gracemont, Okla., July 11-Aug. 1.  
Indian Springs, Ga., Aug. 4-15.  
Duhoise, Pa., August 19-29.

**HUGHES, I. N.**  
Coquille, Oregon, June 1-13.

Walla Walla, Wash., June 15-27.  
Southwick, Idaho, July 6-18.  
Williams, Oregon, July 20-August 1.  
Myrtle Point, Oregon, Aug. 3-29.  
Home address, 390 E. 12th St., Portland, Oregon.

**HUNT, JOHN J.**  
Westport, Ont., Can., June 6-20.  
Chester, Pa., July 1-18.  
Allentown, Pa., July 19-Aug. 8.  
Leslie, Md., August 13-22.  
Home address, Media, Pa., Rt. 3.

**HUYETT, J. DOROTHY.**  
(Gospel Singer, Pianist, Harpist, and Children's Worker)  
Neave, Ky., August.  
Open dates for summer.  
Home address, Wilmore, Ky.

**JACOBSON, R. O.**  
Larimore, N. D., June 8-20.  
Woodworth, N. D., July 7-18.  
Rosholt, S. D., July 21-Aug. 1.  
Devil's Lake, N. Dak., June 23-July 4.

**JONES, EARNEST L.**  
(Song Evangelist)  
Open dates July 1.  
Home address, 1810 Young St., Cincinnati, Ohio.

**KELLEY, WM.**  
Cynthiana, Ky., June 6-23.  
Oddyville, Ky., July 15-August 1.  
Home address, Ashland, Ky.

**KENNEDY, ROBERT J.**  
(Singer)  
Lancaster, Tex., June 6-20.  
Hallsville, Tex., June 25-July 4.  
Van Alstyne, Tex., July 27-Aug. 8.  
Open date, July 4-25.  
Allen, Tex., August 8-22.  
Sterling City, Tex., Aug. 22-Sept. 4.  
Home address, 3312 Carlisle Ave., Dallas, Texas.

**KEYS, CLIFFORD.**  
Eccles, W. Va., May 30-June 13.  
Goshen, Canada, June 16-July 4.  
Columbus, Ohio, July 11-25.  
Rippling, Wis., July 29-August 15.  
Open date, August 17-Sept. 5.

**KINSEY, W. C. AND WIFE.**  
(Singers, Song Leader and Pianist)  
New Carlisle, Ohio, July 15-25.  
Traverse City, Mich., August 5-15.  
Portage, Ohio, August 19-29.  
Home address, Richmond, Ind., 461 So. Third St.

**KLEIN, GEO. T.**  
Halsey, Ore., June 17-27.  
Mitchell, S. D., July 1-11.  
Home address, 56 W. Draver St., Seattle, Washington.

**LAWTON, MR. AND MRS. MELVYN M.**  
(Gospel Singer, Pianist, and Children's Worker)  
Philadelphia, Pa., June, July, August.  
Home address, 2638 No. Lawrence St., Philadelphia, Pa.

**LEWIS AND EMEYART.**  
(Singers)  
Elkhart, Ind., June 6-27.

**LEWIS, M. V.**  
(Song Evangelist)  
Washington, Ind., May 30-June 20.  
Open date, June 21-July 18.  
Scottsbluff, Neb., July 22-Aug. 1.  
Pleasant Hill, La., August 5-15.  
Fig, N. C., August 18-25.  
Home address, Wilmore, Ky.

**LITRELL, V. W. AND MARGUERITE.**  
Winnipeg Manitoba, Can., May 28-June 13.  
Emporia, Kan., June 20-July 4.  
Home address, 1214 Scott Street, Beatrice, Nebraska.

**LOVELESS, W. W.**  
Zanesville, Ohio, June 4-20.  
Wadsworth, Ohio, June 28-July 18.  
Warsaw, Ohio, July 22-August 1.  
Home address, London, Ohio.

**MCBRIDE, J. B.**  
Hugoton, Kan., May 31-June 11.  
Walters, Okla., June 13-27.  
St. Johns, Can., N. B., July 2-11.  
Mt. Olivet, Ky., July 16-26.  
Home address, 112 Arlington Drive, Pasadena, Calif.

**MCCLINTOCK, J. A.**  
Tollshboro, Ky., May 30-June 13.  
Irvine, Ky., June 15-July 4.  
Augusta, Ky., July 11-25.  
Olive Hill, Ky., July 31-August 15.  
Open date, August 16-31.  
Franklin, Ohio, Sept. 6-19.  
Lexington, Ky., Sept. 21-26.  
Home address, Richmond, Ky.

**MCCORD, W. W.**  
Portage, Ohio, August 19-29.  
Sale City, Ga., Oct. 14-24.  
Home address, Sale City, Ga.

**MANLY, IRVIN B.**  
Sprag Land, Tex., June 13-23.  
Concord Church, Chatham, La., Aug. 6-15.

**MILBY, E. C.**  
(Song Evangelist and Young Peoples' Worker)  
Open dates, June 1 to September 1.  
Home address, Gabe, Ky.

**MILLER, MR. AND MRS. F. E.**  
Westport, Ont., Can., June 6-20.  
Wilmington, N. Y., June 24-July 5.  
Syracuse, N. Y., July 1-11.  
Mogers, N. Y., July 31-Aug. 15.  
Michigan, N. Y., Aug. 22-Sept. 6.  
Home address, Lowville, N. Y.

**MILLER, JAMES.**  
Indianapolis, Ind., May 30-June 13.  
Albion, Neb., June 16-July 4.  
Home address, 1249 N. Holmes Ave., Indianapolis, Ind.

**GLASCOCK, J. L.**  
Cincinnati, Ohio, May 28-June 6.  
Brookville, Pa., June 6-18.  
Murphysboro, Ill., June 20-July 4.  
Vacant date, July 5-14.  
New Carlisle, Ohio, July 15-25.  
Vacant dates, July 26-August 31.  
Home address, 1350 Grace Ave., Cincinnati, Ohio.

**MILLER, L. J.—SCOTT, O. H.**  
Grenada, Miss., June 13-July 6.

**MINGLEDORFF, O. G.**  
Ringgold, La., June 6-20.  
Nashville, Tenn., June 27-July 11.  
Monroe, La., July 12-Aug. 1.  
Mineral Springs Camp, La., Aug. 5-19.  
Beebe, Ark., August 16-31.  
Blackshear, Ga., Sept. 1-7.  
Alma, Ga., Sept. 8-26.  
Home address, Blackshear, Ga.

**MORROW, HARRY W.**  
Carpenter, So. Dak., May 30-June 20.  
Chandler, N. D., June 25-July 4.  
Bloomfield, Iowa, July 5-18.  
Hope, Mich., August 1-15.  
Morrowville, Kan., Aug. 18-Sept. 5.  
Home address, 300 So. Oak Park Ave., Oak Park, Ill.

**PEFFLEY, DWIGHT.**  
(Song Evangelist)  
Perryville, Ohio, August 1-15.  
Westport, Ind., August 20-29.  
Home address, Rt. 6, Brookville, Ohio.

**QUINN, IMOGENE.**  
(Hoosier Girl Evangelist)  
Alma, Ill., June 6-20.  
Home address, 909 N. Tuxedo St., Indianapolis, Ind.

**REDMON, J. E. AND ADA.**  
Oakland City, Ind., June 11-27.  
Anderson, Ind., July 2-18.  
Chenango Forks, N. Y., Aug. 5-15.  
California, Ky., August 20-30.  
Home address, Brookville, Ind.

**REES, PAUL S.**  
Lancaster, Mo., May 16-30.  
Pittsburgh, Pa., June 13-27.  
New Cumberland, W. Va., July 2-11.  
Sebring, Ohio, July 15-25.  
Toronto, Ohio, July 29-Aug. 8.

**REED, LAWRENCE.**  
Newcomerstown, Ohio, May 28-June 13.  
Irontdale, Ohio, June 16-27.  
Carrollton, Ohio, June 30-July 11.  
Sebring, Ohio, July 15-26.  
Moers, N. Y., July 30-August 15.  
Home address, Danasmus, Ohio.

**REID, FURRAY, HOUSEHOLDER.**  
(Asbury College Trio)  
Middletown, Ohio, June 9-27.  
Dowell, Ill., July 1-11.  
Laird, Colo., July 18-Aug. 1.  
Meeteetse, Wyo., August 4-15.  
Wyoming, August 18-29.

**REID, JAMES V.**  
Waco, Tex., May 14-June 13.  
Kerrville, Tex., June 15-30.  
Lake Arthur, La., July 8-18.  
Magnolia, Ark., July 29-Aug. 1.  
Atlanta, Tex., August 5-15.  
Detroit, Mich., August 22-Sept. 26.  
Utica, Miss., Oct. 3-17.  
Home address, 2912 Barton Ave., Ft. Worth, Texas.

**RIBOUT, C. W.**  
Open dates, June and July.  
Bowersville, Ohio, August 5-15.  
Shiloh, N. C., Sept. 1-15.  
Permanent address, Wilmore, Ky.

**ROBERTS, T. P.**  
Corinth, Ky., June 6-20.  
Clarksdale, Ill., June 29-July 18.  
Sharon Center, Ohio, July 30-Aug. 8.  
Cherryfork, Ohio, August 9-15.  
Akron, Ohio, August 19-26.

**RUTH, C. W.**  
University Park, Iowa, June 4-13.  
Corcoran, Minn., June 18-27.

**SANDERS, C. C., JR.**  
(Young Peoples' Evangelist)  
Wiggins, Miss., June 6-20.  
St. Louis, Miss., June 27-July 25.  
Carrollton, Miss., August 1-15.  
Port Gibson, Miss., August 19-Sept. 7.  
Philadelphia, Miss., Sept. 12-26.  
Home address, Griffin, Ga.

**SANFORD, MR. AND MRS. E. L.**  
Cincinnati, Ohio, May 28-June 6.  
Wallingford, Ky., June 10-27.

**SHANK, MR. AND MRS. R. A.**  
Columbus, Ohio, June 6-27.  
Allerton, Ia., July 1-11.  
Mt. Olivet, Ky., July 16-26.  
Hallsville, Tex., August 4-15.  
Morrowville, Kan., August 20-Sept. 5.  
Home address, 191 No. Ogden Ave., Columbus, Ohio.

**SHELHAMER, E. E.**  
Sioux Falls, S. Dak., May 30-June 13.  
Youngstown, Ohio, June 17-27.  
Syracuse, N. Y., July 1-11.  
Cattaraugus, N. Y., July 15-Aug. 1.  
Open date, August 1-12.  
Houghton, N. Y., Aug. 12-22.  
Wauneta, Neb., Aug. 26-Sept. 6.  
Plattsburg, N. Y., Sept. 10-19.  
Brooklyn, N. Y., Oct. 29-Nov. 7.  
Home address, 5419 Isleta Drive, Los Angeles, Calif.

**SPIVEY, G. M.**  
Augusta, Ga., June 10-27.



Macon, Ga., June 28-July 7.  
Howard, Ga., July 8-18.  
Wrightsville, Ga., July 25-Aug. 8.  
Lakeland, Fla., August 15-20.  
Home address, Macon, Ga.

**SUTTON, MR. AND MRS. B. D.**  
Huntington, W. Va., June 6-18.  
Cairo, Mich., June 25-July 5.  
Wob, Ky., July 15-25.  
Little Rock, Ark., July 31-Aug. 8.  
Hebe, Ark., August 10-22.  
Kingswood, Ky., Aug. 27-Sept. 5.  
Chicago, Ill., Sept. 7-12.  
Home address, 2923 Troost Ave., Kansas City, Mo.

**SWANSON, F. D.**  
Greendale, Ky., June 2-20.  
Cynthiana, Ky., August 5-15.  
Melbourne, Ky., June 21-July 4.  
Open date, July 26-Aug. 8.  
Mooreland, Ind., July 11-25.  
Open date, August 15-29.  
Onelda, Tenn., Sept. 8-26.  
Fairfield, Va., August 1-15.  
Venusville, Va., August 16-29.  
Home address, Wilmore, Ky.

**SWEETEN, HOWARD W.**  
Ashley, Ill., May 10-June 10.  
Abilene, Tex., July 2-14.  
Eula, Tex., July 16-29.  
Buffalo Gap, Tex., July 30-Aug. 12.  
Carthage, Ark., Aug. 20-30.  
Huntington, W. Va., Sept. 1-20.  
Vincennes, Ind., Oct. 3-18.

**TEETS, ODA B.**  
Jollytown, Pa., June 13-27.  
Mt. Lake Park, Md., July 4-11.  
Home address, Aurora, W. Va.

**THOMAS, JOHN AND EMILY.**  
Upland, Ind., June 8-13.  
Flint, Mich., June 14-22.  
Mitchell, S. D., June 25-July 4.  
Syracuse, N. Y., July 5-August 11.  
Roosevelt, L. I., July 15-25.  
Lima, Ohio, July 29-August 8.  
Findlay, Ohio, August 12-22.  
Woodburn, Ind., Aug. 28-Sept. 5.

**VANDALL, N. B.**  
(Gospel Singer)  
Barberton, Ohio, June 17-27.  
Bloomington, Ind., July 11-25.  
Hollow Rock, Ohio, July 30-Aug. 8.  
Findlay, Ohio, August 12-22.  
Omaha, Neb., Aug. 27-Sept. 12.

**VAYHINGER, M.**  
Upland, Ind., June 7-16.  
Nashville, Ind., June 20-July 4.  
Jerusalem, Ohio, July 15-25.  
Letts, Ind., August 20-29.

**WELLS, KENNETH AND EUNICE**  
Charlestown, W. Va., June 17-27.  
Mt. Lake Park, Md., July 1-11.  
Sebring, Ohio, July 16-25.  
Romeo, Mich., July 29-Aug. 8.  
Wichita, Kan., Aug. 12-22.  
Home address, 2115 Barth Ave., Indianapolis, Ind.

**WHITCOMB, A. L.**  
University Park, W. Va., June 4-15.  
Alberta, Canada, June 24-July 18.  
Seven Oaks, N. Y., August 1-15.  
Binghamton, N. Y., August 19-29.

**WHITEHURST, R. F.**  
Kalamazoo, Mich., June 16-July 4.  
Lancaster, Ky., July 11-August 1.  
Donalsonville, Ga., August 8-29.  
Home address, Box 14, Wilmore, Ky.

**WIBEL, L. E.**  
Lafayette, Ind., May 30-June 20.  
Terre Haute, Ind., July 1-11.  
Kokoin, Ind., July 12-Aug. 1.  
Kokoin, Ind., August 2-21.

**WILCOX, PEARL E.—Song Evangelist.**  
**BOUGHER, EDNA—Ohio Girl Evangelist.**  
Scenery Hill, Pa., May 30-June 13.  
Baltimore, Ohio, July 11-25.  
Home address, 15 Plum St., Westerville, Ohio.

**WILLIAMS, L. E.**  
Open date, June 4-July 18.  
Buckingham, Va., July 22-August 1.  
Dyer, Tenn., August 6-15.  
Circleville, Ohio, August 20-29.  
Home address, Wilmore, Ky.

**VATES, W. B.**  
Wilmore, Ky., June 1-13.  
Oskaloosa, Iowa, June 13-27.  
Lincoln, Neb., June 13-27.

**YOUNG, R. A.**  
Velva, N. Dak., June 1-15.  
Gordon, Neb., June 15-25.  
One Sunday open June 20-July 4.  
Washington, N. Dak., July 1-15.  
Waco, Texas, July 22-August 1.  
Noondy, Texas, August 1-15.  
Waynesboro, Miss., August 20-29.  
Home address, Wilmore, Ky.

#### CAMP MEETING CALENDAR.

**COLORADO.**  
Twenty-third Annual Pike's Peak Holiness Camp Meeting, Colorado Springs, Colo., June 17-27. Workers: Rev. Geo. B. Kulp and Rev. Charles H. Stalker. Write Rev. L. D. Sharp, 532 W. Monument St., Colorado Springs, Colo.

**GEORGIA.**  
Indian Springs Camp, Villa, Ga., Aug. 5-15. Workers: Will H. Huff and C. W. Ruth. Music, Hamp Sewell, Director. President Board of Trustees: R. F. Burden, Macon, Ga., Secretary-Treas. J. M. Glenn, Dublin, Ga.  
Waycross, Ga., Camp, June 13-27. Workers: Rev. H. T. Heironimus, Rev. Harvey B. Hyell, Miss Minnie Dunsenberger, in charge of music. A. W. Townsend, Sr., Sec., 370 State St., Waycross, Ga.

#### ILLINOIS.

Bonnie, Ill., Camp, August 13-23. Workers: Drs. John P. and Joseph Owen, Prof. John E. Moore, Miss Grace Wills, Pianist. W. T. Lawson, Sec., 1205 N. Maple, Benton, Ill.

Sherman, Ill., Camp, August 5-15. Workers: Rev. Andrew Johnson, Rev. John P. Hewson, Mrs. Della B. Stretch, in charge of Children's Work. Haldor and Bertha Lillenas, song leaders. Write Mrs. Julia Short Hayes, 2217 East Capitol Ave., Springfield, Ill.

District Camp, Pilgrim Holiness Church, Charleston, Ill., July 2-11. Workers: Rev. T. D. Gaddis and the Moser Sisters, assisted by Conference preachers. Write Rev. W. M. Hall, Charleston, Ill., Rt. 6, or Rev. D. C. Shearer, Dow, Ill.  
Manville, Ill., Camp, June 20-July 4. Workers: C. B. Pagett and H. B. Jensen. J. L. Schill and wife, singers. Address Wilder Hoobler, Sec., Manville, Ill.

Normal, Ill., Camp, August 20-29. Workers: C. W. Ruth and John E. Hewson, Mr. and Mrs. Chas. Buss, song leaders. Mrs. Della B. Stretch, children's leader. Bertha C. Ashbrook, Sec., 451 W. Allen St., Springfield, Ill.

Beulah Park Camp, Eldorado, Ill., July 29-August 8. Workers: John R. Owen, George Bennard and Miss Ruth Harris. J. M. Keasler, Cor. Sec., Omaha, Ill.

#### INDIANA.

Letts, Ind., Holiness Camp, August 20-29. Workers: Rev. M. Vayhinger, Dwight Peffley, Mrs. Bert Holcomb, pianist. For information, write Mrs. Lena Holcomb, Sec., Elwood, Ind., Rt. 3.

#### IOWA.

Iowa and Polk Co. Camp Meeting, Des Moines, Iowa, July 9-19. Workers: Rev. John T. Hatfield, Prof. and Mrs. T. T. Liddell. Address Mrs. S. A. Keel, Cor. Sec., 1161 19th St., Des Moines, Iowa.  
University Park, Iowa, June 4-14. Annual camp meeting of the National and Iowa Holiness Association. Workers: Jos. H. Smith, C. W. Ruth, Chas. Babcock, W. B. Yates, song leader; Mrs. O. W. Rose, children's leader. Address A. P. Breneman, Pres., University Park, Iowa, or Mrs. Hattie E. Riddle, Sec'y., Lacona, Iowa.

#### KANSAS.

Kansas State Holiness Association Camp, Beulah Park, Wichita, Kan., Aug. 12-22. Workers: Rev. H. C. Morrison, Rev. Chas. Stalker, Rev. A. D. Zahniser, Mrs. H. C. Morrison, Prof. Kenneth and Eunice Wells and Harold Chapman. W. R. Cain, Sec., 515 So. Vine St., Wichita, Kan.

#### KENTUCKY.

Central Holiness Camp Meeting, Wilmore, Ky., July 23-August 1. Preachers: C. F. Wimberly, C. W. Butler, C. W. Ruth, H. C. Morrison in charge.  
Callis Grove, Ky., Camp Meeting, Aug. 6-15. Workers: Rev. O. H. Callis, Rev. Harry Blackburn, song leader. Miss Marie Pratt, pianist. I. H. Driskill, Sec., Milton, Ky., Rt. 3.

#### LOUISIANA.

Mineral Springs, La., Camp, August 5-18. Workers: Rev. O. G. Mingledorf and Gordon Rainey, Song leader, M. V. Lewis. Mrs. R. L. Armstrong, Sec. Camp, Chatham, La., July 1-25. Dr. W. C. Harrison, of Asbury College, physician-teacher-preacher, will be the evangelist. Rev. C. H. Mayo, Sec., Eros, La.  
Lake Arthur, La., Camp, July 8-18. Workers: Rev. H. C. Matland, Jas. V. Muid, pianist and young people's worker, W. H. Wilder, song leader.

#### MASSACHUSETTS.

North Reading, Mass., Camp Meeting, June 25-July 5. Workers: Roy T. Williams, D.D., C. H. Babcock, D.D., C. C. Rinebarger, in charge of music. Rev. H. F. Miller, Dist. Sec., in charge. For more address Miss Rose Wright, 1073 Middlesex St., Lowell, Mass.; other information, E. T. French, 10 Story Ave., Lynn, Mass.

#### MICHIGAN.

Michigan State Holiness Camp, Eaton Rapids, Mich., July 23-August 1. Workers: Rev. Joseph H. Smith, Rev. Guy Wilson, Rev. Raymond Browning, Rev. W. G. Nixon, Rev. Lloyd H. Nixon, song leader. Rev. Blanche Shepherd Frances, Young People's Worker. Write Miss Fern Wheeler, Sec., Charlotte, Mich.

Simpson Park Holiness Camp, Romeo, Mich., July 30-Aug. 8. Workers: Rev. H. C. Morrison, D.D., Rev. Joseph H. Smith, Rev. Guy Wilson, Prof. Kenneth and Eunice Wells in charge of music. Mrs. Annie Murphy, Young People's Worker. Write Rev. E. L. Tacquish, 4425 McClellan Ave., Detroit, Michigan.

Detroit, Michigan, Camp Meeting, June 20-July 11. For information address, R. J. Rood, 1290 Drexel, Detroit, Mich.

Lansing, Mich., Camp, July 15-25. Workers: Ford Hendrickson, Missionary Evangelist, assisted by native workers from South America and possibly Porto Rico and Santo Domingo. Address, P. O. Box 100, Office, 225 Vine St., Wauseon, Ohio. Ford Hendrickson.

#### MINNESOTA.

Montevideo, Minn., Holiness Camp Meeting, June 4-14. Workers: Rev. T. E. Howard, Rev. Mabel Voage, Karl Deisinger, Sec., Watson, Minn.  
Betal Lake, Minn., Camp, June 3-13. Workers: Rev. Theo. and Minnie Ludwig. Rev. Wm. H. Dietzman in charge.

#### NEBRASKA.

Omaha, Neb., Camp, July 9-19. Workers: John E. Hewson, Jos. H. Smith and wife, John Shallman and C. G. Stuberger. Address Mrs. C. G. Stuberger, Box 384, Omaha, Neb.

Annual Camp Meeting of the Northwest Nebraska Camp Meeting Association, Gordon, Neb., June 18-27. Workers: W. R. Cain, R. A. Young, G. E. Ellis, song leader. Address Mrs. Otto Pfeiffer, Gordon, Neb.

West Nebraska Holiness Association Camp, Kearney, Neb., August 19-29. Workers: Rev. M. G. Standley, Rev. Tom Henderson, Rev. C. C. Rinebarger and wife. Write B. J. Patterson, Sec., Kearney, Neb.

#### NEW JERSEY.

Fletcher Grove, Camp, Delanco, N. J., June 25-July 5. Rev. F. M. Brickley, Rev. Charles Weigle. George Lester Edie, singer.

Aura Holiness Camp, Aura, N. J., July 9-18. Workers: Rev. Charles Weigle, George Lester Edie, assisted by visiting ministers.

National Park Holiness Camp, National Park, N. J., August 13-22. Workers: Rev. G. Arnold Hodgkin and wife, Rev. Clara Boyd, Rev. William Grum, Mrs. S. J. Dorlin.

Local Preachers' Holiness Camp, Fletcher Grove, Delanco, N. J., August 28-Sept. 6. Workers: Rev. J. C. Long, Rev. Richard G. Flexon, Jr., Burl P. Sparks, Mrs. S. J. Dorlin.

#### MARYLAND.

Mountain Lake Park, Md., Camp Meeting, July 1-10. C. M. Hood, Pres., Moundsville, W. Va., Dr. Daniel Wallall, Sec.-Mgr., 521 Penn Ave., Pittsburgh, Pa. J. P. Bohlander, (Treas., Elizabeth, Pa.

Washington-Philadelphia District Camp (Nazarene), Leslie, Md., August 13-22. Workers: Dr. C. E. Hardy, Dr. John J. Rant, and pastors of the district. Write Rev. J. N. Uleleson, Darby, Pa.

#### NORTH CAROLINA.

Camp Free, N. C., Camp, July 29-Aug. 8. Workers: Joseph Owen, Jim Green, R. V. Self, and others. Address Jim Green, Connolly Springs, N. C.

#### NORTH DAKOTA.

Asbury Camp, Washburn, N. Dak., July 8-18. Workers: Dr. L. R. Akers, Rev. R. A. Young, Singers, Mr. and Mrs. W. R. Hallman, Write Mr. Schaffer, Sec., Washburn, N. Dak.

Absaraka, North Dakota, Camp Meeting, June 24-July 4. Workers: Rev. L. R. Akers, Rev. Joseph H. Smith, Prof. and Mrs. W. R. Hallman. Address Mrs. W. C. Sage, Sec., Hunter, N. D.

North Dakota Methodist Camp Meeting Association, annual camp, Fuller Park, Jamestown, N. Dak., June 18-27. Workers: Rev. Henry Clay Morrison, Rev. Joseph H. Smith, Rev. S. A. Danford, Marie Danielson, children's worker. Rev. L. E. Adkins, song leader. Rev. F. W. Gress, Sec., Steele, N. Dak.

#### OHIO.

Bowersville, Ohio, Camp, August 5-15. Workers: Rev. G. W. Ridout, Rev. Earl Dulaney, Song leader, Bro. Brillhart. Young People's worker, Miss Inez Staley. Address, Fred M. Ross, Bowersville, Ohio.  
Oak Hill, Ohio, Camp, Sept. 5-19. Workers: Rev. Ford Hendrickson, assisted by other preachers and workers. Address Chloe Shay, Oak Hill, Ohio, or Miss Osie England, Heights, W. Va.

Lakewood Falls, Ohio, Camp, July 29-Aug. 8. Workers: Rev. W. R. Cox, Rev. J. A. Huffman, Rev. J. A. Beery, Rev. H. M. Metzger; also several foreign missionaries on furlough. Address Rev. H. M. Metzger, 517 Hubert Ave., Springfield, Ohio.

Circleville, Ohio, "Mount of Praise" Annual Camp, August 20-29. Workers: Dr. Charles H. Babcock, Rev. Life E. Williams, Rev. Charles L. Slater. Address Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

Bethel Interdenominational Camp, Coshocton, Ohio, June 10-20. Workers: Dr. C. H. Babcock, Rev. C. R. Chilton, Rev. D. P. Fulmer. Song leaders, A. H. Johnston and wife. Young People's and Children's workers, Miss Anna McChie, Address Rev. K. Gametsfelder, Sec., 338 N. 8th St., Coshocton, Ohio.

Midtown, Ohio, camp meeting, corner of Crescent Blvd. and Malvern Ave., June 8-July 4. Special workers: Rev. C. L. Wireman and wife, Rev. George Codding, Gerald F. Bryan, and Harney Harding.

Western Ohio Holiness Association Camp, Glyndon Grove, Ohio, July 15-25. Workers: J. L. Glascock, W. E. Lytle. Song leaders, W. C. Kinsey and wife. Write G. S. Bucher, Sec., New Carlisle, O., Route 1.

The Miami Valley Holiness Association, Dayton, Ohio, Camp Meeting, July 15-25. Workers: N. W. Rich, P. Dickinson and A. H. and Mrs. A. H. Johnston, singers. Write to J. L. Kennet, 33 N. Kilmer St., Dayton, Ohio.

The Ohio State Camp Meeting (Camp Sychar) Mt. Vernon, Ohio, August 5-15. Workers: Rev. C. H. Babcock, Rev. C. F. Wimberly, Rev. W. G. Nixon, Rev. E. Hilton Post. Song leader, Prof. W. B. Yates; Young People's Worker, Miss Anna E. McGhie; Children's Workers, Miss May C. Gorsuch and Miss Ollie Tanner; Young People's Song Leader, Rev. W. L. Maultsby. Address Rev. E. E. Shiltz, Sec'y., Shady-side, Ohio.

#### OKLAHOMA.

Woodward, Okla., Holiness Camp, June 2-13. Sister Clara Mcker, evangelist; Bro. C. F. Cannon, song evangelist. Mrs. C. A. Kurtz, children's worker. Write Mrs. C. A. Kurtz, Sec., Woodward, Okla.

#### OREGON.

Portland, Oregon Camp Meeting, June 24-July 4. Workers: Rev. P. Dickinson and A. H. and Rev. M. E. Lewis. Bess Owens Runyan in charge of the music. Write Mrs. Edith Whitesides, 680 Quimby St., Portland, Oregon.

Halsey, Oregon Holiness Camp Meeting, June 17-27. Workers: George T. Klein, F. A. Brown, Amanda Mitzner, and Dora Parker. Robert Parker, Sec., Halsey, Oregon.

#### PENNSYLVANIA.

Reading Camp Meeting, Kricktown, Pa., July 16-26. Workers: Theodore Elsnar and wife, Dr. M. Anderson, Rev. C. D. Drexel and others. Music in charge of Mrs. Theodore Elsnar. Address John Aten, Sec., 1102 Douglass St., Reading, Pa.

#### RHODE ISLAND.

Portsmouth, R. I., Camp Meeting, July 29-August 8. Workers: Evangelist Seth C. Rees, Isaac N. Toole, A. Cora Sloum in charge of singing. Dr. Mary Stone with co-workers. Miss Jennie Hughes, will represent the Missionary cause. Adda M. Trout and Elizabeth Purdy will be in charge of young people's work. Address Andrew B. Starbuck, Vice-Pres., Newport, R. I.

#### SOUTH DAKOTA.

South Dakota Holiness Association Camp, four miles east of Mitchell, S. D., June 25-July 4. Workers: Dr. H. C. Morrison, Rev. John Thomas. Rev. W. H. Blackburn in charge of music. Write Wm. Durkee, Sec-Treas., Mitchell, S. D.  
Corsica, S. Dak., Camp Meeting, June 14-27. Workers: Theo. and Minnie M. Ludwig. Write Lee Bates, pastor, Corsica, S. Dak.

#### TENNESSEE.

Vincent Springs Camp, Dyer, Tenn., Aug. 6-15. Preachers: L. E. Williams and Rev. F. Stricklin. Miss Essie Morris, leader in song. O. M. Syms, Pres.

#### TEXAS.

Waco, Texas, Holiness Camp, July 23-August 1. Workers: Rev. Robert Young, Rev. L. E. Sweeney, Rev. Joseph E. Bates, Mr. John J. Douglas, in charge of the singing. The Berachah Gospel Band of twenty-five pieces, directed by Mr. Arthur Upchurch, will furnish music daily. For information address J. W. Berryford, Waco, Tex., or J. T. Upchurch, Business Mgr., Arlington, Tex.

#### VIRGINIA.

Virginia District Camp, Roanoke, Va., August 15. Workers: Rev. H. J. Olsen, Rev. David E. Wilson, Rev. J. C. Brillhart, song leader. Write G. H. Butner, 601 19th St., N. W., Roanoke, Va.  
Buckingham, Va., Camp, July 23-Aug. 1. Preachers: Rev. L. E. Williams. Miss Aubra Williams will be in charge of the music. A. C. Garnett, Sec., Buckingham, Va.

#### WISCONSIN.

Oregon, Wis., Hallelujah Camp, July 30-August 15. Workers: Rev. W. E. Hawkins, F. Rev. J. M. Huff, Prof. Edson Crosby, Mr. and Mrs. Jack Linn. Address Rev. Jack Linn, Oregon, Wis.

#### WASHINGTON.

Whatcom County Holiness Association, Ferndale, Wash., July 15-25. Workers: I. M. Hargett, Mrs. Delance Wallace, Fred Canaday and Ruth Fogle. A. O. Quall, Secretary.

## NEW BOOKS

### THE PROBLEM OF ORIGINS

By L. S. Keyser.  
Whence came the universe?  
Whence came life and species?  
Whence came man?  
258 pages. \$2.00 net.

### ST. PAUL'S LIFE OF CHRIST

By Rev. Gwilym O. Griffith  
A revealing study of the Christ as He was known to St. Paul.  
288 pages. \$2.00 net.

### THE MEASURE OF A MAN

By Arthur W. Spalding  
Character talks with boys in the spirit and language of boys.  
161 pages. \$1.50 net.

### FOUR WHEEL BRAKES, AND OTHER ESSAYS

By Roy L. Smith, D.D.  
135 pages. \$1.25 net.

### SERMONS IN ACTION

By Henry T. Sell  
Fifty quick-action short story sermons for children.  
160 pages. \$1.25 net.

### THE PSALMS OUTLINED.

By Arthur Emerson Harris D.D.  
An outline analysis covering each song of the Psalter.  
\$1.75 net.

### THE CALL TO PROPHETIC SERVICE

By Henry Schaffer, Ph.D.  
The principles underlying the call to the ministry of today.  
459 pages. \$3.25.

### THE FIVE PORTRAITS OF JESUS

By W. M. Clow D.D.  
First century conceptions of the unchanging Christ.  
254 pages. \$2.00 net.

### ILLUSTRATIONS FOR PREACHERS AND TEACHERS

By Jas. Burns  
Incidents taken from literature, poetry and art.  
253 pages. \$2.00 net.

### EVANGELISTIC SERMONS

By J. C. Massee, D.D.  
Dr. Massee's new volume of gospel messages.  
182 pages. \$1.50 net.

PENTECOSTAL PUBLISHING CO.  
Louisville, Kentucky.



# PREACHER'S LIBRARY.

# Young People's Library

## PREACHER'S LIBRARY No. 1.

### ONE THOUSAND EVANGELISTIC ILLUSTRATIONS.

By Aquila Webb.  
Every minister is seeking good illustrations and Dr. E. N. Andrews, President of the Baptist Seminary, says: "I have seen many volumes of sermon illustrations, but I know of none equal in range and variety and forcefulness to the illustrations contained in this collection." This book sold originally at \$3.00. Our special net price, \$1.50.

### WIRELESS MESSAGES.

C. N. Broadhurst.  
A book showing the possibilities through prayer. It is written in such style that a minister can get some wonderful illustrations from prayer, as they are short chapters giving some prayer experiences of great men like Luther, Knox, Wesley, Moody, Carver, and many others. It has a very complete index of subjects. 234 pages, bound in cloth. Price, \$1.50.

### THE TWELVE.

Edward A. George.  
This author takes up the apostolic types of Christian men and he makes real and vivid the life of a divine brotherhood that Jesus established in Galilee. Every preacher will appreciate these splendid autobiographies of the 12 disciples. 235 pages, beautifully bound in cloth. Price, \$1.00.

### LAW vs. LAWLESSNESS.

Fred B. Smith.  
Sixteen great addresses on good citizenship, by such men as Bishop McDowell, W. J. Bryan, Justice Florence E. Allen and Hon. Gifford Pinchot. It will be a splendid book for any minister to have in his library for reference, especially when he is called upon sometime to make a patriotic address. Price, \$1.00.

### CONFLICT AND VICTORY.

William S. Cochrane.  
The author deals with consecration, culture, co-operation, Christian conduct and other kindred subjects which will prove interesting, helpful and suggestive to any minister. Price, \$1.00.

### THE RELIGION OF THE INCARNATION.

By Bishop Eugene R. Hendrix.  
This is a series of Cole Lectures delivered by this great scholar on the vital themes of Christianity and the Bible. 270 pages. Price, \$1.50.

### THE PREACHER'S IDEALS AND INSPIRATIONS.

William J. Hutchins.  
The author is one of the professors in Oberlin School of Theology, and he is dealing with the preacher and his chief relationships, such as His Times, His Sermons, His Bible, His Master. The book is highly commended and is well worthwhile. Price, \$1.00.

### MOFFATT'S TRANSLATION OF THE NEW TESTAMENT.

Every minister should have one of these translations, as they are really a commentary on the New Testament. Even if you have one, this is a small, neat, attractive pocket edition, good to carry with you or to give away. Price, 60c.

### THE FACT OF GOD.

Emory Miller.  
The subject is treated under two heads, "The Fact of God" and "The Spiritual Perception of God." It will give you the reason for the hope that is in you. It is very convincing and very readable. 94 pages, cloth binding, 50c.

### THE LIFE-GIVING SPIRIT.

S. Arthur Cook.  
This is a study of the Holy Spirit's nature and office, and it deals with the subject from most every standpoint. There are 100 pages, cloth. Price, 50c.  
The net price of the above 10 volumes is \$10.10.  
Our special Preacher's Library offer, postpaid, \$5.00.

## PREACHER'S LIBRARY No. 2.

### THE SERMON ON THE MOUNT.

Rev. Wm. D. Gray.  
A book of 21 sermons, which the author has studied, prayed over and worked on for many years. Although one may possibly not want to preach these sermons, one will get very helpful suggestions from them. Price, \$1.50.

### STUDIES IN THE GOSPEL OF JOHN.

George F. Eckman.  
This is the life work of a great teacher and preacher. There are two volumes in one, dealing with every phase of this Gospel. It is truly a great commentary on the book of John. More than 600 pages, bound in a fine quality of cloth, stamped in gold. Price, \$2.00.

### THE CENTRAL IDEA OF CHRISTIANITY.

Bishop Jesse T. Peck.  
This is said to be the greatest book published on the deeper spiritual life, and no preacher or layman can read it without getting a great spiritual insight and blessing. 300 pages, cloth. Price, \$1.50.

### DYING TESTIMONIES OF SAVED AND UNSAVED.

S. B. Shaw.  
An old book which has had a sale of nearly a half million, and it contains about 300 stories of last hour testimonies of both the saved and unsaved. The price is \$1.25.

### MODERNISTIC POISON AND THE ANTIDOTE.

A. V. Babbs.  
Part I deals with the supernaturalism in Christian Experience that radical modern-

ism dares not deny. Part II deals with the psychology which modernists cannot ignore. Part III deals with the inference which radical modernism is too blind to perceive. It is almost impossible to get too much helpful literature on this subject. You will want this book. 319 pages. Price, \$1.75.

### THE WAY OF POWER.

John Paul.  
A series of lectures delivered by Dr. Paul at a great Japanese convention, on the deepening of spiritual life. The author spent a great deal of time in preparing these lectures, and we feel sure any minister will get some helpful suggestions from them. Price, \$1.00.

### SERMONS IN A NUTSHELL.

J. Ellis.  
This is a little book of 180 outlines of sermons which one will find very helpful and suggestive for prayer meeting, and really if called on for, one can turn to the index of this little book and find a splendid outline upon which to build a splendid address. Price, 75c.

### HOW TO UNDERSTAND THE BIBLE.

Martin Anstey.  
This book not only tells one how to study the Bible, but gives one seven different methods of Bible study. There is one paragraph in the book on the picture gallery of the Bible which is worth the price of the book to any minister. Price, \$1.00.  
The above 8 volumes are splendid values at the net price of \$10.75.  
Our special Preacher's Library offer, postpaid, \$5.50.

## HOME LIBRARY.

### HURLBUT'S STORY OF THE BIBLE.

A complete Bible story running from Genesis to Revelation, told in simple language for young and old. 168 stories, each one complete in itself. This book contains more than 300 beautiful Bible pictures. It also contains a very complete index which will help one in easily locating almost any Bible story; also 91 Bible lessons with questions and answers, taking one all the way through the Bible. A wonderful book that should be in every home. Regular agents' price, \$2.75.

### LIFE OF JERRY MAULEY.

A marvelous record of human depravity and the possibilities of divine grace. It is more fascinating than a romance. Jerry Mauley was so bad that he might almost have been classed as a moral degenerate, yet he became one of the most fearless and consecrated missionaries this country has ever seen. The book is well illustrated, contains 304 pages, and the price is \$1.50.

### THE CHRISTIAN'S SECRET OF A HAPPY LIFE.

Hannah Whitall Smith.  
A whole generation has felt its power and been stimulated by its wholesome faith. The author has the happy faculty of finding the heart of the truth and interpreting it in a clear, pungent way that makes one see its practical bearing upon life's difficulty. The book will prove a great blessing to any one who will read it. Price, \$1.00.

### HOW TO UNDERSTAND THE BIBLE.

Martin Anstey.  
This book not only tells one how to study the Bible, but gives one seven different methods of Bible study. There is one paragraph in the book on the picture gallery of the Bible which is worth the price of the book to any minister. Price, \$1.00.

### JERUSALEM PAST AND PRESENT.

G. G. Atkins.  
Most every one is interested in this Bible city, and this book will give one an insight into its history, also its spiritual suggestions. It is a splendid book to have in one's library for reference, as it tells of the city of undying memories. The price is \$1.00.

### THE HOLY WAR.

John Bunyan.  
Said by many to be a greater than Bunyan's "Pilgrim's Progress," as it deals more specifically with the spiritual life. It is a rare book, as we do not know of another edition on the market. It contains 272 double-column pages, is illustrated and we put the remarkably low price on it of 75c.

### MY GUEST CHAMBER.

Sophia M. Nugent.  
This is a deep devotional book, the subtitle being "For the Master's Use." The subjects discussed are, "The Master's Claim," "The Master's Indwelling," "The Master's Winning," and "The Master's Use." You will be delighted with this volume, as it will tend to make you want to be a better Christian. Price, 75c.

### THE PILGRIM'S STAFF.

Arranged by Rose Porter.  
There are 365 choice selections of Scripture with a helpful thought on each one, by great authors like Moody, Gordon, Kingsley, Hale, Meyer, Tennyson, Shakespeare, Fenelon, Murray and many others. The book is beautifully printed and attractively bound in white vellum, stamped in gold, gilt top, 245 pages, boxed. Price, \$1.00.

### IN HIS STEPS.

By Charles M. Sheldon.  
This is one of the most popular religious classics that has ever been written, as it has had a sale of nearly one million. It is so interesting one can hardly put it down, and it is very conducive to the living of a Christlike life. Bound in cloth. Price, 50c.

### STEPPING HEAVENWARD.

Mrs. E. Prentiss.  
This is a most inspiring and helpful story for young girls, and the fact that it

## FOR BOYS.

### HOW TO UNDERSTAND THE BIBLE.

By Martin Anstey.  
A book presenting seven methods of Bible Study, in which the author tells one how to understand, how to enjoy and study the Bible; he also tells how to master, wield, enthrone, and defend the Bible. It contains a word picture of the entire 66 books of the Bible, beginning on page 44, which is worth the price of the book. After studying this book you would tell us you would not be without it for \$5.00. The special pre-war price is \$1.00.

### A COVENANT-KEEPING GOD.

By Bishop Francis W. Warne.  
This book not only gives some very interesting incidents in the life of this great man, but tells of his religious experiences and how the Lord has kept him and been with him all through his life. It will be an incentive to make a covenant with God. It is beautifully printed and neatly bound in cloth, price 50c.

### JOHN G. PATTON.

By Byron.  
Hero of the South Seas. Full of action from the start. An absorbing story of Christian heroism among savage cannibals. It gives the life of one of the world's most fearless missionaries. Cloth bound, and illustrated. 127 pages. Price 75c.

### MARTIN LUTHER.

By Morrison.  
The Lion-hearted Reformer. Every Christian, young or old, ought to read about this great sixteenth-century reformer. This book shows you the condition of the religious world and why and how Luther broke off relations with the Pope. Interesting and thrilling. Cloth bound, and illustrated. 115 pages. Price 75c.

### JAMES HUDSON TAYLOR.

By Hunnex.  
Pioneer Missionary of Inland China. The life story of a fearless missionary who dared to take Christ to a dangerous, threatening people. How God led, directed, and protected him is a story worth any one's time to read. Cloth bound, and illustrated. 151 pages. Price 75c.

### BLACK ROCK.

By Ralph Connor.  
This is one of the old classics that we have a new large type edition of. It is well printed and bound, it is an interesting and readable story, at the same time suggestive and helpful. Price, 75c.

### THE PRINCE OF THE HOUSE OF DAVID.

By Ingraham.  
This book is so popular and so well-known that it needs no introduction. It is a wonderful story of the Christ, told in the form of letters—thirty-nine of them. Bound in cloth, Price, 50c.

### PRAYERS FOR BOYS.

By Herbert C. Allen.  
Our Savior gave us a form of prayer. This author merely suggests to young men or boys short prayers for safety, for purity, for control, for forgiveness, for 60 other subjects. We believe it will tend to give variety and definiteness to prayer. Price, 50c.

### THE PILGRIM'S STAFF, OR DAILY STEPS.

By the Pathway of Faith.  
Arranged by Rose Porter.  
There are 365 choice selections of Scripture with a helpful thought on each one, by great authors like Moody, Gordon, Kingsley, Hale, Meyer, Tennyson, Shakespeare, Fenelon, Murray and many others. The book is beautifully printed and attractively bound in white vellum, stamped in gold, gilt top, 245 pages, boxed. Price, \$1.00.

### THE POWER OF PURPOSE.

By William George Jordan.  
The contents of this book is based on the following quotation: "To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to listen to stars and birds, babes and sages with open heart; to study hard; to think quietly, act frankly, talk gently, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious, grow up through the common." It is beautifully printed and bound. Price, 60c.

### THE MIRACLE ON HERMON.

By John Marvin Dean.  
A fascinating story of the dawn time of Christianity written in unusual vein. A delightfully interesting tale of a little Gentile cripple-child who catches a vision of the strong, healing Christ, on the shining slopes of Hermon. Nicely bound. Price, 60c.

The above 11 volumes sell at a regular retail price of \$7.70.  
Our special library price for this set, postpaid, \$5.00

has had a sale of several hundred thousand and is a sufficient recommendation of it. 254 pages, bound in cloth. Price, 50c.

### THE SIMPLE LIFE.

Charles Wagner.  
This is one of the great devotional classics that needs no recommendation from us, but anyone who reads it will tell you it is a worthwhile book for the home. Price, 75c.

### PRINCE OF THE HOUSE OF DAVID.

Ingraham.  
This book is so popular and so well-known that it needs no introduction. It is a wonderful story of the Christ, told in the

## FOR GIRLS.

### EVERYBODY'S BIRTHRIGHT.

By Clara E. Laughlin.  
An illustrated story, especially for young girls, written by the author of "Everybody's Lonesome." Some of the subjects are "We All Owe the Same Debt—Courage," "All Times are Brave Times," "Our Birthright is Bravery," etc. 144 pages, beautifully printed and bound, an attractive jacket. Price, 75c.

### STEPPING HEAVENWARD.

By Mrs. E. Prentiss.  
This is a most inspiring and helpful story for young girls, and the fact that it has had a sale of several hundred thousand is sufficient recommendation of it. 254 pages, bound in cloth. Price, 50c.

### PRAYERS FOR GIRLS.

By Elizabeth Robinson Scovil.  
When the child is old enough to be taught the Lord's prayer, the average parent feels that instruction in prayer is finished. No provision is made for meeting, by prayer, the very real problems, the disappointments and heartaches which come to youthful life. This little book gives more than 60 suggestive prayers for things worthwhile. Price, 50c.

### IN HIS STEPS.

By Charles M. Sheldon.  
This is one of the most popular religious classics that has ever been written, as it has had a sale of nearly one million. It is so interesting one can hardly put it down, and it is very conducive to the living of a Christlike life. Bound in cloth. Price, 50c.

### PILGRIM'S STAFF.

There are 365 choice selections of Scripture with a helpful thought on each one, by great authors like Moody, Gordon, Kingsley, Hale, Meyer, Tennyson, Shakespeare, Fenelon, Murray and many others. The book is beautifully printed and attractively bound in white vellum, stamped in gold, gilt top, 245 pages, boxed. Price, \$1.00.

### NOW TO UNDERSTAND THE BIBLE.

A book presenting seven methods of Bible Study, in which the author tells one how to understand, how to enjoy and study the Bible; he also tells how to master, wield, enthrone, and defend the Bible. It contains a word picture of the entire 66 books of the Bible, beginning on page 44, which is worth the price of the book. After studying this book you would tell us you would not be without it for \$5.00. The special pre-war price is \$1.00.

### A COVENANT-KEEPING GOD.

This book not only gives some very interesting incidents in the life of this great man, but tells of his religious experiences and how the Lord has kept him and been with him all through his life. It will be an incentive to make a covenant with God. It is beautifully printed and neatly bound in cloth. Price, 50c.

### THE MIRACLE ON HERMON.

A fascinating story of the dawn time of Christianity written in unusual vein. A delightfully interesting tale of a little Gentile cripple-child who catches a vision of the strong, healing Christ, on the shining slopes of Hermon. Nicely bound. Price, 60c.

The above 8 volumes sell at a regular retail price of \$8.00.  
Our special library price for this set, postpaid, \$3.00

### ORDER BLANK.

Pentecostal Pub. Co.,  
Louisville, Ky.

Enclosed you will find \$..... for which send to me postpaid books marked above.

Name .....  
Address .....

form of letters—thirty-nine of them. Bound in cloth. Price, 50c.  
The above set of books sells at retail at a net price of \$12.25.  
Our special Home Library offer for the set, postpaid, \$6.90

## Are You Interested in the Salvation of One or More Souls?

If you are, we have a helpful suggestion that we want to send you. Let us hear from you at once.



# PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, June 9, 1926.  
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.  
Vol. 38, No. 23.

## "All Things are Possible to Him that Believeth."

By The Editor.

**T**HIS promise of all things to those who believe must be accepted with discrimination. It must be understood that these "all things" embrace nothing selfish or sinful. No faith could secure things from God against his eternal laws of righteousness and truth.

Evidently, God is deeply concerned in our salvation from sin. He seeks, in the gift of his Son, to provide us a free and full deliverance from sin. He desires to bring us into harmony with his laws, his will, himself. He would enthrone Jesus Christ supreme Savior and Lord in our hearts reigning without a rival.

All things are possible for those who believe for forgiveness, for cleansing, for the divine keeping power, the indwelling guidance and empowering of the Holy Ghost. There can be no doubt but there is in Jesus Christ full and complete sufficiency for salvation from sin, and this salvation is received by the faith that places no limit on his atoning merit and mighty power to save to the uttermost.

One of the initial stages of full salvation from sin is an ardent desire for such a gracious state. Jesus says, "Blessed are they that do hunger and thirst after righteousness." He here describes a very intense earnestness to be delivered from all defilement, to be cleansed from all sin, saved to the uttermost and filled, and kept by the power of God—a most wonderful state. It seems almost too good to be true, that we, so weak, so ignorant, so unworthy, who have been so depraved and sinful should be lifted up into such a heavenly state. But we must remember the omnipotence of God, the infinitude of his love, and the wondrous gift of his Son to make this possible, and remembering, we must hunger and thirst, and laying hold by faith, must reckon ourselves dead indeed unto sin, but alive unto God.

There is a scripture that promises a life hid with Christ in God. Where could the Holy Spirit in the inspiring of men to speak for God, find stronger language? Where could any place in all the universe be more secure? Dead to sin, raised up in Jesus Christ, and the life yet on earth being lived among men, but a hidden life, a life concealed from the vulture's eye, a life walking on a highway in which the lion never treads, a path where fools do not err because they have not found and invaded this path. It is wonderful to contemplate! It is heaven begun on earth! It is union, communion, and fellowship, here and now, with the blessed Trinity. Language fails us! Oh, love Divine!

### Young Methodists and Dancing.

**I**N writing up the recent convention, in Memphis, Tenn., on page 350 of *The Epworth Era*, the editor has this to say: "The majority of the young people were in favor of dancing in the proper way, at the proper place, and under proper surroundings."

The reader will notice the word "proper" in this short paragraph with reference to way, place, and surroundings. There is no way, place nor surrounding that makes the modern round dance with its embraces and close physical contact, the proper thing for Christian people, or for persons who make a claim to Christianity.

The dance craze, as it is sweeping over the country, in parlors, hotels, public halls, public schools, and places of vice, is one of the greatest demoralizing influences among the young people at the present time. Dancing is one of the degrading practices of some heathen people. Hindoos and Mohammedans would not think of permitting such familiar embraces and close physical contact between the sexes.

The young people at Memphis would have done themselves credit at this time of great demoralization, extravagance, and an intoxication or pleasure seeking by the youth of the land, if they had passed strong resolutions against the dance in all of its forms. It would have been fortunate if some one of the influential leaders of this convention had had a combination of appreciation of present situations in the dance craze, conviction and courage, to have spoken to the young people with great plainness and earnestness on the debauchery of the modern dance, and warned them against it in all places, at all times, and in any surroundings whatsoever. If the majority of our young people in this convention endorsed the dance they are in sore need of a profound conviction for sin, and a regeneration of the Holy Ghost that will make them in Christ such new creatures that they can joyfully say, old things have passed away; behold, all things have become new. Our dancing young Methodists, North and South, know nothing of that deep and holy love that must characterize those who would be disciples of Christ, and who with joy, deny themselves, take up their cross, and follow Jesus.

However, bright, intelligent, and aggressive young people may be, they have not been in this world before; this is their first trip through life and they greatly need the restraint, counsel, rebuke, sometimes, of those who have had experience in life and the great things of God and human salvation.

We have no men among us today in any of the walks of life who are more dangerous to

the solidity of our faith, the genuineness of Christian experience, and effectiveness in service, than those men who, themselves, have departed from the faith, have become destructive critics of the Holy Scriptures, who are untrue to the teachings of the Lord Jesus on the subject of repentance, the new birth of the individual, and a life of consecrated service and witnessing to the atoning merit of his death, and have determined to manipulate the young and inexperienced, many of whom have been taken into the church without the regenerating grace of God in their hearts, for the advancement of their own schemes and skeptical programs.

If something is not done, and done soon, to bring our young Methodists back to a saving faith in the Lord Jesus, and a restful faith in the inspiration of the Holy Scriptures, and a life separated from worldliness and consecrated to God, he will take away our crown and find some one else who will carry forward a true evangelism in the world. Modern liberalists may tamper with creeds, write shorter New Testaments, work themselves into harness and leadership, but they can't change God; they cannot forgive sin, or sanctify souls. You cannot find any class of sinners in all the land who are willing for dancing young Methodists to undertake to evangelize and lead them to Christ. Dancing churchmembers are the subject of the ridicule and contempt of the unregenerated worldlings.

### A Chapter from My Autobiography

#### TRAVELING THE JACKSONVILLE CIRCUIT. CHAPTER XII.

**A**UNT Kittie Janes, living near Wesley's Chapel, back of Pewee Valley, let me have a colt to break. I mounted the little animal and rode away for the Jacksonville circuit. I went through Shelbyville, across by Pleasureville, out by Sweet Home, and on over to Pleasant Ridge Church, arriving there Sabbath noon, just after preaching closed, and followed Brother Cooper, the young pastor, to the home of Brother Henry Poole, one of the best Methodists, and one of the most devout Christian men in all the community. I had never seen Brother Cooper before, but we became brothers at once. He had only preached one time before coming to this circuit, and we were prepared to fully sympathize with each other in the matter of ignorance and inexperience.

We had a large circuit of six appointments in three different counties; Jacksonville, a village, with blacksmith shop, one store, and three or four cottages made up the village.

(Continued on page 8)



# THE TONGUE OF FIRE.

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

**A**MONG the Classics of Methodism and Holiness Literature is the book "The Tongue of Fire," by Rev. William Arthur, M.A., (England). He preached on Conference Sunday on the subject; he was speaking for nearly an hour and then said, "I must close." Cries came from the audience, "Go on." He went on for nearly another hour amid sobs and shouts. The sermon was extended in this wonderful book which all Christians should read.

In this book, Mr. Arthur says some rich things. For instance:

"Let but this baptism descend and thousands of us who up to this day have been commonplace or weak ministers, such as might easily pass, from the memory of mankind, would then become mighty. Men would wonder at us, as if we had been made anew; and we should wonder, not at ourselves, but at the grace of God which could thus transform us."

Speaking of Peter he says: "Is this the Peter of Pilate's hall, the Peter of Pentecost—with the same natural powers, the same natural force of character, the same training and the same resolutions? If so, what a difference is made in a man by the one addition of being filled with the Holy Ghost!"

There is a vast difference between the "Tongue of Fire" and spurious tongues. The Tongues of Fire which fell at Pentecost put an energy and power into the apostles that woke up all Jerusalem and eventually all the Roman world. What the world and the church needs today is another Pentecost that will make his people flames of fire for God.

The effect of the Spirit's baptism upon the preacher is powerfully illustrated in the case of Rev. Thomas Waugh the great preacher-evangelist of English Methodism who tells how he came to realize his Pentecost in his autobiography thus: "I saw very clearly that after Pentecost those early Christians had a fulness of Divine life and Power to which I was a stranger. I realized that while I had the Spirit, I was not filled with the Spirit; that I had welcomed him as guest, but not yet as host, in my heart. I also saw that this glorious fulness was as much for poor me as for Peter, James and John. In New Testament plentitude, however, the Holy Spirit could not come until Christ had ascended. Until he was glorified the Church could not have her Pentecost; and what is true of the Church is true of the individual Christian. I saw that some of my ambitions would have to perish, but I could hold out no longer. My whole being looked up to God and said: 'None of self, and all for Thee; I want what those early Christians got at Pentecost. It is my birthright in Jesus, and for me as for them; I need it as much as they did; I am willing, and claim and trust.' I shall never forget that hour. There was no joyous exaltation or deep inrush of emotion but a great calm. I kept on trusting; then the signs and wonders of my longings, hopes, and prayers began to come. Within twenty months I saw 1,800 souls led to Christ, and since then those numbers have reached nearly 90,000 men, women, and children."

Further illustration of the effects of the holy fire, are found in the testimonies of Bishop Whatcoat: "On the 28th of March, 1761, my soul was drawn out and engaged in a manner it never was before, suddenly I was stripped of all but love." Bishop Hamline: "All at once I felt as though a hand not feeble, but omnipotent; not of wrath, but of love, was laid upon my brow. I felt it not only outwardly but inwardly. It seemed to press upon my whole body and to diffuse all through it a holy, sin-consuming energy."

## PENTECOSTAL PREACHING POWER.

A Baronet said to a friend: "This Whitfield is truly a great man; he is the founder of a new religion." "A new religion, sir," the friend exclaimed. "Yes," said the baronet, "what do you call it?" The friend replied: "Nothing but the old religion revived with energy, and heated as if the minister really meant what he said."

In Vincent's book, "God's Terrible Voice in the City," is a description of the preaching of the few faithful ministers who remained at their post during the great plague and fire in London. "These men lifted up their voices like a trumpet and spared not. Every sermon might be their last. Graves were lying open around them; life seemed now not merely a hand's breadth, but a hair's breadth; death was nearer now than ever; eternity stood out in all its vast reality; souls were felt to be precious; opportunities were no longer trifled away; every hour possessed a value beyond the wealth of kingdoms; the world was now a passing, vanishing show, and man's days on earth had been cut down from three score years and ten to the winking of an eye. Oh, how they preached; no polished periods, no learned arguments, no labored paragraphs chilled their appeals, or rendered their discourses unintelligible. No fear of man, no love of popular applause, no over-scrupulous dread of strong expressions, no fear of excitement or enthusiasm prevented them from pouring out the whole fervor of their hearts, that yearned with tenderness unutterable over dying souls."—Dr. H. J. Zelle.

Blair defines Unction thus: "the affecting, penetrating, interesting manner flowing from a strong sensibility of heart in the preacher to the importance of those truths which he delivers and an earnest desire that they should make full impression upon the hearts of his hearers. Unction enlightens and inspires, gives light to the soul and warmth to the heart and clothes its subject with interest. It is gentle mildness, a tearful pathos and may include within its forms a holy vehemence. It is mild, delicate, living, interior, profound, attractive, sentiment and is better felt by experience than defined or analyzed."

1. This is Our Need: We need the fire and power of the Holy Ghost. Dr. Pierson said: "The greatest lack in the Church of God today is the loss of the power of the Holy Ghost," and Dr. Buckley says: "There has never been a time since the ascension of our Lord when the need of the Church of just such a baptism of power as came upon her at Pentecost, was as great as now."

This is our personal need. We need a personal pentecost—a personal baptism with the Holy Ghost and fire.

## THE GREAT NEED OF ANOTHER PENTECOST.

Pentecost was God's promised gift of power to his Church. From the upper room in Jerusalem went forth a light, a fire, a power, a spirit. Its fiery tongues lit up the promises of God; its fire burned many barriers away; its power energized timid souls and its spirit gave new passion for God and for souls. The pentecostal fire made Peter a preacher, Philip an evangelist, Stephen a martyr, Saul of Tarsus a great apostle, and pentecostal grace swept over Corinth, Athens, Ephesus and Rome, till it touched the whole known world.

Pentecostal fire glowed in Luther's heart, and Protestantism was born; it burned in Knox, and Presbyterianism was preserved; it burned in Edward's soul, and behold the great awakening; it burned in John Wesley's heart, and lo, the great revival, with Whitefield as its orator and Charles Wesley as its poet, giving to the English-speaking world a divine conflagration. Pentecostal fire burned in Finney's heart, and great cities were electrified by a new gospel note; it burned in Moody's heart, and the land was stirred by a sweeping revival; it burned in Inskip's heart, and a great holiness revival broke out; it burned in Evan Robert's heart, and behold the Welsh revival; and it is burning today in Billy Sunday's heart, and a new righteousness is springing forth.

Pentecost was an event effusive and diffusive. The lambent flame gave new luster to things divine. It lit the torch of gospel truth to lighten ages and centuries, tribes and peoples and nations. It gave birth to missions and brought forth that noble band of heroes who have contested the whole heathen world for Jesus Christ. It gave us Hudson Taylor, with his childlike faith; Mackay, with his consecration; Paton, with his holy passion; William Taylor, with his burning zeal; Carey, with his abandon; Henry Martin, who burned himself out for the Master.

Pentecost was the inauguration day of the Holy Ghost. Sinai manifested to us God in law; the Incarnation, God in grace; Pentecost, God in baptismal power. On this great day the fire which fell burned away barriers which hitherto had stood impregnable to revealed truth. It tore like cyclonic powers across the mountains of opposition and leveled them to a plain, and the whole world, as represented in Jerusalem on that great day, saw and heard and felt the God which answereth by fire.

Pentecost furnishes a pattern and a program for all time: the pattern—a Spirit-baptized Church; the program—preaching the gospel with the Holy Ghost sent down from heaven, so as to extort the cry: "Men and brethren, what shall we do?"

Do we need another Pentecost? Yea, verily. We need another Pentecost in the pulpit, that the Word may be preached with power, that thunder bolts may be forged there and that truth may be "brought down from the cold, arid regions of mere dogmatic statement, from the misty heights of intellectual speculation and logic, to the warm and fervid atmosphere of passionate power"; that the old gospel may be given a new emphasis; that the truth of the ages may be powerfully applied to our present age; and that men, as they listen, shall feel that every utterance has a "Thus saith the Lord!" behind it. Pentecost will give birth to the power of a "great soul earnestness fused with the grandest and mightiest truths, conjointly battering at the doors of human hearts and carrying them by escalade or winning them by love."

We need another Pentecost in the Church, that professing Christians may be given a new power of "perceiving sin, recoiling it, expelling it, overcoming the slug of sloth," and dedicating themselves afresh to God, to righteousness and to truth. "What a difference," said a British preacher, "a floodtide of the Spirit would make in our churches, Spirit-filled men in the pulpit, Spirit-filled singers in the choir, Spirit-filled men at the door and in the aisles, Spirit-filled men at the prayer meetings, Spirit-filled men seeking the lost in street and shop and home and by-way."

We need another Pentecost for that the Church may become the "breath of God blowing across the continent and the world, refreshing and reviving faint and dying souls, giving new life to millions and changing the condition of the religious atmosphere of the world." Dr. Daniel Steele many years ago said: "I wish I had power to reach every Methodist on the round earth. I would say: 'Cease living on the heroism of your fathers! Quit glorying in numbers, sacrificing to statistics and burning incense to the General Minutes! Down upon your knees and seek and find for yourself the secret of the power from on high; then arise and unfurl the banner of salvation free and full and a common-sense theology!... Then, in double-quick time, charge upon the hosts of sin and conquer the world for Christ.'"

My expectation is from him.—Psalm 65:2.



# Great Hymns that Influenced Great Men.

Rev. H. H. Smith.

**A**LL Christians, doubtless, will endorse the following words of Dr. Wilbur Fisk Tillet: "The Hymnal of the Church, in its religious and moral value to Christian believers, is second only to one other book—the Bible."

This is saying much, but not too much, for the influence of Christian hymns upon the lives of all believers.

While all classes are debtors to the songs of Zion, the object of this paper is to note how great hymns have influenced the lives of some great men.

Matthew Arnold considered the hymn of Isaac Watts, "When I survey the wondrous cross," the greatest hymn in the English language. The author of the Methodist Hymnal Annotated, to whom we are indebted for many interesting facts concerning our great hymns, referring to this hymn, says: "Among those who counted this the greatest hymn in the English language, we may also name Matthew Arnold, the eminent English author and literary critic—and he was especially severe in his criticism of many church hymns. It so chanced that the very day he died he heard this hymn sung in Sefton Park Presbyterian Church, Liverpool, of which Dr. John Watson ('Ian Maclaren') was pastor. As he went to luncheon after the close of the service, in the home of his brother-in-law, he was heard to repeat to himself softly again and again the opening lines of the hymn; and it was only ten minutes before he died that he declared it was the greatest of all the English hymns. That one who had defined God as 'the Eternal Somewhat that makes for righteousness—from whom Jesus came,' should not only sing publicly but repeat to himself privately words like these:

'Forbid it, Lord, that I should boast,  
Save in the death of Christ, my God,  
All the vain things that charm me most  
I sacrifice them to His blood,'

makes it possible for us to hope that this eminent poet and man of letters admired and loved this hymn not for its literary qualities alone. The critic's head-creed may have been defined in his 'Literature and Dogma,' while his heart hungered for a creed embodied in a hymn like this, and found joy in singing:

'Love so amazing, so divine,  
Demands my soul, my life, my all.'

"This incident recalls John Wesley's earnest plea that hymns should have not only religious and devotional value, but also high literary merit, 'such as would sooner provoke a critic to turn Christian than a Christian to turn critic.'"

Who can estimate the influence of a great hymn? Wesley had no use for "namby-pambical" hymns as he called them, and exercised great care to exclude them from his hymn books; but in our day sensational evangelists and publishers of cheap song books have introduced into many churches "namby-pambical" hymns and "namby-pambical" tunes.

"Sun of my Soul," by John Keble, is one of our best loved and most popular prayer hymns. Dr. Nutter says: "A visitor once asked Alfred Tennyson what his thoughts were of Christ. They were walking in a garden, and for a moment the great poet was silent; then, bending over some beautiful flowers, he said: 'What the sun is to these flowers, Jesus Christ is to my soul. He is the sun of my soul.' Consciously or unconsciously he was expressing the same thought in the same language used by John Keble years before when he gave to the world his great hymn, 'Sun of my Soul.'"

Any comment on a hymn by the great Christian poet, Tennyson, should be read with peculiar interest, for, to receive favorable comment from such a source, a hymn must have both literary merit and devotional impressiveness. Tennyson regarded Reginald Heber's hymn on the Holy Trinity, "Holy, holy, holy, Lord God Almighty," as "the finest hymn ever written."

Joseph Addison's great hymn, "The spacious firmament on high," is said to have been a favorite with Dr. Samuel Johnson, who used to repeat it with great delight.

"Rock of Ages," by Toplady, one of the greatest of all our hymns, is a universal favorite. "The British Premier, the Right Hon. W. E. Gladstone, made a version of it in Latin and another in Greek. Many persons, and among them Prince Albert of England, have used it as a dying prayer." Concerning this hymn, Dr. Nutter remarks: "The merits of this hymn are confessedly great. It is saturated with the spirit of prayer, and it brings out clearly the utter dependence of the soul upon Christ alone for salvation. To write a hymn so popular and so useful is a privilege an angel might covet."

Among the most popular of all our hymns is Charles Wesley's great hymn, "Jesus lover of my soul." Henry Ward Beecher said: "I would rather have written that hymn of Wesley's, 'Jesus lover of my soul,' than to have the fame of all the kings that ever sat on the earth. It is more glorious. It has more power in it. That hymn will go on singing until the last trump brings forth the angel band; and then, I think, it will mount up on some lip to the very presence of God."

Dr. Richard Watson, a theologian of the Methodist Church, during his last illness found comfort in Watts' hymn, "How sad our state by nature is!" A visiting minister related "with what pleasure the suffering divine spoke on the subject of Christ crucified. He dwelt for sometime on its infinite importance as the only foundation on which to rest for pardon, acceptance with God and eternal life. He spoke then of his own unworthiness and of his first reliance on the atonement, and repeated with solemn and deep feeling this verse:

'A guilty, weak, and helpless worm,  
Into Thy arms I fall;  
Be Thou my strength and righteousness,  
My Saviour and my all.'

President McKinley died with the words of the hymn, "Nearer, my God to Thee," upon his lips. His last words, spoken to his physician, were, "Nearer, my God to Thee, e'en though it be a cross' has been my constant prayer."

## ASK.

Charles M. Kelley.

"And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11:9-13.

In this twentieth century, these last days, men and women are still proving that God, "the almighty God," hears and answers pray-

er. There is no doubt about this. "Jesus Christ the same, yesterday, and today, and forever."

Believers in Jesus have the blessed, far-reaching promise, "My God shall supply all your need according to his riches in glory by Christ Jesus." Still many have unsupplied needs, both spiritual and material. Why? Simply because they are not bold enough to ask in faith for every need. God has not promised to supply all our *wants*, but he has promised to supply all our *needs*.

"If any of you lack wisdom, let him ask of God . . . and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." Jas. 1:5-7.

God has great, rich, uncontainable blessings, which he is actually longing to shower upon us. Then why don't they come? Because we don't ask, and believe with a perfect faith. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." This does not mean to ask but once, and then, if the answer does not materialize at once, get discouraged and drop the matter—it means a present continued asking, it means that we are to ask until we receive, to continue seeking till we find, to keep persistently knocking till the door opens.

"How much more shall your Father give?"—who can tell *how much more*? As much more as our heavenly Father's love surpasses that of an earthly father, as much more as the infinite exceeds the finite. "Able to do exceeding abundantly above all that we ask or think." Yes, not only able, but willing—and he really does it, praise his name!

Now (speaking figuratively), when we ask for bread, our little faith asks for one thin slice of "baker's bread"; but God gives us a whole loaf of home-made bread, "like mother used to make." When we ask for a fish, our weak faith requests only one small, bony fish—as if God were poor—but he gives us a whole string of big, fat ones. When we ask for an egg, our blind, faithless eyes see only one little bird-egg; but our Father gives us a dozen real hen eggs—and then throws in the old hen too, for good measure.

These are but weak illustrations of how abundantly God answers the prayers of his believing children. "Like as a father pitieth his children, so the Lord pitieth them that fear him." Truly, "The eyes of the Lord are upon the righteous, and his ears are open unto their cry."

But, if we would receive, we must *ask*. Wishing will not do, merely desiring will not avail, telling human beings our needs will not bring their supply. No, we must ask: we must ask *him*, the Giver of "every good and perfect gift." Let us ask great things of our heavenly Father. "For Thou art great, and doest wondrous things: Thou alone art God." "Thou art the God that doest wonders." Let us ask for the impossible, for he has promised, "Nothing shall be impossible unto you," and, "All things are possible to him that believeth." Let your requests be made known unto God. "Ask, and it shall be given you." "If ye shall ask anything in My name, I will do it."

## Young People,

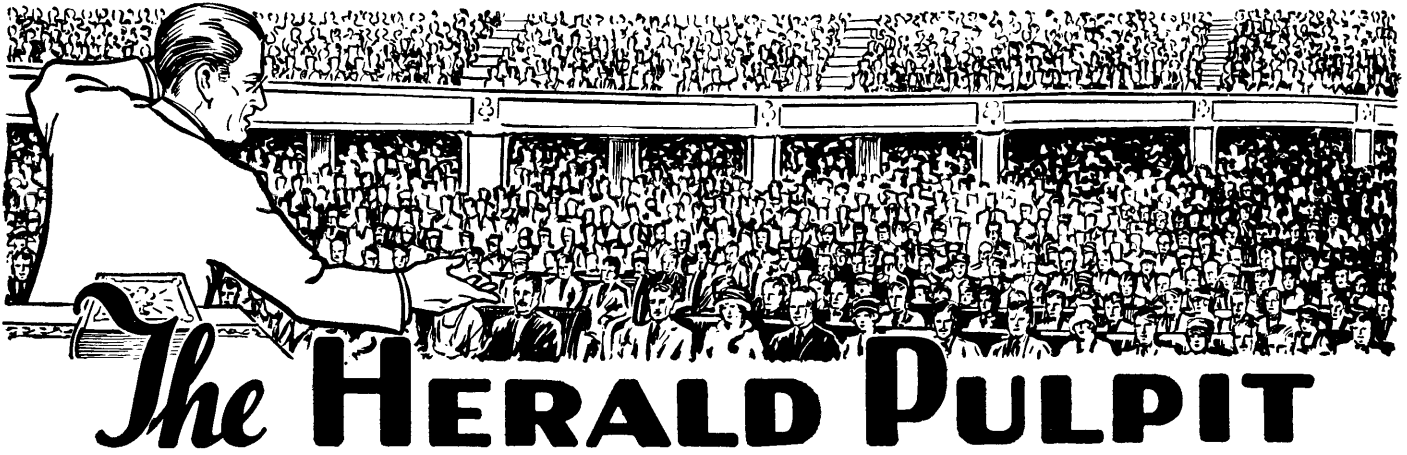
Even professed Christians, are going wild over the dance. The dance is one among the greatest curses of this modern time. "Thirty-four Reasons Why Christians Should Not Dance" is one of the best booklets we know of to help counteract this craze. The author is Rev. J. J. Smith, the price is only 10c, or 12 copies for \$1.00, and it is proving a blessing wherever it is read.

PENTECOSTAL PUBLISHING CO., Louisville, Ky.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY





## RUNNING A RACE.

REV. H. L. ZACHMAN.

*"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Heb. 12:1, 2.*

**T**HE writer of the Hebrew epistle was indeed a great Christian philosopher. He had a thorough and wide knowledge of human nature, and from this field he drew many lessons to illustrate Christianity. In his writings may be found numerous allusions to the great national games of his day. Reference made to these would quickly attract and interest the people, and by no other method or means could he have set forth so clearly and graphically certain vital features of the Christian religion.

These national, Isthmian and Olympic games were all physical exercises, and consisted of several different kinds, viz, boxing, wrestling, leaping, the quoit and racing, and were celebrated in different parts of Greece. To the national life of Greece and Rome, these games meant as much as did the great annual feasts to the national and religious life of the Jews; besides, they were as widely known and considered fully as important. So then even the slightest reference to them would arouse attention and awaken interest.

The allusion in the text is to the celebration of the racing match. These games or festivals excited unusual interest and for them extensive preparation had to be made. In order to become a candidate for the prize on these occasions, it was necessary for one: 1. To have a good character. 2. To have been in training regularly for ten months previously according to prescribed rules. 3. To have observed a strict regimen. No palatable food could be eaten. All luxuries had to be abstained from. And more than that, proper exercises had to be continued through all kinds of weather.

Upon the arrival of the grand day set and duly announced, a judge was appointed who had been previously sworn to deal impartially. The race course had already been cleared and the place of starting fixed. The judge took his seat at the goal, or the end of the race-track. He held in his hand the crown that was soon to grace the victor's brow. Officers to keep order had already been appointed. The rank and file of folks as well as the principal men of the nearby cities were all there. As the anxious candidates made their appearance, every eye was upon them, and every heart was in motion. The runners divested themselves of all needless apparel and stood firmly, awaiting the signal. It was given and off they started. The gazing multitude were as quiet as death. Not a

whisper could be heard among all that vast company of people. The interest was intense. Everybody held steady and the competitors to a person did their dead level best. Finally a shout was heard. The victor appeared before the gaze of all like a mighty conqueror. He was drawn in a chariot of four, wearing the crown of victory, and everywhere he was greeted with the thrilling acclamations of the people.

This is the rhetorical figure of the text, and through this illuminating and vivid imagery we learn—1. That the Christian life is a race. 2. Who the racers are. 3. What awaits the successful runner.

### THE CHRISTIAN LIFE IS A RACE.

It is "the race that is set before us." The good man's life, therefore, is not some extemporaneous patching up of things without thought on the spur of the moment, or during his final hour of life on the earth. It is something that is marked off and accurately measured. It is a race, and that implies prearrangement, plan, order and governmental supervision. There can be nothing uncertain or haphazard, or extemporaneous about such a life. It must have its starting point, its later intervening struggle and effort, its goal, or final wind-up.

But is it not reasonable and logical here to ask when this race begins? Some would say it begins at physical birth, thus denying the necessity of infantile salvation, or any change of heart and life at any time. We affirm that it begins at conversion. It begins with the experience of spiritual regeneration. We are not precreated children of God. To become his children, we must be born again, born of the Spirit. The race is entered, not unconsciously, but consciously. It is done by free and deliberate choice.

But to start right is no easier than it is to run well after you have started. No one has a right to say that conversion is easy. Some talk as though it was as easy to become a Christian as it is to go to a Sunday school picnic. If it is easy to become a Christian today, let it be stated when it first became easy. Jesus said, "Strive to enter in at the strait gate." The word "strive" means to agonize—exert every power of body and soul, and about such a procedure there is nothing easy. The word "strait," as employed by Jesus, means "narrow." That is, the gateway into the kingdom is narrow, "for, many, I say unto you, will seek to enter in, and shall not be able." They will wish and desire, but they will not pay the price to enter. They have not the courage and strength to repent and straighten up their lives that they might enter in. While they long to enter in, they will not meet the necessary requirements to enter. It is verily true as one said, "It does not take much of a man to become a Christian, but it takes all there is of him to be-

come one." But at conversion, a man enters the race, has his name recorded and becomes a competitor for the prize.

It is likewise fair and natural to ask here when this race of the Christian ends. Some even falsely affirm that this race can be entered and continued in the hereafter. They come with their unauthorized and senseless speculations of a "second chance." And how these fantastic and man-concocted theories attract the attention of the unbelieving; but where does the Bible hold out any assurance of a second chance? It says, "The hour is coming when they that have done evil shall hear his voice and shall come forth unto" (not a second chance) but "damnation," or unto judgment." So then the Christian race ends with one's career here upon the earth. It ends at death.

A good start, it must be admitted, is of vital importance; but, no one can successfully prophesy from even the most promising start what the end is going to be. The most hopeful beginning may have a hopeless and sad ending. Yes, a good start is of immense value, but unfaithfulness later on will mar and render non-effective all the benefits of the most enviable beginning, and finally cause the runner to lag and drop out altogether. It is possible that after one has known God to again go back to the weak and beggarly elements of the world. Some run well for a time, then allow themselves to be hindered and not obey the truth. A good start, however, we must have. The start must be right, but if we would succeed, we must make good time toward the middle of the race, and still better time on the home stretches. In order to win the prize, the Christian must be faithful all the way through,—even to the end of the race.

### WHO ARE THE RACERS?

"Us," "we," Paul, the Christians of his day. The Christian believers who have lived since then, and those who are living now,—you and I, if we are Christians, are the racers. Then as racers, mark it well, we are "compassed about." No one can be a spiritual athlete without others knowing it. Billy Sunday said, "You cannot crawl into the kingdom through the back window where no one sees you." The Bible speaks of no invisible runners. As Christians we are living epistles, read and known of men. The eyes of others are upon us. We are being watched. But this fact should not cause us to cower or shrink, but rather to animate us greatly. It should induce us to put forth the most extraordinary efforts, yea, the highest exertions possible.

However, the "witnesses" here are not "spectators" of us on earth. The glorified dead undoubtedly help and cheer us by their present interest in us, and by their present expectation for us, but in the text and con-



text they are primarily represented as "testifiers" to us of what faith can do. They are those of the previous chapter who were themselves witnesses for God in a godless world, and now appear here like an overhanging "cloud" of witnesses or "testifiers" for God. They seem to say, to kindle courage and sustain hope in us, "we all have had the same tests and hardships and reverses and limitations that you have, but we won; we were triumphant. So may you, providing you find the great secret whereby we won." Now the inspired writer, in the text, gives us the rules whereby they won and whereby we may win. These rules are all hung about the figure he uses.

#### STRIP FOR THE RACE.

Nothing is to be left on that would in any way hinder the runner. Whatever might impede him in his course is to be laid aside. "Let us lay aside,"—First, "every weight." "Weight" is a technical, or athletic word, meaning, strictly speaking, all superfluous weight in flesh and otherwise. The thought is that we must strip off every encumbrance.

A thing may be a weight and yet not a sin. Clothing to keep the body warm is all right, but it is clear that a man with fur coat and felt boots on would be seriously handicapped in running a race. So it is evident that anything that unduly diverts or distracts or clogs the feet in the race is to be laid aside. There are books Christians cannot read. They would clog their feet. Any reading matter that is of a light, loose and chaffy character, if read, clogs the feet of the believer. Reading the Sunday newspaper tends to clog the feet. There are places Christians cannot visit, in fact they do not want to. To do so would be to commit sin. Other places might be visited without committing sin, yet, if by so doing, one is hindered, in any sense, or to any degree, in his running for God, he is to refrain from going. These are the things that must be laid aside, if success is to be realized and proper speed is to be made.

Second, "the sin." This is the one sin that besets one and all. It is the "upsetting" sin, as one put it. It is not a reference to any weak point about us, nor the sin we are most apt to commit. It is the sin that clings so closely around us,—the sin that is like a strait-jacket. It restricts and restrains. A strait-jacket binds the body closely. It is put on violently insane persons, or violent criminals, to hold them in,—to restrain them. So does this sin. It clings closely about us. It meets us at every turn. It is always presenting itself to us. Just as a pair of compasses making a circle by the revolution of one leg while the other is at rest in the center, so this sin springs from the point of corruption within, called the carnal mind, and surrounding us in every place. By it we are bounded. It hems us in on every side. It is a circular and well fortified wall, and this is the sin that is to be laid aside.

Then, mark you, this is the well circumscribed sin. It has everything in its favor. It is popular; yea, very popular. It is the sin that stands well. It is so good to look around. Actual sins, generally, are not so. At any rate, they are not usually considered popular. But this sin which is the outstanding manifestation in the realm of consciousness of carnality in the heart is pleasing to one's self and the majority of those about us are blessed with it. In another place this sin is called "an evil heart of unbelief." The only remedy against this sin is to get the evil heart removed. One murderer in the house is more to be dreaded than ten without.

In the book of Hebrews there is one root virtue, but so also one root sin. The one root virtue is faith,—faith in Christ and all the possibilities that lie in him. The one root sin in the book is unbelief. And this is the sin that is most popular today. The minister who sticks to his job of preaching the Gospel is not doing the popular thing. A preacher is not sounding the voice of popularity as long as he says, "I believe in the Bible from

lid to lid. I accept it as a body of writings marked off from all other writings—inspired and authoritative. This Book is literature written by the command of God, by chosen men of God, under the guidance of God, and has been preserved by the Providential care of God. I believe in the Deity of Christ and in the personality of the Holy Spirit. I believe in the power of the blood of Jesus to cleanse from all sin now." Faith in God, Christ and the Holy Spirit is not popular in these times.

The thing that is popular today is unbelief. If you would be popular you must preach and teach that sin is not such a very bad thing. It is only an error of the mind. It is only a splash of mud that can be washed away with a little rain water and soft soap. No one is very bad. Everybody is good. All you need to do to become a Christian is to decide to do a little better and have your name placed upon the Church register. No one can live without sinning. All are apt to sin, and when you do sin do not take it too seriously, for all will come right by and bye.

Attending the prayer meeting and other services of the church is all right when you feel like it, but, at that, be careful that you don't become overly religious. The question of Sabbath observance is one that must not be taken too much to heart. The tithe law was all right for the Jew, but the Lord does not require so much of you." Such teaching would be popular. Unbelief is popular.

Were you to speak of the Bible as a big piece of superstition, or as an out of date book, and all that is required is to accept what meets with one's sanction and approval, that would be popular too. But to run the race to heaven and run it well, this root sin, this seductive sin, must be laid aside. It is not more intellectuality we need so much as more simple, childlike faith. "Without faith it is impossible to please God."

Having thus closely considered the two preparatory rules for running, we will now look into the two perfective rules that are laid down. Between the cloud of witnesses of the Old Economy and the One supreme Witness of the New Economy, are placed these four rules for running. Two are preparatory and two perfective. The first of the last two rules is *Perseverance*. The racers are to run with enduring patience. "Run with patience the race." They are to run persistently. Run on and continue running till they get to the goal. The speed of the Christian's running is not to be a spurt, but it is to be sustained with unwearying patience. The several verses of the Indian's poem, all written in very "common metre," and all exactly like the first verse, would make a good motto for all Christians:

"Go on, go on, go on, go on,  
Go on, go on, go on,  
Go on, go on, go on, go on,  
Go on, go on, go on."

The Christian life demands not only prompt action, but continuity of effort. What we need most is not talent but purpose, not power to achieve, but the will to labor through difficulties and to continue until the task of life is finished, and we hear the "Well done."

The second perfective rule is embraced in the words "Looking unto Jesus." This statement means to look away from and look unto. Those addressed are to look away from the multitude, or cloud of witnesses; for while they won in the race, and show what faith can do, they are not to be set up as examples and followed. They made their mistakes. Abraham sidestepped. He went to Egypt, the land of unbelief. There he got into trouble and lied about his wife. From there he went back to Bethel to pray. He could not pray in Egypt, nor can you. Whenever one gets out of God's way for him, he cannot pray.

Jesus is the highest example of faith. He is the author and perfecter of the element of faith. He is our perfect example and dem-

onstration of what faith can do. He endured the cross and despised the shame. He never sidestepped but went right on until he sat down at the right hand of the throne of God. He, therefore is to be our file leader,—like the Indian who goes ahead. All the rest follow him. From Christ also our faith comes, and by him it is sustained to the end.

#### THE REWARD.

In the imagery used, this consisted of a garland, or crown of olive or pine leaves. In triumphal ode, the name of the victor was celebrated and to his memory a statute was at once erected. All this, of course, was considered a great honor. In fact none could be greater. In such high recognition were gymnastics held then that loyalty did not hesitate to enter the ranks of the athlete.

But the prize, like all other earthly honors, was fading and perishable. Their laurels withered and the deafening applause soon died into silence. While little and fitful reminiscences of these things would loom up later, even these failed to appear in time. How different with the Christian racer! The prize for which he runs is an incorruptible crown and the honors that shall finally come to him are lasting as eternity.

It was a proud moment, indeed, when the successful athlete had the chaplet placed upon his brow surrounded by the applauding multitude. But it will be a grander time to the Christian athlete, when amid the shouting myriads the pierced hand of Jesus shall place upon his head the crown of glory with his words of approval, "Well done." Are we all sure now that at the end of the tug and turmoil of earth's strenuous race such a reception awaits us? We may have that blessed assurance and having it, we would not trade our prospects for all the fame of heroes or the highest honors earth can offer.

#### Dr. Wimberly's Special Series.

By request from the office of THE HERALD, Dr. C. F. Wimberly, so well and favorably known to THE HERALD family, as one of our strongest writers, will soon begin a series of contributions of unusual interest and character. We know of no man in Methodism or any other church better qualified from every standpoint to prepare this line of articles. They will continue for many months and they will be a rich array of helpful and inspiring truths, filled with historical data of great value, and deeply spiritual in their appeal. The readers of THE HERALD will have a much broader conception of their spiritual heritage in the church, after following this able writer in his study of: "Beacon Lights of Faith." Don't miss any of them.

#### Empty Vessels.

M. F. NASH.

A large wood-pulp mill, employing about one hundred men, had to keep their boilers running day and night. People living in the neighborhood of the factory heard the whistle blow night after night. Inquiries were made as to the cause of the whistle in the small hours of the morning. It was found that when the water reached a certain point the gauge set on the boiler caused the whistle to blow to warn of the need of more water, and it was supplied.

We are the prayer vessels. Our spiritual life becomes spent and we are lean in soul. When the vessels are emptied of self the Holy Spirit will fill the vessels. When the warning comes that the vessels need refilling, when the Holy Ghost sounds the wireless to us through the spiritual radio, heed the alarm whether it be at midnight, at noonday or in the gloaming. The Holy Spirit will come to fill the soul and reign in these hearts when we stand "in the need of prayer."

"Glorious Spirit, fill Thou me,  
This poor heart I yield to Thee,  
Take me, body, spirit, soul,  
Let Thy life pervade the whole."



## God's Never-failing Laws.

Rev. O. H. Bloomster, A.B.

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

**L**AWS made by man many times mock him. Man has been known to go to jail for stealing a loaf of bread to keep his family from starving; while another man may steal millions and get away with it. It often appears that money is greater than the laws made by man. The keeping of them often becomes a mere farce. Especially is this noticeable in regard to the enforcement of the Eighteenth Amendment. The liquor forces are saying that this law is simply a farce and cannot be enforced. A case came under my own observation in one of the central states of a chicken thief being caught by a farmer stealing his poultry. The farmer not only recognized the culprit but also shot him in the leg. Through the aid of an automobile the man made his escape. Later on when the man was arrested and brought to trial he had a large number of companions who were willing to swear that the man was at a banquet at the time when he was helping himself to the farmer's chickens. Man's laws were mocking him in this case. Not so with God's laws, they never mock!

Why will this book in my hand fall to the floor if I let go of it, instead of going to the ceiling? Because God's never-failing law of gravitation is operating and always will operate. Why do we build a roaring fire in our houses when we have zero weather outdoors? Because we want to take advantage of one of God's wonderful laws and keep ourselves comfortable. Why does the little Ford car go rattling down the road? Because Henry Ford is taking advantage of some laws that God has created and they never mock. Why does the farmer sow his oats and plant his corn and "taters" in the spring? Because God has said that harvest will not fail. Why must we exercise these muscles of ours if we wish to keep well? God's law, again.

There is placed in our head a wonderful organ called the brain. If I run over the same line with my typewriter a number of times, it will not be long until it is nothing but a blur. But impression after impression is made on this mind of ours and if we are normal there is no blur. God has created a law for our brain called memory and so accurate is it that the courts of justice will accept its working in determining the guilt or innocence of the person on trial.

God has given us the law of mathematics. Two and two make four. God himself cannot make it different. Go wherever you want to, and you will find that the shortest distance between two points is a straight line.

Reach out beyond this globe upon which we are traveling and you will find laws made by God which men take advantage of. Over yonder eastern horizon at a certain time tomorrow the sun will arise. No one would bet with me that it wouldn't, no matter how much money I would put up against one dollar of his. The clouds might obscure it but no one would doubt its rising. God's law is sure in this respect.

The planets are all moving in fixed tracks that God has made for them. Man has discovered some of these laws and therefore will tell you the exact minute of the eclipse. Last winter as we gazed through our smoked glasses at the sun we found the moon creeping across the face of the sun at the exact moment that it was predicted. Why? Because God's laws are sure. One of the most remarkable workings of God's law was in the discovery of the planet Neptune. Astronomers were noting that the planet Uranus

was deviating from the path in which it should go, said path being at its nearest point about 1,700,000,000 miles away from us. A young French astronomer, Leverrier, began work on this by mathematics. After reaching his conclusions he sent a message to Galle, an assistant in the Observatory at Berlin, directing him to look in a certain part of the heavens and he would discover a planet. So sure were God's laws that the planet was discovered within a half hour after search for it was begun. God's laws do not mock.

Whatsoever a man soweth that shall he also reap. Time and again nations have been found sowing to the flesh and have reaped corruption. The children of Israel sowed in the wilderness seed of the wrong kind and as a result they left their bones bleaching in the sands. Rome turned to sowing seeds of lust and corruption and as surely did the nation reap by being overthrown by the barbarians. At present we must check the sowing of the seeds of lawlessness and disrespect for the constitution of the United States or we will reap a harvest that will tear the morals of our country in shreds, if not overthrowing our fair land entirely.

As an individual man will reap as he sows in his relation to society. Society is composed of individuals and as we help lift we are adding that much more to the total lifting power of society. If we pull downward we are adding that much to the forces of moral decay.

As an individual man will reap as he sows in his church life. We sometimes see this sign in churches, "What would our church be if every member were like me." As we sow spiritual seed our church will ascend to higher heights. As we sow carelessness and worldly seed we are adding to the power that is pulling the church away from God.

Man reaps as he sows in his relation to his loved ones. His daily life and actions is sowing seeds in the hearts of his wife that will return him a harvest of respect and love, or of distrust and hatred according to the kind that he has sown. The little boy unbeknown to his father was following him through the snow trying to step in his tracks. "Papa, I am walking in your steps," was the little fellow's reply in response to his father's inquiry as to what he was doing. How true! God's law again. The father reaps in the life of his child. Father, what are you sowing? God's law operates.

We have seen how certain God's laws are in every realm. We see how we govern our lives by God's laws in the natural realm. Our bodies grow strong and healthy as we obey God's precepts in regard to health. Men will invest fortunes on the certainties of God's working. Yet God hath said, "The soul that sinneth, it shall die," and many folks think that law will not hold. When the inspired writer says, "How shall we escape, if we neglect so great a salvation?" men do not give it any consideration. Is it reasonable to suppose that God who gave us such never-failing laws in other realms would give us a law in the spiritual that was a farce? I say NO! They operate there as well as anywhere else.

The Scripture warns us about being deceived. "God is love," the sinner says, and expects to be saved. But how could God be love and permit sin to enter heaven? This he would do if the sinner who will not drop sin enters. Others are deceived by their morality. The moral men crucified Jesus. Others cite the thief on the cross and depend on death-bed repentance. We may be in no condition to repent on our death-bed. Many a soul has been lost saying, "Time enough yet." Satan has many other devices to deceive, but God says, "Be not deceived."

But you say, "How am I to escape if this law is so sure? Doesn't the Bible say that we have all sinned?" I hold in my hand a book. I let go of the book. The law of gravitation operates. Pick up the book. Did I destroy the law of gravitation? No. I in-

troduced a greater law. Therefore I could pick up the book. You can be saved by letting Jesus into your life and letting him do for you what you cannot do. "Believe on the Lord Jesus Christ and thou shalt be saved." There is no other name given under heaven whereby we may be saved." That is the only way that I know of escaping the penalty of violated laws of God.

## RADIANT LIVING.

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

### THE REALITY OF SPIRITUAL VISION.

"It's all very well for you to talk like that—about visions, but give me something real, something tangible!" exclaimed Mr. Lack-Sight.

"But are not visions realities?" I asked in reply. "Are not things spiritual as real, if not more so than the physical?"

Listen to the greatest symphony of Beethoven, if you will, from a materialistic standpoint, and what is it? It is reduced to nothing but a scientifically arranged series of vibrations or sounds.

But the creations of Beethoven are more than that!

As I sit and listen to them there seems to arise out of that series of mingled melodies and harmonies an intangible and illusive something that grips me and thrills me and carries me away in fancy to the realm of romance.

And what is it that has captured me? Surely it is not just a scientifically arranged mechanical noise. No, not that, but an invisible soul of music, as an entrancing angel that snatches me away to the delightful realm of fancy and inspiration.

This soul of music is as real as is the mechanical vibration that strikes the ear. In fact it is more so. The vibration has lasted but for a moment, but the soul of music still lives. In the past it inspired Beethoven, today it thrills the listener with inspirations toward larger efforts in life, and tomorrow it will still linger in happy memory.

And so it is that above the mechanics of life there abides the invisible and intangible but no less something which is called the spiritual, in which realm are seen visions and in which realm is heard the voice of God speaking to the soul.

Thank God for the reality of spiritual vision!

### How to Win Souls.

A. W. ORWIG.

Giving up our ease, like the busy bees  
Hunting flow'rs and trees, waving in the breeze;—

Getting on our knees, making earnest pleas,  
Here and o'er the seas, for the poor Chinese,  
And the Soudanese, and the Ceylonese;  
Jesus died for these, and it will Him please  
To remove disease, (though you need not

tease),  
Of body and of soul, and truly make them whole,

Their hearts and lives control, a burden on them roll

For souls, from pole to pole 'till Jesus comes,  
— their goal.

### The Vision of a Popular Minister.

Is the title of a wonderfully interesting booklet giving the experience of a "popular" minister, who, because of a seemingly thriving condition in his church, was satisfied and at ease in Zion. But while the minister was in a sort of half-forgotten state he had a vision which showed him that he was self-centered and unsaved. He had once prayed to be saved from hell, but now he prayed to be saved from self, and he held on until the refining fire came down and went through his heart. There is also given in this booklet the experience of two other ministers of the Gospel, which is worth the price of 10c per copy. You have never read anything like it. Send and get a copy for yourself, and we believe you will want to circulate it. \$1.00 per dozen, postpaid.





# REPORTS FROM SOUL WINNERS.



## CAPITOL STREET METHODIST REVIVAL.

No prettier day could have been had than yesterday for a revival meeting. The day itself was superbly beautiful, sunshine and freshness invited great throngs of people to the Capitol Street Methodist Church. Three times the big house was filled with people, chairs had to be put in the aisles, the balconies were crowded, the recitation rooms for the Sunday school both upstairs and downstairs were used, people even sat in the entrance corridors, all eager to hear the gracious words of truth as they fell from the lips of the evangelist, and anxious to enter in to the worship of the hour. They came from all parts of the city and from the country and towns from outside the city limits. It was easily one of the best days that Capitol Street Methodists have enjoyed.

At the Sunday school hour the evangelist preached a very appropriate sermon to the school and as a result 49 members of the school offered themselves for membership in the church. It was indeed a beautiful sight to see these children coming in to the altar as beside them knelt their parents and their teachers. All over the house people were melted into tears to see youth surrendering to God. The eleven o'clock hour was perhaps the most telling service of the day. The evangelist brought a wonderful message, scriptural, inspiring, uplifting, compelling, yet tender in its deliverance. His theme was "heaven" and as he pictured the beautiful city using scripture to illustrate, he lifted his hearers into a trance of imagination that they could almost see the things that God has prepared for them that love and serve him. At the close of the service there were three additions to the membership on profession of faith.

At the evening service, long before the time set the people began to gather and by 7:30 o'clock every nook and cranny of the big church was filled. The evangelist spoke on the theme, "Will there be a final judgment?" and he selected a number of scriptures to show the fact that there would be such a judgment. He argued his subject from nature, from science, from Christian experience and the convictions of the human heart, he drew his illustrations from the Scripture and packed all these things into a message that was gripping. He held his audience spellbound, so much so that when a rest or pause in the speaking occurred the quiet was so intense that it became almost oppressive, and when he had closed and gave the invitation twelve people came to the altar, some for reconsecration, some for repentance and two were received into membership of the church by vows and two by letter, making in all 56 people who came into the church in some way during the revival.

Prof. Scott, the director of music, leads the singing with great effect. His mannerisms almost compel people to sing. His solos attract attention in that they are heart messages in song. As the church enters upon the last week of the revival everything seems to point to a great meeting. The people love the manner of the conduct of the meeting. Many of those things that evangelists sometimes practice and are objectionable are absent in this meeting. The evangelist simply holds up the Christ as the great magnet of Christian living and the people appreciate it. There will be services each morning of the week at 10 o'clock and each night at 7:30.

Henry Felgar Brooks.

Pastor Capitol St., M. E. Church, Jackson, Miss.

## REV. J. B. McBRIDE HOLDS MEETING AT HANNIBAL, MISSOURI.

Rev. J. B. McBride, of Pasadena, Calif., recently held a three-weeks' meeting for the Hannibal Holiness Association at Hannibal, Mo. This was a splendid meeting; one of the best ever held by our Association. The attendance was good from the beginning and on the last night of the meeting the hall was packed to its full capacity, not even standing room being available.

Brother McBride preaches with the unction of the Holy Spirit and with power. A goodly number were at the altar and prayed through to victory. Several healing services were held in which a number were definitely healed. The anointing of the Spirit was upon him in a marked degree when he delivered his messages and the saints got blessed and received much encouragement to press forward in the battle against sin and unrighteousness. We count it a great privilege to have had Brother McBride with us. He was a great blessing to our people. Praise the Lord. We pray the Lord's abundant blessings upon him wherever he goes.

Ludwig Anderson.

## REPORT OF EVANGELIST W. W. LOVELESS.

We recently closed a good revival at Greentown, Ohio, with Rev. Robert Andrews and his fine little church there. We were told that this was a hard place to have a revival, and we believe that our informers told the truth, but the Lord gave us a revival anyway. Many things seemed to be against us. The pastor and family were quarantined with scarlet fever, and he was only in two services. Many of the other Christian folks were sick and could not come; there was also much prejudice to overcome. Our crowds were small to begin with, but before the meeting was over the church was well filled several times, and some were there who said they would not come. The Holy Spirit was faithful in convincing,

and convicting the people of their need of salvation. Quite a number sought and found the Lord as their Savior or sanctifier. The last Sunday was crowned with great victory, fourteen praying through during the day and night services.

Rev. M. F. Little rendered efficient service as song leader; also the Bethany Male Quartette of Canton, the Barnette Sisters, Rev. Lehman and wife were a great blessing to the revival with their special songs. The evangelist was well cared for, and invited back for another revival later in the year.

We have a few open dates after August 1st. Anyone desiring to correspond with us in reference to revivals can address us at London, Ohio.

W. W. Loveless.

## A RARE TREAT.

It was a great treat to the holiness people of Louisville to attend the meeting at the Nazarene Church while "Uncle Buddie" was there. Brother Robinson preached Saturday evening to a house full from nine texts of scripture, three on "except," three on "without," and three on "appointment." Many wept and rejoiced as he spoke. He brought the message at eleven o'clock Sunday to a full house.

At 2:30, Dr. H. C. Morrison brought the message on "Baptism with the Holy Ghost," as a second work of grace and many shouts went up and the power of the Holy Ghost was on the speaker. I have heard Dr. Morrison many times, but he never preached with more unction than on this occasion. Some were made hungry for the blessing.

It was a treat to the holiness people to sit and look on Dr. Morrison and Bud Robinson as they sat on the platform. It inspired us to see those men with white hair and shining faces standing for the whole Bible for the whole world, and that all men can be saved from all sin through Jesus' atoning blood.

The writer was asked to bring the message in the evening; nine came to the altar for pardon or purity, and three were saved. One young lady who had been larning, testified that she was through with the dance forever, and that God had saved her soul.

A. S. Beck.

## REPORT FROM THE FIELD.

Our most recent engagements have been at Crothersville, Ind., Iola, Kan., and Montrose, Iowa. All of these were in Nazarene churches. Rev. Evert Baker, of Crothersville, is a galvanic battery of spiritual energy. Rev. W. H. Hardin, of Iola, is sane, and full of faith. Rev. and Mrs. V. A. Scofield, joint pastors of Montrose, have used us the second time. Each of these meetings was fruitful in salvation work, and all except the last one added substantial gains to the membership of the churches. We were used nobly by each church, and they hugged up to the truth in the real martyr spirit; for to hug up to unpopular truth is real martyrdom, indeed.

God helps us to keep under the anointing, and keeps the love for souls burning within my heart. My heart never knew greater joy, never had greater faith, never felt more help in prayer and preaching, and never loved the Lord better than at this hour. How conscious is his fellowship! I feel he is girding me anew for the summer's strenuous labors, so we push into them with vigor and determination.

Roy L. Hollenback, Evangelist.

Cambridge City, Ind.

## UTICA, KANSAS.

My last meeting was with the M. E. Church at Utica, Kansas. This was not a great meeting, but it was said to be the best that the town has had in years. Much good was done. There were a number of seekers for regeneration, reclamation, or sanctification; old grudges were settled, and family worship was started. Some came to the altar and sought and others went out and fought. Comment was both pro and con. Some said: "It is the biggest thing that ever struck town." "Greatest I ever heard." "Worth going a hundred miles to hear." Others said: "Enough is enough—I don't believe on getting too good." "I don't believe that you can live without sin."

M. V. Lewis, of Wilmore, Ky. had charge of the singing and did it well. He also conducted some of the day services. Pastor J. E. Gruver is a good man and stood by the old time Gospel. We start a meeting tonight in the Church of the Nazarene at Vassar, Michigan.

P. P. Belew.

1529 W. Nelson St., Marion, Ind.

## ROANOKE, VIRGINIA.

We have just closed what I consider a very successful revival in our church. The preachers were Rev. R. C. Flexon, our District Superintendent, and President of Beulah Bible School; my beloved brother, Rev. James W. Waddell, pastor of the P. H. Church at East Radford, led the singing for the meeting. Brother Kirtman, pastor of Christo P. H. Church, and Miss Hattie Hickman, from the West Virginia District, spent several days with us and helped us pray the fire down. The congregations were good from the beginning, and constantly grew, and for a number of evenings the church was filled, sometimes crowded. A goodly number were at the altar, and were graciously blessed of the Lord; some were saved, some sanctified, some reclaimed, and

many revived. It was indeed a time to be remembered, because of the presence and blessed work of the Holy Spirit. Many prayed through in their homes, and came back to the meeting reporting victory, and they are still praying through. Rev. R. G. Flexon is a man of deep piety, profound insight into the deep, spiritual meaning of the Scriptures. His sermons are unusually clear and forceful, and withal, remarkably convincing. He is a delightful brother. To be with Bro. Flexon is to grow in grace. Those acquainted with Bro. Waddell know that he is a most excellent leader of song services. He was ably assisted by a large choir, and a number of musical instruments. The singing was most excellent.

G. H. Butner, Pastor.

## PILOT MOUNTAIN, NORTH CAROLINA.

While reading in your paper of the great revivals being held at other places am glad to report that Pilot Mountain, a town of about one thousand inhabitants, twenty-five miles Northwest of Winston-Salem, has recently experienced an unusual meeting. The services were conducted by Gospel Teams of the Billy Sunday Club of Winston-Salem at the M. E. Church. The people were not expecting much of a revival, though some of the consecrated Christians had been meeting and praying much, but had about given up in despair. It seemed very much like a camp meeting with the shouts of saints at many of the services.

More than eighty have already united with the churches, about fifty joined the M. E. Church, and others the Baptist and Friends Churches, and what is best, the revival is still going on though the meeting closed about three weeks ago. Four evangelistic teams were organized for the men, two other prayer meetings for the ladies, besides one that had been going on for nine years, that was organized at the close of a revival held by Evangelist Jim Green at this place. A prayer meeting is also being held in the places of business at nine in the morning for the men. The Gospel Teams are keeping the revival fires burning by conducting prayer services in the churches in town and holding meetings in the country churches. Many have already been saved in these services, young men of the town and older ones as well. The churches are about filled at the prayer services and at Sunday schools. It seems that God is mightily using the laymen of the churches to get the people ready for his coming. Truly we are living in a new day at Pilot Mountain.

Mrs. W. R. Padgett.

## REPORT.

The writer is the M. E. pastor of the Fresno Circuit, consisting of Fresno, Baltic and Orange. Fresno, though a village of less than 200 people, has three churches and three resident pastors. This is one of many villages, that are over-churched. We are not in evangelistic work, yet we have held eleven weeks of meetings this winter, holding our own three and two others. We begin another at Clark, Ohio, May 17th. God blessed our efforts and a few were saved, but the conditions were such that we couldn't accomplish what we would like to have seen.

We are doing our best to honor Jesus, and help souls. Our dear mother's translation to heaven was a crushing blow. We miss her so much. Pray for us. The people here are very kind. May 7th, our birthday, they came en masse into the parsonage, giving us a rocker and \$25, and numerous other gifts. Needless to say, "the tie that binds," was drawn closer and we feel like praising God.

W. M. Zimmerman.

Fresno, Ohio.

## REPORT OF MEETINGS.

It has been some months since I have reported my work. After the first of the year I directed the music for Dr. MacLean at Kingfisher, Okla. There were 50 conversions. The next place was Newman Grove, Neb., the pastor doing the preaching; there were 25 conversions.

February 21st, I had charge of the music with Rev. James M. Smith, evangelist, at Kaw City, Okla. This was a hard fight but the last day there were 20 conversions, making about 39 in all.

March 14, Mrs. Kennedy and I began our season in charge of the music at First M. E. Church, McKinney, Texas, a church of 800 members. This was a fine meeting. Rev. H. C. Hand, of Iowa Park, Texas, did the preaching.

March 8th, we assisted Pastor Manning, at Mabank, Texas. The church was greatly revived and about 40 sought the Lord. We are now in the closing days of the revival at Post, Texas, Pastor McReynolds doing the preaching. We are having great crowds at all services. We begin next at First Church, Farmersville, Texas.

This has been a very busy and profitable season. We are open May 23, and July 4th for meetings as singers and young people's workers.

Robert J. Kennedy and Wife.

Dallas, Tex.

## Are You Interested in the Salvation of One or More Souls?

If you are, we have a helpful suggestion that we want to send you. Let us hear from you at once.



## THE PENTECOSTAL HERALD

### PUBLISHED WEEKLY

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

Subscription Discontinued When Time Is Out.

In ordering address changed give both old and new address. Write all names plainly.

Notify us promptly of any irregularities in receiving your paper.

For distribution, to secure new subscribers, sample copies will be sent free on application.

Remit by Registered Letter, New York Exchange, Express, or Post Office Money Order.

PENTECOSTAL PUBLISHING COMPANY  
525 South First Street Louisville, Ky.

### OUR CONTRIBUTORS

Rev. G. W. Ridout, D.D.	Bishop H. M. Dubose
Rev. C. F. Wimberly, D.D.	Rev. O. G. Mingledorff, D.D.
Rev. E. F. Asher, B.D.	Rev. Richard W. Lewis, D.D.
Dr. Len G. Brington	Dr. Henry Ostrom
Rev. L. R. Akers, D.D.	Dr. W. B. Hinson
Rev. C. W. Ruth	Rev. E. E. Shelhamer
Rev. J. B. Culpepper	Rev. C. M. Griffith
Rev. Andrew Johnson, D.D.	Rev. J. H. Smith
Rev. Bud Robinson	

(Continued from page 1)

Beech Ridge schoolhouse, another appointment, with Jacksonville, were in Shelby county. Sweet Home, another appointment, with a scattered village of four or five cottages, was in Henry county. Pleasant Ridge, Polsgrove Landing, and Dryfork schoolhouse were in Franklin county. The church at Polsgrove was a Baptist church, but they kindly let the Methodists hold a monthly meeting there, for which the Methodists assisted in keeping the church building in repair. We had our largest congregations at Polsgrove, where the Methodists and Baptists worshipped together in beautiful fellowship. The old Polsgrove church stood upon a high elevation on the banks of the Kentucky River. Just across the river was a fine bottom land in which lived Mr. James Harrod, a man in fine circumstances, owning a beautiful farm in the big bend of the river and sloping up the hillside into the forest. He welcomed Brother Cooper and myself into his home and did not charge us anything for our entertainment during the entire conference year. Of course, much of the time we were out riding the circuit, visiting among the people. We were welcomed everywhere; the heartiness with which they received us boys was wonderful. We stayed as close together as possible. After a long absence from Brother Harrod's we would come back to Polsgrove, cross the river on the ferry boat, ride around the bend to the long stretch of road that led to Uncle Jimmie Harrod's home, lay whip, and gallop up to the house at top speed. The family would rush out to meet us and receive us as beloved prodigals. If there was no calf handy there was always a good fat hen.

Uncle Jimmie Harrod's family, his wife having died some years before, consisted of himself, his son Henry, Curtis Harlan, an old crippled soldier, and two colored men with their wives, who lived in a cottage in the yard, and Aunt Mary, one of the very best of black mammys, kept the house, did the cooking, and being a member of our church, paid her quarterage by washing our clothing for us. Mitch Harrod, a married son of Uncle Jimmie's, lived just across the river from us. Words can hardly describe the excellence of these people. They were honest, industrious, devout, full of kindness, intelligent, and in every way an admirable family. They were

a part of the same family of Harrods who came to Kentucky in its early history and helped to establish the city of Harrodsburg.

Henry Harrod, the single son living with his father, was one of the finest young men I have met in a long life. He was a large, broad-shouldered, well set up, husky man. He had an unusually handsome, genial face. He was quiet, dignified, and thoughtful, a good counsellor, a faithful friend. He was a clean, devout Christian. He never knew how devotedly I have loved him through all the years. The sad part of my memory of Henry Harrod is the fact that a few years ago he moved to Lexington, Ky. I knew nothing of his presence there, living near me for more than a year, sickened and died. I was in Louisville at the time, and some one called me up and said Mr. Harrod is dead, and they wanted me to come up and speak at his funeral service. I was having to leave home at the time to meet an appointment, and had no idea who it was that had died until some months afterward. The memory of the happy days I spent at Uncle Jimmie Harrod's is very dear to me. I trimmed all of his fruit trees, cleared up a dense thicket on the side of one of his fields, helped at corn planting time, and was busy about the place when resting at that dear, good home.

The most interesting character on this circuit was Rev. Peter Kavanaugh, his father a minister, and for many years a traveling preacher in the Kentucky Conference. Peter Kavanaugh was a nephew of the famous Bishop Kavanaugh. He owned a large farm in the river bottom, lived the simple life, loved nature, had read a library of books, had a tenacious memory, was full of wit and good humor, and was in himself, a center of influence for all the country round.

Brother McDaniel, a dear old-time Baptist, kept the ferry, had a big house on the bank of the river, a large family of the most kindly people one would meet in a lifetime. Many are the times I have sat with Brother McDaniel on the porch and have him tell me stories of the big fish he had caught in the river, of things that had happened at the meeting of the Baptist Association, and interesting occurrences in the hills in the early days.

Another delightful family in the community was that of Dr. Qualls, who had moved with his interesting and cultured family, into this community some years previous. He also had a large farm in the river bottom, and a lovely home. He and his people were Baptists. His daughters had the only piano in all the neighborhood. Henry Harrod and I used to call on those girls and spend some very delightful evenings. They were among my best friends and all attended church as regularly as if they had been staunch Methodists. Dr. Qualls had a brother living near him, and the young people of his brother's family attended our meetings. One of his daughters was named Sue; last spring I was preaching at Epworth Church in Lexington, and at the close of the service an elderly woman came up to the altar rail at the close of the sermon and shook hands with me, and said, "You don't know me." I said, "Yes, I do. You used to be Sue Qualls, living on the Kentucky River, near McDaniel's ferry." She laughed heartily, and said, "You have not seen me since I married, and that has been forty-three years ago."

It would take a book to contain my memories of the kindly people, the gracious receptions they gave us, the big rains, the heavy snows, the muddy roads, the rivers so high the ferry boats could not cross, the long, cold rides, the nights in log cabins, the services in schoolhouses, the times that Brother Cooper and I went into the woods, talked over our texts for the coming Sabbath, laid face down in the leaves and prayed for grace and help.

I had very large congregations; I hollowed, wept and beat the book and urged the people to seek the Lord, and they came and packed

the churches, and sat up in the pulpit, and on the pulpit steps, and about the doors, and seemed to be deeply interested in what I had to say. I deeply regret now, that I did not engage almost constantly in revival meetings; I believe that I might have seen hundreds converted. We did have some protracted meetings, and some conversions, but did not understand that the one thing to do was to begin and go forward and press the battle for souls, and go on and on until we won the victory and brought the lost to Christ.

There was no financial system, no sort of effort to raise money for the preachers, and they only gave us during the year \$120, which Brother Cooper and I divided equally between us, each taking \$60.00. The end of the year found us quite threadbare. I patched up my old clothes and managed to get a decent suit to wear to conference. Near the close of the conference year some one stole the pony I was riding, and I never heard of him, but I borrowed the money and paid Aunt Kittie Janes \$50.00 for the pony, and was left afoot. Sister Waites, a dear, good woman on the circuit, let me have another colt to break, which I rode up to the close of the conference year.

(Continued)

## THE WETS DIE HARD.

Mrs. H. C. Morrison.

EVERY scheme imaginable is being used by the "wets" to counteract the Eighteenth Amendment, but their arguments are so flimsy, and the facts presented are so contrary to the real situation, that they have not been able to dupe a sufficient number of people to put their propaganda across.

Straw votes have been taken to ascertain the mind of the people on the Volstead Act, but of course those who are inclined toward a "wet" propaganda were on the alert to express themselves, while those who were not so concerned did not consider it of sufficient importance to bother about it, hence the straw votes were only misrepresentations of the people at large, indicating, in the main, the attitude of those who were against the Volstead Act.

J. P. Davenport, in *The Macon Telegraph*, recently expressed the true situation in the following:

"Sometime ago it was announced through the press that the wets had contributed millions of dollars to be used as a slush fund for wet propaganda against the Eighteenth Amendment. Now this wet propaganda is showing its head through newspaper straw ballots and it would be very interesting to know just how much of this slush fund the newspapers are getting for their work. If the Christian people and temperance people of these United States who have fought so long and hard and prayed so much for the elimination of the curse of whiskey from our fair land would scratch these papers from their subscription list and quit buying at newsstands they would soon find their wet propaganda side not very profitable. And they would soon be putting something in their papers to lift people up instead of what would drag them down to the gutter.

"The straw ballots are a big bluff of the wets, and are no value as per the following clipping from an editorial in the *Chicago Tribune* of March 1: 'Straw votes are sometimes very dependable, but, on the other hand, they are often misleading. In 1922 the *Literary Digest* took a nation-wide straw vote on prohibition and its modification by mailing 2,000,000 post card ballots throughout the country. In this poll the figures from Ohio were 25,511 to 20,285 in favor of repealing or modifying the liquor laws. Yet



only two months later in a State-wide referendum that State voted against modification to legalize beer and wine by a majority of 189,472. The figures for California were 28,897 to 15,565 against prohibition. Yet only two months later that State voted for prohibition by a majority of 34,000. The figures from Michigan were 14,374 to 11,207 against prohibition. Yet that State voted against legalizing beer and wine by the overwhelming majority of 207,620.

"The wets go to the extreme of claiming that prohibition is the cause of the crime wave sweeping the country. They have no ground or reason for such claim. It is just as reasonable to claim that the law against stealing causes the stealing and the law against murder causes murder. The wets claim the prohibition law cannot be enforced, neither have the laws against stealing and murder been fully enough enforced to stop these crimes. Murder has been going on ever since I can remember and is rampant even now. Because of this fact would it be wise to weaken or abolish the laws against stealing and murder, and sure enough turn hell loose in the world? No, never. They should be strengthened if possible, as well as the backbones of the machinery of enforcement. It would be just as wise to abolish or weaken these laws because they are not enforced as it would be to weaken or abolish the law against whiskey and drunkenness which have caused more suffering and ruin to the world than anything else.

"The wets are in the open, only clamoring for light wines and beer, but they know in their hearts, and everybody knows, when light wines and beer come back they practically have whiskey back, and that is what they really want back. If such a thing is ever done (but I do not believe it possible) then woe to this nation of rapid transit and traffic. It takes cool, sober heads to keep out of trouble in the rush and hurry of complicated traffic now, but if wine, beer and whiskey were back it would be hell on earth sure enough.

"No, prohibition has nothing whatever to do with the crime wave except to cause a reduction of about 60 per cent of crime, but the picture shows, the newspapers and the decay of the old-fashioned Christian homes, the bulwark of the nation, and lack of parental authority, is where the trouble lies. The fathers used to bring up the children, but now the child is 'bringing up father.'

"The picture shows have for years been portraying before the eyes of the young every crime imaginable and the criminal nearly always gets by in good shape and lots of those boys and girls who have grown up under such teaching, are trying it out for themselves and expect to be smart enough to get by. I was in a picture show in Waycross some time ago where they had on a picture of a bank robbery, and every time the robber with his bag of stolen money, would elude the police who were chasing him, the little boys in the audience, 7, 9, 12 and 15 years old, would cheer him lustily. A mother carried her 4-year-old boy to see a picture in Detroit and next day he was in the back yard trying to act out all he saw. It's not prohibition causing crime and lack of respect for law, but these things and especially failure of parents to rule and teach their children to obey the law of home and of State and of God. We reap what we sow. Practically all laws, if obeyed, would bring blessing and help to all."

### Central Holiness Camp Meeting.

July 22-August 1.

Remember that this camp meeting begins July 22 and closes August 1, covering two Sabbaths. Friends coming from the East should come to Lexington, Ky., then eighteen miles to Wilmore on the Southern R. R. Friends coming from the North come to Cincinnati and 100 miles on the Southern R. R. to Wilmore. Friends coming from the South

should come on the Southern R. R. From the West, via, Louisville on the L. & N. to Lexington and from there to Wilmore on the Southern.

Ministers of the gospel of all denominations, far and near, are heartily welcome and will be entertained free of charge. We are preparing for and expecting a great gathering. Pray for the blessing of God to rest upon us and come and be with us.

Faithfully,  
H. C. MORRISON, President.

## Grapes and Wild Grapes.

REV. A. S. HUNTER.



TWENTY-five hundred years ago, God made a complaint. He said that, with much care, he had planted a vineyard in the best of soil and of the finest quality of grapes; and it produced *wild grapes!* With the woods and the thickets abounding with *wild grapes*, all his effort was wasted when his vineyard bore the same. He applied the figure to the Jews; and we may properly transfer it to the organized church of the twentieth century, as it has also applied more or less in every century.

If Isaiah was not a pessimistic fanatic when he said that concerning the Jews of his time, neither are we in applying it to the organized church of our time. Look at the prevailing state of the organized church, generally. It is but stating the simple and commonly known fact, to say that the church and the world are so nearly alike that the difference is not visible. The people in the church and the people outside the church do the same things, go the same places, love same pleasures, etc. Has the world become Christian, or has the church become worldly? It is patent that the world has not become Christian, therefore the similarity between the world and the church must mean that the church has become worldly.

But, to return to the figure of *wild grapes* from "the choicest vines." How can Concord, Niagaras, Catawbas, etc., bear *wild grapes!* But first, where did we get these luscious varieties? They were developed from the wild grape by cultivation, cross breeding, etc. Not by evolution from huckleberries, persimmons, etc.; but by development from the primitive *wild grapes*.

Our friends, the evolutionists, have indirectly and unwittingly, done us a service, in stimulating the study of God's laws of reproduction in nature; and we now know, as formerly we did not understand, that the trend of all nature is downward, not upward; that it is toward the poorer, not toward the better. A wild grape, or berry, or rose, etc., left to itself, will never advance to the fine varieties which we have by cultivation. It is only by careful and intelligent crossing, training, pruning, etc., that the domestic varieties have been achieved. Wild pronghorn cattle do not naturally develop into the great, milk-producing Jerseys and Guernseys. That law holds good through all animals and vegetables.

Just the opposite is true. Domestic varieties of plants and animals, left to themselves, tend to revert to the primitive kinds. When Europeans first came to America, there were no horses here. The great herds of wild horses which later roamed some parts of our country, were the degenerate offspring of those horses left to run wild. Wild pintos and mustangs do not naturally develop into percherons, etc.

Leave the finest garden of the highest quality of flowers, uncared for, and in a few years there will be little there except wild scrubs. The fancy domestic pigeons, abandoned to their own way, soon return to the primitive rock pigeon. The same is true of

vegetables and fruits. The tendency of nature is back not forward, and only by diligent care can the standard be maintained and improved. This is part of the curse which came on the physical earth because of man's moral sin.

This is the secret of *wild grapes* from choice vines planted, both materially and spiritually. It is want of care, dressing, cultivation, pruning, etc. Degeneration is the invariable rule in natural and spiritual things, unless means are taken to avert it. Great as was the fall of the first pair in Eden, that only put the human race on the moral toboggan. "Adam begat in his own image," fallen, corrupt, sinful. "In sin did my mother conceive me." Degeneration on both sides. The first born of the fallen pair was the murderer of his brother. Fifteen hundred years from Adam, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil, and that continually." God wiped out the degenerate race by the flood, and started it anew in Noah, but again it failed. Likewise the natural seed of Abraham failed. Only in Christ, his spiritual "seed," is there hope and salvation. "The heart is deceitful above all things, and desperately sick."

When Jesus said, "Ye must be born anew, . . . That which is born of the flesh is flesh, and that which is born of the Spirit is spirit"; he uttered truth, not only of the gospel, but of all nature as well. Except as divine grace restrains him, fallen man is yet degenerate. Look at the civilizations of the past, Babylon, Egypt, Greece, Rome; each and all fell by their own corruption. Look at the civilizations of the present. Only where the vitalizing power of the gospel of Christ has come, has there been progress. Elsewhere, it has retrograded. The superior civilization of England and America may readily be traced to Paul's vision at Troas, which was God's call for him to take the gospel into Europe. Had the gospel gone east, in Asia, or south into Africa, there had been a different story to tell now. The progress of the Anglo-Saxon race has not been automatic, but because we have had the gospel of salvation in Christ. That has been the "salt" which stayed our moral putrefaction, while peoples without it, have continued downward.

Not to follow this line to a tedious length, the organized church is yielding *wild grapes* because the Lord's vineyard has been neglected by those whose business it was to dress and keep it. As concerns Methodism, it dates back to the time when we began to let down in preaching our "distinguishing doctrine," holiness through entire sanctification. For half a century past, there has been a constant lessening of emphasis on repentance and regeneration; which has been more pronounced within twenty-five years, due to the evolutionary propaganda. In the schools, people have been taught that man has climbed up from brute ancestors by his own inherent force; and that the Bible idea that we must repent of sin and be born again, is obsolete and useless. Too generally, the ministry has failed to meet that with the gospel of salvation. People have been taken into church membership without conviction or repentance for sin, and knowing nothing of divine pardon or the new birth. Christianity has largely been crowded out by churchanity. The result is *wild grapes!*

God's warning by Isaiah was not limited to the Jews and Jerusalem, but extends to this twentieth century: "I will take away the hedge thereof, and it shall be trodden down; I will lay it waste. It shall not be pruned nor digged, but there shall come up briars and thorns. I will also command the clouds that they rain not upon it." It is needless to follow these details as pertaining to the organized church now. To those who are not spiritually blind, the parallel is plain. "I looked for grapes, and behold WILD GRAPES!"



## OUR BOYS AND GIRLS

### THE FACE OF A CHILD.

The face of a child is God and Nature's sweetest handiwork. It is both a picture and a poem. Nature painted it with colors of the Springtime. Its eyes the blue of the heavens; its lips the red of the roses; its cheeks the glow of apples; its tresses the gold of the setting sun; its smiles—sunshine; its laughter music; its tears dew drops.

Something divine there is about a child's face. Its trustful eyes speak of virtue and of good. Its countenance of heaven, its innocence of angels.

The child's face is like a summer eve with its perfume of flowers; its garden of roses and lilies and pansies and daisies; its soft zephyrs, its singing brooks and silvery streams, and birds singing their evening lullaby.

The child's face reflects the Divine. It speaks to us and says: "God made me. He drew his colors from the rainbow and mixed them with the nectar of roses, the gold of sunset and the dew of the morning. He put blue in the eyes and red into the cheeks and gold into the tresses that he might make a picture of sweetness and goodness. He put soft music into the voice wherewith to bless the world, to soothe its sorrows, to console the lonely, to satisfy the hungry-hearted, and to light the fires of affection and to announce that God is the God of Beauty and a God of Love."

George W. Ridout.

Dear Aunt Bettie: I picked up a copy of *The Pentecostal Herald* just now and noticed the page for boys and girls. I noticed that there were letters from all over the country. Now I think this is a fine thing for your paper to be doing. It makes friends all across the country. I would like very much to have as many as can write me and tell me who they are and where they live, and I will answer every letter I receive in my own handwriting. The farther from Massachusetts it is the better I will like it.

Ernest Darling.

100 Chelsea St., Everett, Mass.

Dear Aunt Bettie: As the shadows of the night are slowly gathering o'er the land at the end of a perfect day, I'm making another attempt to join you. I hail from the best old state in the Union, where the flowers bloom and the birds sing, plus the splendor of these majestic western sunsets which help to make this a haven of rest for many a tired and worn traveler. I wonder what some of us girls and boys who have grown to young womanhood and manhood are doing to brighten the days of the remaining few years of our aged and less aged parents who have endured so much for us. Our childhood days at home where mother shared our childish joys and sorrows, soothed our wounded feelings with tender words of kindness. Where have we found greater love, sympathy or joy since then? Many a time they probably have labored in heat and cold and denied themselves of the joys they might have had, in order that we might be properly cared for. Perhaps you have left home and gone into a business life, enjoying a luxurious home with plenty of money and up-to-date friends; perhaps you left that mother and father poverty stricken with sorrow and broken hearts. Why not put your money to a good use and help brighten their last days by giving to them some of the things most needful for we get the most joy out of helping others. Let's write them a cheerful letter. visit the old home, and prove that we are true sons and daughters although our life's career has separated us from them.

Often parents fail to do their duty toward children—that is they fail to give them the proper care and training to fit them for the cares and responsibilities of life. But when "the day of all days" come, it's ourselves we have to answer for, not some one else. Well, that's that. Now I hope at the end of each day I can truthfully say, "I'm happy from a sense of duty well done." We should be

taught our duty of being happy as well as the happiness of our duty.

Now for a brief description of my "handsome" self and I'll give room for a more gifted writer than I. Here goes; five feet, two inches short, black bobbed hair, blue eyes, medium complexion, weigh 125 pounds and, best of all, am seventeen years young. I am now teacher of the Junior and Card Class in Sunday school, I'm fond of flowers, books, and music, and enjoy studying nature. I'll give you a wee smile, bid you good-night and be off to "The land of make-believe." Hope I get lots of letters. I'll answer.

Love to one and all,

Eva Catherine Purvis.  
Rt. 3, Hodgenville, Ky.

Dear Aunt Bettie: I am a girl of the beautiful Ohio River Valley where alfalfa, wheat and corn are grown in abundance. On this beautiful May morning I can see the apple trees loaded with blooms, which fills the air with fragrance. I can see little busy birds and ten or more farmers tilling the fertile soil of the river valley. While I am writing I can look upon the beautiful new Federal Highway, which is filled with traffic all the time. We have six cows. We ship cream to Sugar Creek, Louisville. I have two sisters and no brothers. I am ten years old and am middle sized. As this is my second letter I hope to see it in print, so I can surprise my mother and father.

Sarah Katharine Whitworth.  
Lewistown, Ky.

Dear Aunt Bettie: Will you let an Alabama boy join your happy band of boys and girls? I am thirteen years of age. My mother and father take *The Pentecostal Herald* and I surely enjoy reading the good letters from different boys and girls on page ten. I go to the M. E. Sunday school nearly every Sunday at Logan. I don't belong to the church yet, but I am going to join soon. I have two sisters and one brother older than I. Who can guess my first name? It begins with E and ends with T, and has six letters in it. My birthday is Nov. 3. Who is my twin? I must close, all you cousins write to me. I will try to answer all letters I receive. Print this Aunt Bettie, before Mr. W. B. comes in for his dinner.

Quintin Thornton.  
Rt. 6, Cullman, Ala.

Dear Aunt Bettie: Will you please let a Mississippi girl join your happy band of boys and girls? This is my first letter to the page, although I have been reading *The Herald* for several years. I like it fine. I am fifteen years old and in my freshman year in high school. I like my teachers fine. My principal's name is Mr. Pollard. I belong to the M. E. Church. My Sunday school teacher is Mr. Mills, and our pastor is Rev. Sharp. We sure do like him. Kathryn Mowbray, I guess your middle name to be Lorene. Am I right? And too, I would like to hear from you as we have the same birthday, July 21. Evelyn Pearson, I was glad to see your letter on our page, as you are from Mississippi and we do not have very many writers from our state. Thelma Brandy, I guess your middle name to be Lee. Am I right? If so, do not forget your promise. Aunt Bettie, don't let Mr. W. B. get this for it is my first letter and I would like to see it in print.

Malena Chamblie.  
Box 95, Carthage, Miss.

Dear Aunt Bettie: As I've not written to you all in some time I'll now attempt myself in a real long letter if you will let me in the "Sun Parlor." May I sit down on the couch by Mary Phillips? Thanks. Maurine Downard, why don't you write to me? I have been going to school for three months at Berea, Ky. I like that college fine. It is a nice and comfortable place. There were lots of boys and girls there from all over the United States, also foreign countries. But I didn't meet any of "The Herald" cousins" there. Rev. C. F. Chestnut, if you see this letter please come to

see your old friends. I will give you a piece of chicken if you will come. It has been a long time since you were here so why not come? If you can't think of my postoffice just think of my last name and state of Kentucky. The flowers, trees of all kinds are so beautiful. The grass is green. The girls are singing sweet. The martins have come from the South for their summer visit. My tulips are almost in bloom. I want all of the cousins to send me a postcard with their name, address and birthday on it, please. The one that sends me a card or letter shall find a card and letter in return. Also send a little verse for me to remember you by. As my letter is getting long will shorten it. Aunt Bettie, will you please send me your picture to go in my album? Well, I guess I have stayed long enough, so I will not tire you any longer. All of the cousins write, boys and girls.

Minnie Perkins.  
Perkins, Ky.

Dear Aunt Bettie: Will you please let a North Carolina girl join your happy band of boys and girls? My father has been taking *The Herald* this year. I sure do enjoy reading page ten. I am about four feet high. I have three sisters and not any brothers. My father and mother are living. I am in the fourth grade at school. I go to church and Sunday school. I go to the Baptist Church. Miss Margaret Watson is my teacher. I like her fine. I have black hair, dark complexion. I hope to see this in print.

Margaret N. Spivey.  
Sanford, N. C.

Dear Aunt Bettie: Will you let me in to warm this cold day? Thank you. I will take a seat over here in the corner by Daisy Moss. I guess her age to be fourteen. I would like to correspond with you, Daisy. I guess Sadie M. Johnson's name to be Marie. Mary E. Fink, I guess your name to be Edith. William J. Hart, I guess your name to be John. If I am right don't forget your promise. Violet Haustman, why didn't you answer my letter? Well, I will close, hoping Mr. W. B. is out catching him a chicken for dinner when this arrives.

Verna Perkins.  
Perkins, Ky.

Dear Aunt Bettie: Will you let a little girl from Florida join your happy band of boys and girls? I live in the country seven miles from town. My father runs a store on the highway. I am twelve years old. I am in the ninth grade. I am four feet and ten inches high. I have dark hair and gray eyes. I belong to the M. E. Church, South. I go to Sunday school every Sunday. We have preaching every fourth Sunday at 11:00 A. M. and 7:30 P. M. We have a good pastor, Bro. Cox. I want to ask the cousins to write to me and enclose a picture of themselves. I will answer as many as I can.

Mary Lee Caulk.  
Rt. B, Box 26, Madison, Fla.

Dear Aunt Bettie: Will you let a little Tennessee girl join your happy band of boys and girls? I go to the M. E. Church, South. I go to Sunday school every Sunday if I can. I am seven years old. I have one brother fifteen months old and one sister nine years old. I wrote once before and my letter was not in print.

Marie Horton.  
Rt. 2, Chapmansboro, Tenn.

Dear Aunt Bettie: Here I come knocking at the door, the second time, as I have written once before, but didn't have the pleasure of seeing my letter in print. But shall try again hoping this one may be printed. I'm an Arkansas lass of nineteen summers, and I'm proud to say that Arkansas is my native state. Why don't more of you Arkansas boys and girls write to the page? Although I enjoy letters written by boys and girls from other states as well. They are all good. I'm glad to hear of so many young people living Christian lives, for that is the greatest thing they could do. Although their way may seem rugged sometimes, but the light will shine through the dark cloud and the reward at the end of the way is worth striving for. Isn't it wonderful how we can go to the Lord with our sorrows, and he will share them with us. I gave myself to the Lord at the early age of thirteen years, and

## Gospel Tents

Smith Manufacturing Company,  
DALTON, GA.  
22 Years in Business.

J. H. DICKEY

of  
**BARRETT, ROBINSON & DICKEY**

General Insurance—Bonds, etc., solicits your patronage.

7th Floor, Columbia Bldg.  
Louisville, Ky.

### A Good Way

To help yourself and interest your Sunday School class in Bible study is to use the Popular Bible Memory Helpers. They present a method of familiarizing one's self with the greatest passages of the Bible which is perfectly simple. But it increases one's Bible knowledge and cultivates a taste for still more of it. The designs are dainty, six in a package, 15c.

PENTECOSTAL PUBLISHING COMPANY  
Louisville, Kentucky.

### Prescriptions For Everyone

Give them to people that need them—people in sorrow, trouble, worried people, doubting people, and the like. Use them yourself when assailed by any of the six spiritual maladies which the Prescription will cure. Slip them into your letters, especially if you think any of your correspondents are in need of them. Fasten them around the house as reminders to take the Prescriptions as they are needed. We mean our Bible Prescriptions, six in package, price 15c.

PENTECOSTAL PUBLISHING COMPANY  
Louisville, Kentucky.

I've found great joy and peace in serving him, and I want to ever do his will. If any one should read this that are not Christians, won't you accept Jesus now as your Savior and enjoy the peace that all Christians enjoy? Well for fear that my letter is growing long, I shall close by saying that if any of the cousins care to write I will be glad to hear from them. May God bless all of you.

Lillie Swann.  
Butlerville, Ark.

Dear Aunt Bettie: As it has been a long time since I have written a letter to *The Herald* I will write one now. How are all of the cousins getting along? The last letter I wrote to *The Herald*, I said I would give the one who guessed my middle name a surprise gift. There have been about twenty-five letters written me. Out of them only three guessed my name right—Stella Shelton, of Mt. Vernon, Ala., Myrtle Cane, of Stanly, W. Va., and Lula B. Meadow, Syria, Va. Those that guessed my name will look for a surprise gift in a few days. As I have gotten so many letters from the cousins I want to say I can't answer them all but sure appreciated reading them all.

Hazel M. Gillispie.  
Jonesboro, Tenn.

Dear Aunt Bettie: Will you let a little Tennessee girl join your happy band of boys and girls? I am nine years old and in the fourth grade. I go to Sunday school every Sunday I can at the M. E. Church, South. Have I a twin? My birthday is March 9. We have a fine missionary society. I had better close as I hear Mr. W. B. coming.

Mazelle Horton.  
Rt. 2, Chapmansboro, Tenn.

Dear Aunt Bettie: In reading the Children's Page I never saw a letter from our town, but I hope you will let me in. I am a farmer's daughter, ten years old, have light hair and eyes. I go to school, church and Sunday school. I live about one mile from my grandparents, who are getting up in years and have not been well much of their time this winter. I spent my out of school hours, evenings and mornings and Saturdays doing little errands for them. Hagerstown lies in the beautiful Cumberland Valley of Maryland. It has about 30,000 inhabitants. I wish some of the cousins could visit our country and see the fertile fields. If my letter is accepted I shall come again. My aunt Bertie gets *The Herald*. We all enjoy its pages.

Bertha E. Baer.  
Rt. 6, Hagerstown, Md.



# PIONEER WORK IN NORTHERN WISCONSIN. CHICAGO CENTRAL DISTRICT.

I have recently visited our churches in Northern Wisconsin. During the last two years, the Church of the Nazarene has done a remarkable work in this new field.

At Mattoon we have one of the finest bands of about fifty people that I have seen anywhere. During the past few months they have built a church building and a substantial winter shed for their horses. This property will be worth nearly \$4,000. It is remarkable that here in a Lutheran community we have planted this first new Church of the Nazarene in this section. This is a good church in every particular. Rev. J. J. Gough and his good wife are in charge of this work at Mattoon, and they tell me that they have seekers at nearly every service. This new church is putting on a meeting in the nearby towns of Birnamwood and Wittenburg, where there is a strong demand for the Church of the Nazarene. We are more than ever convinced that the Church of the Nazarene is God's appointed channel through which to carry the saving Gospel to the masses of this Twentieth Century.

At Antigo we have a Mission work where Rev. Stella N. Adams has been laboring most faithfully in a most difficult field. We are renting an old Evangelical church. While the progress has been slow, yet we believe that God is going to give us a good strong church in this most important city of more than ten thousand in Northern Wisconsin. Sister Adams is an ideal pioneer Home Mission worker. She has gone to the nearby town of Kempster, and during a few weeks' time has had at least twenty seekers, and has good prospects of a good Nazarene Church. At Bryant and Polar, two other nearby towns, there are prospects of good meetings and possibly Nazarene Churches.

Rev. P. A. Dean and wife have opened a new work at Ashland on Lake Superior, which is four hundred and fifty miles northwest of Chicago. There they are worshipping in an old Danish Methodist Episcopal Church. I visited this church quite recently. They have a fine start. Miss Lillian E. Burkey, of Pekin, Ill., has been assisting in these services. These workers are largely responsible for our work at Iron River and Clam Falls, where we have two small places.

I made a trip with Brother Dean from Ashland to St. Croix by auto. We stopped with Brother Cecil Smith and had a good visit at Clam Falls. Brother Dean is in labors abundant. He is putting on a meeting at Superior and also one at Ladysmith. Also he is going to do some work in Southern Wisconsin. Rev. Dean is a typical Home Missionary Evangelist. He knows how to suffer, to sacrifice, to go through, to start small, and to do things. We have a good work at St. Croix Falls, which is about sixty miles north of St. Paul, Minnesota on the Wisconsin Side.

Evangelist B. T. Flanery, while doing his general evangelistic work finds time to give us some meetings in this Home Missionary field. He and his family have been holding a meeting at Cumberland. I think he anticipates entering Rice Lake this summer under a tent. Plans are also under way to hold a meeting at Shell Lake. Thus we are branching out.

I spent a Sunday at Forest Center, which is one of the oldest of our churches in Wisconsin. We had three

services on Sunday with a house full at each service. Here Rev. George Cornelius and wife are doing a most excellent work and pastoring one of the most substantial churches that we have in this northern country. They are loyal to every interest of our church and are true Nazarenes in every sense of the word. While at Forest Center, I made arrangements with some of the folks to see about putting on a Home Missionary meeting at Menomonie, a nearby good town. Also other places are under consideration in this section. We have twelve good cities in this northern country that we are planning to enter as soon as we can get to it. We are putting two or three tents in this section, and we are going to push out in every way.

I do not think there is a more needy field to be found in the United States than Northern Wisconsin. If our people will go there to stay and die on the job, we can have Nazarene Churches. People are hungry and neglected. My prayer is that God will send forth laborers into his whitened harvest field in that great Northern Wisconsin.

E. O. Chalfant.  
District Superintendent

## WACO, TEXAS.

I have had the pleasure of ordering a number of books from The Pentecostal Publishing Company and have been greatly pleased with them all. There are bargains in these books and yet they are the cream of religious literature. Now I write this voluntary letter to make the gratuitous statement that for the money the most valuable book I ever owned in an extensive library is Smith & Peloubet's Bible Dictionary, received from you sometime since. If ministers, Bible students and other seekers of Bible truth with historical connections, knew how very helpful and valuable this Dictionary would be to them in the prosecution of their studies and research, they would seize upon the opportunity to secure this splendid dictionary. I have no earthly motive in writing you, except an earnest desire for the dissemination of good literature among the people, believing that such would prove of spiritual benefit, the spread of the gospel and the glory of God.

Yours for him,  
L. N. Cooper.

## REDEMPTION SONG.

Are you singing as you journey  
Have you learned the sweet new song?

Does its cadence give you rapture  
'Mid the darkness dense and long?

That glad song of full redemption  
Which the saved of earth will sing,  
Where the golden harps are sounding  
And the heavenly praises ring.

There is beauty in the rhythm  
'Twill be melody complete,  
None but earth's redeemed can learn it,  
Song of victory most sweet.

And the angels cannot sing it  
For they were not lost in sin,  
And have never known the conflict  
Of the cross their crowns to win.

We shall sing the song of triumph  
Perfect victory o'er the foe,  
Glad new song of full redemption  
We are learning here below.

Myron Luther Eaton.

# 4,000

## BIBLE QUESTIONS ANSWERED

These 4,000 Questions and Answers take one all the way through the Bible from Genesis through Acts, with subjects beginning with the Creation, the Fall, etc. This little book will be found very useful for

**Pastor, Superintendent, Sunday School Teacher.**

In fact, for every student of the Bible. It is pocket size, neatly bound in cloth, stamped in gold, and the price is 50c postpaid. Or we will send the book postpaid free of charge to any one sending us

One New Yearly Subscriber  
to The Pentecostal Herald at \$1.50.

PENTECOSTAL PUBLISHING COMPANY  
Louisville, Kentucky.



## A WORLD SCHOOL—ASBURY COLLEGE

"In the Heart of the far-famed Blue Grass."

LEWIS ROBESON AKERS, M.A., D.D., President.

A STANDARD COSMOPOLITAN "A" GRADE COLLEGE enrolling in the College of Liberal Arts this year 603 students from forty states and nine foreign countries. Ninety-four A.B. graduates in the class of '26. Recognized as "A" grade by the Kentucky Department of Education and the University of Kentucky. On the new approved list of colleges of the Association of Southern Colleges. Member of the Association of Kentucky Colleges and Universities.

A DYNAMIC CENTER OF SPIRITUAL POWER for those contemplating Christian service at home or abroad, but furnishing basic courses for the regular profession of life. Asbury College is noted throughout the nation for its fidelity to Methodist standards. Its good fellowship and spiritual atmosphere are unusual. Wholesome activities encouraged. All questionable amusements barred.

THE COLLEGE OF LIBERAL ARTS provides fourteen majors leading to the Bachelor of Arts degree, in Classics, French and German, Spanish, English, Education, History, Philosophy, Political and Social Science, Biology, Mathematics, Physics, Chemistry, Fine Arts, and Religious Education.

ASBURY THEOLOGICAL SCHOOL, Henry Clay Morrison, D.D., President, has a separate faculty of nine trained and consecrated teachers, experienced in pastoral and evangelistic work. Seven departments. Certificate and Diploma Course for undergraduates. For Graduate students a three-year course leading to the B.D. degree.

CONSERVATORY OF MUSIC AND SCHOOL OF EXPRESSION supervised by accomplished and experienced teachers, pupils of such Masters of music as Percy Grainger and Joseph Lhevinne, and graduates in Expression of the Curry School of Expression and other famous schools of the Speaking Art.

ART DEPARTMENT. Vivian May Norris, Director, Member of the Art Students' League, A. M. I., an illustrator of America's leading periodicals. Miss Norris is a director of exceptional talent.

EDUCATION. Special attention given to this Department by two Columbia trained Graduate teachers, with a view to meeting various state requirements. The English Department offers ninety hours under three highly trained Professors.

HOME ECONOMICS. Splendidly equipped quarters with latest scientific electric apparatus. Supervised by a graduate teacher of successful experience.

EQUIPMENT. One of the latest and best equipped colleges in the State. Commodious brick buildings including three dormitories for young men, one of the finest Memorial Halls in the South housing three hundred young women. New water system, electrical conveniences, beautiful campus lighted by a "white way," New Memorial Library of 40,000 volume capacity now under construction.

ENVIRONMENT. Sixteen miles south of Lexington on main line of Southern Railway and near L. & N. main lines. Hourly bus service to Lexington. Wonderful scenery adjacent. Four miles from the wonderful High Bridge, seven miles from Dix River Dam, highest in world. Brooklyn Bridge, Shakerstown, Camp Nelson, Chimney Rock, Boone's Cave, Herrington's Lake, 37 miles long, etc., other points of interest. Altitude 1,000 feet. One of the most healthful towns of the State, population, 2,000 with no pool rooms, moving pictures, or other demoralizing influences.

For Catalog and Seminary Bulletin, write W. BRANDT HUGHES, Dean, Wilmore, Kentucky.

BETHEL ACADEMY  
(Chartered under Asbury College)

Recognized as "A" grade by the Kentucky State Department of Education. Member of the Southern Association of Colleges and Secondary Schools.

For Bulletin address:  
GEORGE B. BURKHOLDER, Principal,  
Wilmore, Kentucky.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY



# SUNDAY SCHOOL LESSON

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

Lesson XII.—June 20, 1926.

Subject.—Judah's Plea. Genesis 44:18-34.

Golden Text.—A broken and a contrite heart, O God, thou wilt not despise.—Psalm 51:17.

Time.—About B. C. 1700.

Place.—Egypt.

Introduction.—The history intervening between our last lesson and that of today is as thrilling and fascinating as a romance. We left our faithful Joseph in Pharaoh's prison, a nominal prisoner, but virtually the keeper of the jail. Jehovah had so blessed and favored him that the real keeper had turned over everything into his hands. He was the finest "trustworthy" the world ever saw, for he was trusted by both God and men.

I shall give just a few running notes to keep up the connection between the lessons, advising my readers to read for themselves carefully the intervening chapters and verses; for only thus will the lesson become interesting, and only thus will it be properly understood. You will remember the dreams that came to Pharaoh's baker and his butler who were in prison with Joseph, as well as Joseph's interpretation of those dreams. His interpretation came true—the baker was hanged, and the butler was restored to his office at Pharaoh's side; but in his freedom he forgot a request that Joseph had made of him when interpreting his dream. But ere long Pharaoh, too, was visited by a strange dream concerning fat and lean cattle, and full and empty ears of wheat; and his wise men could not divine the meaning of the dream. Then it was that the chief butler remembered Joseph's request to speak a good word for him, if the opportunity ever came; and the word was now spoken that brought our hero out of the prison and into Pharaoh's audience chamber—a wonderful step for a prisoner to take in one short day.

I keep insisting that in such lessons as this one, you must use your imagination freely. Picture for yourself the royal Egyptian court, with the young Hebrew prisoner standing before the king upon his throne, and the royal courtiers standing in their places ready to obey any behest of their master. One would expect to see Joseph trembling with fright, but not so. His mind is stayed on Jehovah; and he is as cool and as quiet as though accustomed to dealing with kings from his birth. When Pharaoh stated that it had been reported to his ears that Joseph could understand and interpret dreams, he replied: "It is not in me: God shall give Pharaoh an answer of peace." There was no flourishing of trumpets with him, no heathen incantations; but he spoke straight out as a man to a man; and after all Pharaoh was but a man. He was occupying the throne, and Joseph was standing in the place of a common prisoner; but he towered above Pharaoh as a giant towers above a pigmy. They were not even in the same class.

His clear interpretation of the king's dream made Joseph the second ruler in the realm, dressed in royal robes, wearing a gold chain about his neck, and riding in a chariot of state. Pharaoh showed some good sense, even though he was a heathen. The He-

brew boy was done with prison life for ever; and the aftermath showed Pharaoh's wisdom in making him sub-ruler in the kingdom. He planned against the coming famine, laid up immense stores of food during the seven years of plenty, so that the nation was well fortified against the seven bitter years of famine that followed.

Then came Joseph's brethren down to Egypt to buy corn, for the famine was sore likewise in the land of Canaan. From one standpoint Joseph seemed almost cruel to them; but he was not. We must remember that he was totally ignorant as to their feelings toward him. They had treated him with almost unsurpassed cruelty in selling him into slavery; and he could not possibly know that they had repented of their evil conduct. His turn had come; and he must give them a severe test before he could trust them. The marvel is that he was so kind to them. It was a wise precaution to hold one of their number as to hostage, while the others went back to their homes, and to the aged father. That would compel them to come back to Egypt; and that Joseph was determined to make sure. He must see his father and his own brother Benjamin.

Who can imagine a more thrilling scene than that which occurred when Joseph made himself known to his brethren on their second visit to Egypt? One tries to enter into their feelings, but fails. How did Benjamin feel? When Joseph was stolen away from the home this baby boy was only a couple of years old, if so much. He did not remember him, but was told that his brother had been killed by a wild beast, and devoured. But now that brother stands before his face, and says: "I am Joseph." The scene is so thrilling that, even at this late day, one wants to cry for very joy.

## Comments on the Lesson.

Now we come to one of the most eloquent speeches that was ever uttered by mortal lips. Joseph was still testing their fidelity by having his silver cup put into Benjamin's sack with the grain. When they had gone but a little way, his servant overtook them, and accused them of stealing the cup. They were so innocent of any wrong doing, that they were ready to see the guilty brother killed, and the rest of them made Joseph's slaves for life. But, horrors! the cup was found in Benjamin's sack. That was the climax of all their troubles: nothing could have been worse. Soon they were brought back into Joseph's presence; and falling on their faces, they confess that they are all his servants; but he objects—Benjamin must be his slave; but the rest of them may return to their father. Then it was that Judah came near unto him. —The case was too serious for him to attempt to plead at a distance. Oh my lord, let thy servant, I pray thee, speak a word in my lord's ear, and let not thine anger burn against thy servant: for thou art even as Pharaoh. —Eloquent words that need no explanation; but we shall understand them only as we can put ourselves into the place of Judah. He reminds Joseph of the fact that he had asked them on a former occasion: "Have ye a father,

or a brother?" He was reaching for Joseph's heart. They had told him of their old father, and of a younger brother, "a little one," as they termed him; although he was then a grown man, the only child of his mother; for, as they had told him, the older brother (Joseph himself) was dead. Now one wishes to know how Joseph is feeling; but he is shut up tight as a clam. He must have had a tremendous grip upon himself to hold down under such circumstances.

Judah takes a new turn in his argument, reminding Joseph that he had demanded of them that they must bring their youngest brother down to Egypt on their next trip for corn, or never see his face again, how he (Judah) had pleaded: "The lad cannot leave his father: for if he should leave his father, his father would die." But he was insistent: "Except your youngest brother come down with you, ye shall see my face no more." If only Jacob had been concerned in this matter, Joseph could have afforded to be more lenient with them; but he was forced to press those brothers to the wall: both present conditions and future welfare for all of them demanded no less. He was master, and they must be compelled to recognize it.

Judah was making this plea as an introduction to a plea for his old father. He is playing on the very heart of Joseph by telling him that on their return to Jacob they had related to him the words of Egypt's sub-ruler, and that when their supply of food was running low, their father had said to them: "Go again, and buy us a little food." But they had replied: "We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us." Was ever a plea more adroitly put than that? But he is not done yet. He fairly piles up his plea, in order to overcome the ruler. In verses 27-29, we have some of the most convincing argument that any man ever made to another. Had he known that Joseph was his own long lost brother, his plea could not have been closer to the point. His beloved Rachel had borne him two sons before she died. The elder one had been torn in pieces, and now if they took the younger one down to Egypt, and something should happen to him, they would "bring down his gray hairs with sorrow to the grave." He reminds Joseph that the old father's life is bound up in the life of the lad; and that if he went back without him, it would be literally true that the father would go down to his grave in sorrow. Here is drama for you, with a portending tragedy in sight. This must be an extemporaneous speech; for it is too vivid, and there is in it too much soul-fire, for it to have been thought out coolly before the speaker came to his feet. It is a compound of logic, thought, emotion, pathos—all on fire with a determination to gain the point at issue.

Judah turns his plea to himself. He had become surety to his father for the lad; and he could not go back without him. He pleads to be made a slave himself in Benjamin's stead. "Make a bondman out of me; but let the lad go up with his brethren." Maybe he is remembering the anguish of Joseph's heart when he sold him to the Ishmaelites. He had no mercy then; but now he is begging for mercy. How the tables do turn on the wicked. I am sorry our lesson ends so abruptly at this juncture; but

you may read on, and get the full story.

**Wanted:** Matron for Girls. Must be in experience of holiness. Experienced, educated, kind, considerate, neat in appearance, not encumbered, good health. Age 35 to 45. Reference required. Address Box 38, Arlington, Texas.

## CHILD'S LIBRARY

### FOUR BIBLE PICTURE BOOKS.

These are large books, size 9x11½, with five beautiful full-page pictures printed in many colors, each one of the books having a Bible story. The regular net price is 25c each, amounting to \$1.00.

### FIVE SQUIRREL STORIES.

Each one of these beautifully illustrated with 6 pages in many colors, and a very interesting story with a passage of scripture woven in at the close of each one, giving the story a good moral. Price, 15c each, total 75c.

### THREE TIMES THREE.

This is one of those remarkable children's stories written by Pansy, illustrated throughout, and the price is 75c.

### THE THOUGHTLESS SEVEN.

This story is written by the author of "Probable Sons" and "Teddy's Button," two of the most remarkable children's stories on the market. It has a good teaching, as the boy is converted, and it is really a worthwhile book. Price, 75c.

### BLACK BEAUTY.

This is an autobiography of a horse which is very interesting, and it is a book that will teach children to be kind to animals. It is one of the old classics, has had an immense sale, and every child should read it. They will get good from it. 184 pages, profusely illustrated, bound in cloth with attractive jacket in colors. Price, 75c.

### BITS OF BIOGRAPHY.

This is a book of stories of great old-time characters, written in a style that will make it very interesting and helpful for young people. It gives a short sketch of more than 35 of such characters as Queen Victoria, Wesley, Lincoln, Florence Nightingale, Moody, Helen Keller and Sammy Morris. We do not know of a book on the market that contains more inspirational matter for children or young people than this book. Price, 75c.

The above 13 titles sell regularly at a net price of .....\$4.75  
Our special Child's Library offer for the set, postpaid ..... 2.50

PENTECOSTAL PUBLISHING COMPANY  
Louisville, Kentucky.

## To Have A Good Motto

and live up to it is a good thing. To have this motto where it can be seen constantly helps one to live up to it. A business woman in this city who had had some dishonesty on the part of her clerks' phoned us to send her down a good selection of mottoes, and specified that two or three should be "Rules for Today." We sent them and she bought them, putting two or three in the store for the benefit of the clerks, some in the kitchen, one in the dining room, and she finally selected one for every room in the house, even to the small children's room. She said she knew of no better way to counteract evil than to have the Word constantly before her household and those of her employees.

A wonderful work can be done by the placing of these beautiful cards in the homes of people. They are attractive, easy to sell, and the commission for doing same is liberal. Write us for descriptive matter and terms.

PENTECOSTAL PUBLISHING COMPANY  
Louisville, Kentucky.

## Profitable To You And To Others

In the placing some of our beautiful Scripture Text Mottoes in the homes of the people in your community, you will find that these Scripture Texts will prove a great blessing to the people. We would suggest that you recommend one for every member in each family and one for each room in the house. We allow a very liberal discount on them and suggest that you write us at once for descriptive matter of prices and discounts.

PENTECOSTAL PUBLISHING COMPANY  
Louisville, Kentucky.

## One of the Best Ways

To keep the child contented at home is to interest it while very young in the best wholesome things. The twig grows as it is bent, and nine times out of ten if the child is started right, he will not depart from it. Instead of reading the comic sheets of the daily newspapers to them, and other similar trash, try reading a copy of Aunt Charlotte's Bible Stories and see the effect it will have. These Bible stories are so interesting and so simply told that a three-year-old child enjoys them, and they are good for the child up to 10 years old. We have a beautiful \$1.50 edition of this book that we are offering just now at a special price of \$1.00, postpaid.

PENTECOSTAL PUBLISHING COMPANY  
Louisville, Kentucky.



## Pre-Inventory Sale

	Net Price.	Sale Price.
Quiet Talks on John's Gospel, by S. D. Gordon . . . . .	\$1.25	1.00
The Unique Historical Value of the Book of Jonah, by W. C. Stevens . . . . .	1.00	.80
Acute and Chronic Unbelief—Its Cause, Consequence and Cure, by A. C. Wyckoff . . . . .	1.50	1.20
Church School Administration, by E. Morris Fergusson . . . . .	1.75	1.25
A Child's Ramble Through the Bible—The Old Testament, by Falconer . . . . .	1.25	.90
The Conditions of Conversion and Other Sermons, by Rev. W. L. Watkinson . . . . .	1.50	1.20
Fields of Glory, by Russell H. Couwell, author of 'Acres of Diamonds' . . . . .	1.25	1.00
The Life-Story of Alice Culler Cobb—and her work in Wesleyan College, Georgia, by Mary Culler White . . . . .	1.50	1.20
Preaching by Laymen, by O. S. Davis. A study of the elementary principles of preaching the Gospel . . . . .	1.50	1.00
The Place of Books in the Life We Live, by Wm. L. Stidger . . . . .	1.25	.80
The Deeper Voice, by A. S. Winston . . . . .	1.25	.90
Foundations of Faith, by W. E. Orchard . . . . .	1.75	1.00
Harvest Thanksgiving Sermons, by some leading preachers . . . . .	1.60	1.25
The Ten Great Christian Doctrines, by J. C. Massee . . . . .	1.50	1.20
Stories and Poems for Public Addresses, by A. Bernard Weber . . . . .	1.50	1.20
The Ten Greatest Chapters in the Bible, by Rev. J. C. Massee. A series of sermons on Christianity's ten greatest fundamentals, by Tremont Temple's noted preacher . . . . .	1.50	1.20
There They Crucified Him, by John A. Hutton, D.D. An impressive and appealing devotional study of the death of Christ, by one of England's great preachers . . . . .	1.75	1.45
The World's Best Epigrams, by J. Gilchrist Lawson. A volume that should be on the desk of every one who addresses the public, and one that will soon demonstrate its effectiveness. The complete index makes it easy to refer to epigrams on any particular subject . . . . .	2.00	1.60
A Covenant Keeping God, by Francis Wesley Warner. A Narrative of Personal Experience . . . . .	.50	.40
The Christian Worker's Manual, by S. H. Miller. A very complete handbook for personal workers with-seekers and converts . . . . .	1.50	1.20
Christ's Militant Kingdom, by L. R. Scarborough, D.D. An original study by this master evangelist which portrays the nature and consummation of the Kingdom of Christ . . . . .	1.60	1.20
In Quest of Reality, by Rev. James Reed, M.D. Lectures on Preaching by one of the greatest present-day preachers in England . . . . .	1.75	1.40
The Life of Lives, by Louise Morgan Sill. The Story of our Lord Jesus Christ for young people . . . . .	1.50	1.20
The Lord We Love, by C. E. Erdman. Devotional Studies on the Life of the Master . . . . .	1.50	1.20
Sentence Sermons, by Roy L. Smith. The world's shortest sermons . . . . .	1.50	1.20
Standing Up to Life, by Frederick A. Atkins . . . . .	1.25	1.00
Studies in Criticism and Revelation, by Thomas Jollie Smith, M.A. . . . .	1.50	1.20
Twelve Great Questions About Christ, by Clarence Macartney, D.D. . . . .	1.50	1.20
Essentials of Prayer, Bounds . . . . .	1.25	1.00
Heaven A Place, A City, A Home, by E. M. Bounds . . . . .	1.25	1.00
Satan, His Personality, Power and Overthrow, by E. M. Bounds . . . . .	1.25	1.00
The Reality of Prayer, by E. M. Bounds . . . . .	1.25	1.00
Famous Figures of the Old Testament, by William Jennings Bryan. A gallery of Old Testament Character Portraits . . . . .	1.50	1.20
The Way of the Cross, by J. Gregory Mantle, D.D. A contribution to the doctrine of Christian Sanctity . . . . .	1.50	1.00
Night Scenes of Scripture, by N. M. Cate. Fourteen sermons that are graphic in description, lucid in express, strong in illustration . . . . .	1.25	.85
The Coming King, by William Evans . . . . .	1.50	1.20
The Absurdities of Evolution, by Guy Fitch Phelps . . . . .	1.25	1.00
Father and Son, by Philip E. Howard . . . . .	1.00	.80
One Thousand and One Bible Problems, by T. H. Darlow . . . . .	1.00	.80
Lights on Scripture Truths, by M. E. Roteler . . . . .	1.25	1.00
At Home in the Bible, by T. H. Darlow . . . . .	2.00	1.00
Bible Memory Cards: Four kinds: No. 7. The Greatest Miracles of the Old Testament. No. 8. The Greatest Miracles of the New Testament. No. 9. Some Favorite Bible Characters. No. 10. The Most Interesting Bible Stories. These cards make fine Bible markers. Order by number. Per dozen . . . . .	.20	.12
Per hundred . . . . .	1.25	.85
A Package of 10 Scripture Mottoes, size 4x4x4 . . . . .	.50	.30
12 inch quartered Oak Collection Plate . . . . .	6.00	4.50
12 inch quartered Walnut Collection Plate . . . . .	6.00	4.50
The Master Key, F. C. Spurr . . . . .	1.35	.80
Large capacity Aluminum Collection Plate . . . . .	3.00	2.40
Church Activities Roll . . . . .	1.00	.80
A convenient chart to hang in the Church lobby on which can be marked all the various activities of the week with the exact date and hour. This chart has a capacity for one year. A fine assortment of Scripture Text Mottoes, of these assortments to sell among your friends. It may prove a blessing to them and will help you as well . . . . .	5.00	3.00
Scripture Text Book Marks, 10 in a package . . . . .	.25	.15
Lantern Stories, by Lena Leonard Fisher . . . . .	.75	.60
One Thousand Bible Readings, by D. J. Wetzel . . . . .	1.00	.80
Bible Soul Winners, by L. A. Banks . . . . .	1.50	1.20
The Haunted House and Other Sermons, by Luccock . . . . .	1.50	1.20
Under Twenty, by Chas. Jefferson . . . . .	1.50	1.20
Scripture Promises or the Christian's Inheritance, by Samuel Clark, D.D. . . . .	.75	.50
This well known collection of Bible promises includes the following subjects: Promises of Temporal Blessing; Promises Relating to the Troubles of Life; Promises of Spiritual Blessing in this Life; Promises of Blessing in the Future World. The Still Hour, by Rev. Austin Phelps. Tiny edition . . . . .	.40	.35
The Practice of the Presence of God, by Brother Lawrence. Tiny edition . . . . .	.40	.35
The Bow in the Cloud, by J. R. Macduff, D.D. Tiny edition . . . . .	.40	.35
The Busy Man's Bible, compiled by Homer P. Dudley, vest pocket size, for convenience of busy men, containing the most vital parts of Revealed Truth for handy reference. Cloth binding . . . . .	.50	.40
Leather binding . . . . .	1.00	.80
Crayon and Character, by B. J. Griswold. Truth made clear		
New Testament in Modern Speech, by Moffatt . . . . .	.60	.48
The Illustrated Bible Treasury, by William Wright, D.D. . . . .	1.00	.85
This book also contains a new Concordance combined with a subject-index and pronouncing dictionary of the Scripture Proper Names . . . . .	1.25	1.00
What Are You Worth, by Chas. L. Goodell, D.D. Queries in Personality . . . . .	1.25	1.00
The Life of William Jennings Bryan, by Herrick . . . . .	2.75	2.00
A Cry in the Night, by C. F. Wimberly . . . . .	1.00	.50
New Blood, by Louise Rice . . . . .	1.00	.75
A story of the folks who make America, by the author "The Girl Who Walked Without Fear" . . . . .	1.00	.75
What is New Theology, by John Paul . . . . .	1.00	.75
The Knack of It, by C. B. Loomis. Essays on Optimism . . . . .	1.00	.40
Almond, A True Story, by John Scarlett . . . . .	.50	.15
Hebrew Evangelism, by Godbey . . . . .	.75	.30
A Day With the Good Shepherd, by Anna F. Mamreov . . . . .	.75	.40
Wisdom and Wit of Warren Akin Candler . . . . .	1.50	1.20
Scripture Text Birthday Folders. Set of six with envelopes . . . . .	.25	.15
Problems That Perplex, by Rev. J. W. G. Ward . . . . .	1.50	1.20
The Trusteeship of Life, by Wm. George Jefferson . . . . .	1.25	.75
Practical Church Music, by Lorenz . . . . .	1.75	1.10
Peace, Power and Plenty, by S. Mardin . . . . .	1.75	1.20
Is the Devil a Myth? By C. F. Wimberly . . . . .	1.00	.80
In the School of Christ, by Wm. Fraser McDowell . . . . .	1.00	.80
Adventures in Evangelism, by Edmond Thickstun . . . . .	1.50	1.00
Where the Higher Criticism Fails, by Fitchett . . . . .	1.25	.75
The Friend on the Road, by Jowett . . . . .	1.25	1.00
The Life of Thomas Coke, by Candler . . . . .	1.75	1.20
The Balance Sheet of Sovietism, by Boris L. Brasol . . . . .	2.00	.50
The Armor of Youth, by Bowie . . . . .	1.25	1.00
The Deity of Jesus Christ According to the Gospel of John, by S. W. Pratt . . . . .	1.00	.80
What is the Gospel, by C. G. Trumbell . . . . .	.75	.60
A Life of St. John for the Young, by George L. Weed . . . . .	1.00	.50
A Life of St. Peter for the Young, by George L. Weed . . . . .	1.00	.50
Christianity and the State, by S. Parkes Cadman . . . . .	2.50	2.00
Everyone will be eager to see what he has to say on this major problem of Christian manhood in our time. Cyclopaedia of Pastoral Methods, by Rev. G. B. F. Hallock . . . . .	2.50	2.00
A new and comprehensive ready reference manual for ministers of all denominations. Life of Frances Ridley Havergal . . . . .	.75	.60
Impressions, by Martin Wells Knapp . . . . .	.90	.50
The Bible and Modernism, by Joseph S. Auerback . . . . .	1.25	1.00
The Practice of Salvation, by Patterson DuBois . . . . .	1.00	.50
Sunday School Essentials, by Amos R. Wells . . . . .	1.25	.60
A Book of Original Parties, by Ethel Owen . . . . .	.75	.60
John's Gospel—The Greatest book in the World, by Robert E. Speer . . . . .	.90	.75
For Listening Children, by Rev. R. C. Gilhe. Seventeen Sunday Morning Addresses . . . . .	.75	.60
Roget's Treasury of Words . . . . .	1.00	.80
The right word you want, when you want it. Outlooks on God, or A House of Many Windows, by Wilbert C. Blakeman . . . . .	1.00	.80
This book is strictly devotional and is not a theological discussion. Law Vs. Lawlessness. Edited by Fred B. Smith . . . . .	1.00	.50
An invaluable Manual for carrying on a Campaign for Law Enforcement and Patriotic Citizenship. Through Eye and Ear . . . . .	1.75	1.50
The Story of the American Hymn, by Edward S. Uinde . . . . .	3.50	2.80
Twenty-three full-page illustrations. 429 pages with complete indexes. Bible Stories Retold for Children . . . . .	.35	.20
Plants and Insects, by A. L. Byers. Helpful little nature lessons for children . . . . .	.75	.45
The Story of Moses, by J. H. Shonkweiler. Beautifully illustrated in colors. Paper . . . . .	.18	.12
Doing His Work. Illustrated in many colors, for children . . . . .	.18	.12
Learning His Will. Illustrated in many colors, for children . . . . .	.18	.12
The Story of Paul for Children. Well illustrated . . . . .	.18	.12
Universal Dictionary, self-pronouncing. Large, clear print. Up-to-date . . . . .	1.50	.90
Picou's Self Notes, 1925 Ret. Greeting material that will be valuable to any Bible student . . . . .	1.50	.75
Pictured Truth, by R. F. Y. Pierce. A handbook of black-board and object lessons . . . . .	1.25	.50
A Year of Recreation, by Ethel Green . . . . .	.35	.25
Money Thoughts for God's Stewards, by Andrew Murray . . . . .	.25	.20
From Prison to Pulpit. Life of Curtis Jett . . . . .	.50	.25
The Lord for the Body, A. B. Simpson . . . . .	.35	.25
The Resurrection of Jesus, by D. L. Jameson . . . . .	.25	.20
Studies in the Deity of Christ. Bible Alphabets and Memory Work. Adapted for all ages . . . . .	.25	.20
Broken Fetters and Other Sermons, by F. G. Mills . . . . .	.75	.50
The Way, by Richard W. Lewis . . . . .	.40	.30
Out of and Into, by Abbie C. Morrow . . . . .	.50	.30
The First Ten Thousand Years in Hell . . . . .	.25	.15
Wedding Roses . . . . .	1.00	.50
The Task Worth While, by H. C. Mabro. The divine philosophy of missions . . . . .	1.50	.50
The New Citizenship, by A. T. Robertson. The Christian facing a New World Order . . . . .	1.25	.50
A Gift of Love. Loving Greetings for 365 days . . . . .	.75	.40
The Moral Condition and Development of the Child, by W. Arthur Wright . . . . .	.75	.40
The Sunday School . . . . .	1.25	.50
Making the Best of Our Children, by Mary Wood Allen . . . . .	1.00	.50
Helps to Holiness, by Colonel S. L. Brongle . . . . .	.55	.40
Why Do You Not Believe, by Andrew Murray . . . . .	.75	.50
Art Velvet Mottoes, size 10x13 inches with beautiful colored pictures on them. 8 titles. Order by number. 1. Christ Died for All. 2. God is Our Refuge. 3. Remember Now Thy Creator in the Days of Thy Youth. 4. Jesus Who Loved Me and Gave Himself for Me. 5. He is Our Peace. 6. Hope Thou in God. 7. He First Loved Us. 8. Draw Nigh to God. Regular price . . . . .	.50	
Sale price . . . . .	.3 for 1.00	
Set of eight . . . . .	2.40	
Things That Happened, by A. L. Byers. Helpful short stories for children . . . . .	.75	.45
The Story of Jesus, told in words of one syllable, with 40 illustrations . . . . .	.60	.40
Bible Stories for the Children, in words of one syllable. 40 illustrations . . . . .	.60	.40
The Story of the Bible, by J. Hurlbut, D.D. . . . .	1.50	.90
The Wonder Book of Bible Stories. 262 pages . . . . .	1.50	.90

PENTECOSTAL PUBLISHING COMPANY  
Louisville, Kentucky.

## ARE YOU INTERESTED IN THE SALVATION OF SOULS?

A group of us who are deeply interested in the spread of a full gospel, the conversion of sinners, the reclamation of backsliders, the sanctification of believers, and a very general and widespread spiritual awakening, have banded ourselves together in an organization known as The Evangelical Methodist League.

There are hundreds, yes, thousands, of villages and communities and crossroad districts that have had no real spiritual awakening in years. In these places multitudes are dying without Christ. Shall we not do something to try to bring to them a gospel which is the power of God unto salvation?

Mark you, we are not comeouters, but earnest, conscientious workers for the salvation of souls. You need not be in the least afraid of us. We have no scheme to make money, or to do anyone harm.

Last summer the organization had five tents in the field; the workers were able to preach to thousands of people, many souls were blessed. We were greatly encouraged to enlarge and carry forward the work. This summer we shall have sixteen tents in the field. We are praying for and expecting great blessing from God in the conversion of sinners and sanctification of believers.

The membership fee is \$1.00 a year in The Evangelical Methodist League, with the privilege of making any other donation you may choose. We wish to greatly increase our membership in order that we may increase the number of tents and workers in the field the summer of 1927. We also want to hold in the late fall some important conventions. This work is growing wonderfully and is full of promise. Become a member of the organization at once and help us with your contributions and prayers.

Write name and address on blank below, detach same, and send it to our secretary, Mrs. H. C. Morrison, care Pentecostal Herald, Louisville, Kentucky.

Please enroll my name as a member of The Evangelical Methodist League.

Name . . . . .

Address . . . . .

Contribution . . . . .

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY



## EVANGELISTS SLATES

## ANDERSON, T. M.

Passadena, Calif., June 4-13.  
Santa Monica, Calif., June 25-July 4.  
Reading, Pa., July 16-25.  
Sharon Center, Ohio, July 30-Aug. 8.  
Frankfort, Ind., August 9-15.  
Haviland, Kan., August 6-Sept. 5.

## AYCOCK, JARRETTE AND DELL.

Ellis, La., June 17-27.  
Crowley, La., July 1-11.  
Bentonville, Ark., July 14-25.  
Boise, Idaho, July 30-August 8.  
Prescott, Ark., August 12-22.  
Durant, Okla., Aug. 28-Sept. 5.  
Norman, Okla., Sept. 9-19.  
Mail address, 2923 Troost Ave., Kansas City, Mo.

## BABCOCK, C. H.

Oskaloosa, Iowa, June 8-13.  
Cochecton, Ohio, June 15-20.  
North Reading, Mass., June 25-July 5.  
Sebring, Ohio, July 15-25.  
New Albany, Ind., July 29-Aug. 4.  
Mt. Vernon, Ohio, August 5-16.  
Circleville, Ohio, Aug. 20-29.  
Alexandria, Ind., Aug. 30-Sept. 5.  
Lowell, Mass., Sept. 12-20.  
Minneapolis, Minn., Oct. 3-24.  
Home address, 1148 Victoria Ave., Los Angeles, Calif.

## BELEV, P. P.

Millington, Mich., June 1-20.  
Open date, June 27-July 11.  
Bentleyville, Pa., July 15-25.  
Home address, 1529 W. Nelson St., Marion, Ind.

## BEIRNES, GEORGE.

Indianapolis, Ind., June 13-July 4.  
Woodstock, Ont. Can., May 9-30.

## BRASHER, J. L.

Attila, Ala., June 17-30.  
Wadley, Ala., July 2-11.  
Dothan, Ala., July 16-25.  
Toronto, Ohio, July 29-Aug. 8.  
Elkhart, Ind., August 10-15.  
Epworth, S. C., August 20-29.  
Home address, University Park, Iowa.

## BROWNING, RAYMOND.

Lexington, Ky., May 23-June 20.  
Baton Rapids, Mich., July 20-30.  
Alicton, Ky., August 1-15.  
Popular Branch, N. C., Aug. 18-29.  
Home address, Hendersonville, N. C.

## BURTON, C. C.

Kanlma, Okla., August 1-15.  
Mentonville, Ky., Aug. 25-Sept. 12.  
Home address, Delmer, Ky.

## BUSSEY, M. M.

Washington, D. C., June 6-20.  
Home address, South Vineland, N. J.

## CAIN, W. R.

Gordon, Neb., June 18-27.  
Windsor, Ont., July 4-18.

## CANADAY, FRED.

Stayton, Oregon, June 21-July 4.  
Perndale, Wash., July 15-25.  
Home address, Portland, Ore., 1518 Killingsworth Ave.

## CLARKE EVANGELISTIC PARTY.

Collinsville, Okla., June 13-27.  
Wynona, Okla., July 1-18.  
Home address, 808 N. Ash, Guthrie, Okla.

## COLLIER, J. A.

Fairfax, Ala., June 13-27.  
Lanett, Ala., July 1-25.  
Wedowee, Ala., July 18-August 1.  
Upton, Ky., August 8-22.  
Home address, 1917 Cephas Ave., Nashville, Tenn.

## CONLEY, PROF. C. C.

(Song Evangelist)  
Bentleyville, Pa., July 15-25.  
Ludlow Falls, Ohio, July 29-Aug. 8.  
Home address, 586 1/2 North Howard St., Akron, Ohio.

## COX, F. W.

White Bluff, Tenn., June 4-20.  
Hughesville, Pa., July 22-Aug. 2.  
Open dates—June 22-July 4; July 6-18;  
August 3-29.  
Home address, Lisbon, Ohio.

## COX, MR. AND MRS. W. E.

Grass Valley, Ore., May 23-June 13.  
Ridgfield, Wash., June 20-July 11.

## GRAMMOND, PROF. C. C. AND MARGARET.

Gladwin, Mich., June 8-20.  
Home address, 815 Allegan St., Lansing, Michigan.

## DANFORD, S. A.

Estacada, Ore., June 4-13.  
Jamestown, N. Dak., June 17-27.  
Cottage Grove, Ore., July 22-Aug. 1.  
Vancouver, Wash., August 2-9.  
Home address, Eugene, Ore.

## DICKERSON, H. N.

Detroit, Mich., June 27-July 11.  
St. Bernice, Ind., July 11-24.  
North Little Rock, Ark., July 29-Aug. 8.  
Hazelton, Ind., August 13-22.  
Columbus, Ind., Aug. 26-Sept. 5.  
Red Key, Ind., Sept. 28-Oct. 10.  
Bloomington, Ind., Oct. 17-31.  
Home address, 2608 Newman St., Ashland, Ky.

## DUNKUM, W. B. AND WIFE.

Alta Vista, Va., June 5-20.  
Roanoke, Va., June 22-July 4.  
Frankfort Heights, Ill., July 10-25.  
Home address, 1353 Hemlock St., Louisville, Ky.

## EDEN, THOS. F. AND ETHEL.

Graham, Tex., June 6-20.  
Rice, Texas, June 21-July 4.

## GLISNER, THEO. AND WIFE.

Akron, Ohio, May 30-June 13.  
Brooklyn, N. Y., June 20-July 11.

Reading, Pa., July 16-25.  
Winchester, Ind., July 22-Aug. 8.  
Richmond Hill, N. Y., August 22-29.  
Portland, Maine, Sept. 15-26.  
East Palestine, Ohio, Oct. 3-17.  
Home address, 25 Lafayette Ave., Brooklyn, N. Y.

## FLEMING, BONA.

Andover, Ohio, June 4-13.  
Barberton, Ohio, June 18-27.  
Jackson, Ohio, July 2-11.  
Bloomington, Ind., July 14-25.  
Oakland City, Ind., August 11-27.

## FLEMING JOHN.

Mitchell, Ind., June 3-13.  
Canton, Ohio, June 16-27.  
New Philadelphia, O., July 1-12.  
Princeton, Ind., July 14-25.  
North Little Rock, Ark., July 30-Aug. 8.  
Oakland City, Ind., August 27-Sept. 5.  
Andover, Ohio, Sept. 15-26.

## FOUNTAIN PARTY.

Open dates, Tent and Tabernacle meeting for the summer.  
Home address, Sulphur Springs, Ark.

## FUGETT, C. B.

New Castle, Ind., June 1-13.  
Mansville, Ill., June 20-July 4.  
Yakima, Wash., July 9-18.  
Oakland, Calif., Aug. 29-Sept. 12.  
San Diego, Calif., Sept. 16-26.  
Long Beach, Calif., Oct. 3-17.  
Anaheim, Calif., Oct. 18-30.  
Berea, Calif., Nov. 1-14.  
Home address, 3220 Hackworth St., Ashland, Ky.

## GADDIS, TILDEN H.

Haigler, N. C., May 31-July 13.  
Cincinnati, Ohio, June 18-27.  
Charleston, Ill., July 2-11.  
Aspen Grove, Ky., July 18-August 1.  
Frankfort, Ind., August 6-15.

## GREEN, JIM.

Leicester, N. C., June 27-July 18.  
Camp Free, N. C., July 29-Aug. 8.  
Fig Camp, N. C., Aug. 18-27.  
Home address, E. Spencer, N. C.

## HALLMAN, MR. AND MRS. W. R.

Kokomo, Ind., June 11-20.  
Absaraka, N. Dak., July 24-July 4.  
Washburn, N. Dak., July 18-18.  
Elkhart, Ind., August 5-15.

## HAMES, J. M.

Gastonia, N. C., June 7-20.  
Open date, June 26-July 25.  
Lafayette, Iowa, August 1-15.  
Chase, City, Iowa, Aug. 18-29.  
Home address, Greer, S. C.

## HEIRONIMUS, H. T.

Waycross, Ga., June 5-20.  
Open date, June 21.  
Home address, Wilmore, Ky.

## HEWSON, JOHN E.

Allendale, Mich., June 6-20.  
Chandler, N. Dak., June 25-July 4.  
Omaha, Neb., July 9-19.  
Scottsville, Tex., July 22-Aug. 1.  
Sherman, Ill., Aug. 5-15.  
Normal, Ill., Aug. 19-29.  
Home address, 127 N. Chester Ave., Indianapolis, Indiana.

## HOBBS, E. O.

Grayson, La., June 4-13.  
Open date, tent furnished.  
Wakefield, Va., July 30-Aug. 8.  
Home address, 1063 Lynnhurst, Louisville, Ky.

## HODGE, H. W.

Columbus, Ohio, May 23-30.  
Dansville, N. Y., June 1-6.  
Open dates, June, July, for six and ten day meetings.  
Home address, 120 S. 16th St., Flushing, New York.

## HOLLENBACK, ROY L.

Salem, Ore., June 6-20.  
Cedar Rapids, Ia., June 25-July 11.  
Open date, July 15-Aug. 8.  
Ramsey, Ind., Aug. 13-22.  
Address, Cambridge City, Ind.

## HOLSTEIN, CALBERT V. AND SISTER, WILLIE.

Hastings, Mich., July 7-25.  
Cherry Grove, Ind., August 18-29.

## HOWARD, FIELDING T.

Taylorsville, Ky., June 3-20.  
Walton, Ky., June 21-July 4.  
Cynthiana, Ky., July 4-18.  
Depoy, Ky., July 20-August 1.  
Taylorsville, Ky., August 2-15.  
Open date, August 16-26.  
Kingswood, Ky., Aug. 26-Sept. 5.

## HUFF, WM. H.

Red Rock, Minn., June 24-July 4.  
Gracemont, Okla., July 11-Aug. 1.  
Indian Springs, Ga., Aug. 4-15.  
Duboise, Pa., August 19-29.

## HUGHES, I. N.

Couquille, Oregon, June 1-13.  
Walla Walla, Wash., June 15-27.  
Southwick, Idaho, July 6-18.  
Williams, Oregon, July 20-August 1.  
Myrtle Point, Oregon, Aug. 3-20.  
Home address, 390 E. 12th St., Portland, Oregon.

## HUNT, JOHN J.

Westport, Ont. Can., June 6-20.

## Chester, Pa., July 1-18.

Allentown, Pa., July 19-Aug. 8.  
Leslie, Md., August 13-22.  
Home address, Media, Pa., Rt. 3.

## HUYETT, J. DOROTHY.

(Gospel Singer, Pianist, Harpist, and Children's Worker)  
Neave, Ky., August.  
Open dates for summer.  
Home address, Wilmore, Ky.

## JACOBSON, H. O.

Larimore, N. D., June 8-20.  
Woodworth, N. D., July 7-18.  
Rosholt, S. D., July 21-Aug. 1.  
Devil's Lake, N. Dak., June 23-July 4.

## JONES, EARNEST L.

(Song Evangelist)  
Open dates July 1.  
Home address, 1810 Young St., Cincinnati, Ohio.

## KELLEY, WM.

Cynthiana, Ky., June 6-23.  
Ondville, Ky., July 15-August 1.  
Home address, Ashland, Ky.

## KENNEDY, ROBERT J.

(Singer)  
Lancaster, Tex., June 6-20.  
Hallsburg, Tex., June 25-July 4.  
Van Alstyne, Tex., July 27-Aug. 8.  
Open date, July 4-25.  
Allen, Tex., August 8-22.  
Sterling City, Tex., Aug. 22-Sept. 4.  
Home address, 3312 Carlisle Ave., Dallas, Texas.

## KEYS, CLIFFORD.

Eccles, W. Va., May 30-June 13.  
Goshen, Canada, June 16-July 4.  
Columbus, Ohio, July 11-25.  
Rippling, Wis., July 29-August 15.  
Open date, August 17-Sept. 5.

## KINSEY, W. C. AND WIFE.

(Singers, Song Leader and Pianist)  
New Carlisle, Ohio, July 15-25.  
Traverse City, Mich., August 5-15.  
Portage, Ohio, August 19-29.  
Home address, Richmond, Ind., 461 So. Third St.

## KLEIN, GEO. T.

Halsey, Ore., June 17-27.  
Mitchell, S. D., July 1-11.  
Home address, 56 W. Draver St., Seattle, Washington.

## LAWTON, MR. AND MRS. MELVYN M.

(Gospel Singer, Pianist, and Children's Worker)  
Philadelphia, Pa., June, July, August.  
Home address, 2638 No. Lawrence St., Philadelphia, Pa.

## LEWIS AND EMEYART.

(Singers)  
Elkhart, Ind., June 6-27.

## LEWIS, M. V.

(Song Evangelist)  
Washington, Ind., May 30-June 20.  
Open date, June 21-July 18.  
Scottsville, Tex., July 22-Aug. 1.  
Pleasant Hill, La., August 5-15.  
Fig. N. C., August 18-25.  
Home address, Wilmore, Ky.

## LITTELL, V. W. AND MARGUERITE.

Winnipeg Manitoba, Can., May 28-June 13.  
Emporia, Kan., June 20-July 4.  
Home address, 1214 Scott Street, Beatrice, Nebraska.

## LOVELESS, W. W.

Zanesville, Ohio, June 4-20.  
Wadsworth, Ohio, June 28-July 18.  
Warsaw, Ohio, July 22-August 1.  
Home address, London, Ohio.

## MCBRIDE, J. B.

Walters, Okla., June 13-27.  
St. Johns, Can., N. B., July 2-11.  
Mt. Olivet, Ky., July 16-26.  
Home address, 112 Arlington Drive, Pasadena, Calif.

## MCCLINTOCK, J. A.

Tollersboro, Ky., May 30-June 13.  
Irvine, Ky., June 15-July 4.  
Augusta, Ky., July 11-25.  
Olive Hill, Ky., July 31-August 15.  
Open date, August 18-31.  
Franklin, Ohio, Sept. 6-19.  
Lexington, Ky., Sept. 21-26.  
Home address, Richmond, Ky.

## McCORD, W. W.

Portage, Ohio, August 19-29.  
Sale City, Ga., Oct. 14-24.  
Home address, Sale City, Ga.

## MANLY, IRVIN B.

Sugar Land, Tex., June 13-23.  
Concord Church, Chatham, La., Aug. 6-15.

## MILBY, E. C.

(Song Evangelist and Young Peoples' Worker)  
Open dates, June 1 to September 1.  
Home address, Gabe, Ky.

## MILLER, MR. AND MRS. F. E.

Westport, Ont. Can., June 6-20.  
Wilkesboro, N. Y., June 24-July 5.  
Syracuse, N. Y., July 1-11.  
Moers, N. Y., July 31-Aug. 15.  
Richland, N. Y., Aug. 22-Sept. 6.  
Home address, Lowville, N. Y.

## MILLER, JAMES.

Indianapolis, Ind., May 30-June 13.  
Albion, Neb., June 16-July 4.  
Home address, 1249 N. Holmes Ave., Indianapolis, Ind.

## GLASCOCK, J. L.

Brookville, Pa., June 6-18.  
Murphyshoro, Ill., June 20-July 4.

## Vacant date, July 5-14.

New Carlisle, Ohio, July 15-25.  
Vacant dates, July 26-August 31.  
Home address, 1350 Grace Ave., Cincinnati, Ohio.

## MILLER, L. J.—SCOTT, O. H.

Grenada, Miss., June 13-July 6.

## MINGLEDORFF, O. G.

Ringgold, La., June 6-20.  
Nashville, Tenn., June 27-July 11.  
Monroe, La., July 12-Aug. 1.  
Mineral Springs Camp, La., Aug. 5-19.  
Bever, Ark., August 1-15.  
Blackshear, Ga., Sept. 1-7.  
Alma, Ga., Sept. 8-26.  
Home address, Blackshear, Ga.

## MORROW, HARRY W.

Carpenter, So. Dak., May 30-June 20.  
Chandler, N. D., June 25-July 4.  
Bloomfield, Iowa, July 5-18.  
Hope, Mich., August 1-15.  
Morrowville, Kan., Aug. 18-Sept. 5.  
Home address, 300 So. Oak Park Ave., Oak Park, Ill.

## OSBORNE, ESSIE.

Vigo Park, Texas, June 6-20.  
Lost Angeles, Calif., June 21-July 20.  
Berlin, Okla., July 25-August 1.  
Sayre, Okla., August 6-15.  
Pt. Sumner, N. Mex., Aug. 22-Sept. 5.  
Permanent address, Box 538, Sta. C, Los Angeles, Calif.

## PEFFLEY, DWIGHT.

(Song Evangelist)  
Perryville, Ohio, August 1-15.  
Westport, Ind., August 20-29.  
Home address, Rt. 6, Brookville, Ohio.

## QUINN, IMOGENE.

(Hoosier Girl Evangelist)  
Alma, Ill., June 6-20.  
Home address, 909 N. Tuxedo St., Indianapolis, Ind.

## REDMON, J. E. AND ADA.

Oakland City, Ind., June 11-27.  
Anderson, Ind., July 2-18.  
Chenango Forks, N. Y., Aug. 5-15.  
California, Ky., August 20-30.  
Home address, Brookville, Ind.

## REES, PAUL S.

Pittsburgh, Pa., June 13-27.  
New Cumberland, W. Va., July 2-11.  
Sebring, Ohio, July 16-25.  
Toronto, Ohio, July 29-Aug. 8.

## REED, LAWRENCE.

Newcomertown, Ohio, May 28-June 13.  
Irontide, Ohio, June 16-27.  
Carrollton, Ohio, June 30-July 11.  
Sebring, Ohio, July 15-26.  
Moers, N. Y., July 30-August 15.  
Home address, Damascus, Ohio.

## REID, FURBAY, HOUSEHOLDER.

(Asbury College Trio)  
Middletown, Ohio, June 9-27.  
Dowell, Ill., July 1-11.  
Laird, Colo., July 18-Aug. 1.  
Meeteetse, Wyo., August 4-15.  
Wyoming, August 18-29.

## REID, JAMES V.

Kerrville, Tex., June 15-20.  
Sycamore Heights, Ft. Worth, Tex., June 21-July 4.  
Lake Arthur, La., July 8-18.  
Magnolia, Ark., July 22-Aug. 1.  
Atlanta, Tex., August 5-15.  
Detroit, Mich., August 22-Sept. 26.  
Waco, Tex., Oct. 3-17.  
Home address, 2912 Meadowbrook Drive, Ft. Worth, Texas.

## RIDOUT, G. W.

Open dates, June and July.  
Bowersville, Ohio, August 5-15.  
Shiloh, N. C., Sept. 1-15.  
Permanent address, Wilmore, Ky.

## ROBERTS, T. P.

Corinth, Ky., June 6-20.  
Clarksdale, Ill., June 26-July 18.  
Sharon Center, Ohio, July 30-Aug. 8.  
Cherryfork, Ohio, August 9-15.  
Akron, Ohio, August 19-26.

## RUTH, C. W.

Corcoran, Minn., June 4-13.  
Corcoran, Minn., June 18-27.  
Sebring, Ohio, July 16-25.  
Wilmore, Ky., July 26-August 1.  
Indian Spring, Ga., August 5-15.

## SANDERS, C. C., JR.

(Young Peoples' Evangelist)  
Viggins, Miss., June 6-20.  
St. Louis, Miss., June 27-July 25.  
Carrollton, Miss., August 1-15.  
Port Gibson, Miss., August 19-Sept. 7.  
Philadelphia, Miss., Sept. 12-26.  
Home address, Griffin, Ga.

## SANFORD, MR. AND MRS. E. L.

Wallingford, Ky., June 10-27.

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

Columbus, Ohio, June 6-27.  
Allerton, Ia., July 1-11.  
Mt. Olivet, Ky., July 16-26.  
Hallsburg, Tex., August 4-15.  
Morrowville, Kan., August 20-Sept. 5.  
Home address, 191 No. Ogden Ave., Columbus, Ohio.

## SHELHAMER, E. E.

Sioux Falls, S. Dak., May 30-June 13.  
Youngstown, Ohio, June 17-27.  
Syracuse, N. Y., July 1-11.  
Cattaraugus, N. Y., July 15-Aug. 1.  
Open date, August 1-12.  
Houghton, N. Y., Aug. 12-22.  
Waumeta, Neb., Aug. 26-Sept. 6.  
Brooklyn, N. Y., Oct. 29-Nov. 7.  
Home address, 5419 Isleta Drive, Los Angeles, Calif.



**SPINKS, OTIS W.**  
Oxford, Ky., June 15.  
Herrington, Ky., June 30.  
Ft. Jessup, La., July 23.  
Alceton Camp, Junction City, Ky., Aug. 5.  
Wainsborough, Miss., August 19.  
Shiloh, N. C., Sept. 5.

**SPIVEY, G. M.**  
Augusta, Ga., June 10-27.  
Macon, Ga., June 28-July 7.  
Howard, Ga., July 8-18.  
Wrightsville, Ga., July 25-Aug. 8.  
Lakeland, Ga., August 15-29.  
Home address, Macon, Ga.

**SUTTON, MR. AND MRS. B. D.**  
Huntington, W. Va., June 6-18.  
Cairo, Mich., June 25-July 5.  
Webb, Ky., July 15-25.  
Little Rock, Ark., July 31-Aug. 8.  
Beebe, Ark., August 10-22.  
Kingswood, Ky., Aug. 27-Sept. 5.  
Chicago, Ill., Sept. 7-12.  
Home address, 2923 Trout Ave., Kansas City, Mo.

**SWANSON, F. D.**  
Greendale, Ky., June 2-20.  
Cynthiana, Ky., August 5-15.  
Melbourne, Ky., June 21-July 4.  
Open date, July 26-Aug. 5.  
Moreland, Ind., July 11-25.  
Open date, August 15-29.  
Oneida, Tenn., Sept. 8-26.  
Fairfield, Va., August 1-15.  
Vesuvius, Va., August 10-20.  
Home address, Wilmore, Ky.

**SWEETEN, HOWARD W.**  
Ashley, Ill., May 10-June 10.  
Abilene, Tex., July 2-14.  
Eula, Tex., July 16-20.  
Buffalo Gap, Tex., July 30-Aug. 12.  
Carthage, Ark., July 20-30.  
Huntington, W. Va., Sept. 1-20.  
Vincennes, Ind., Oct. 3-18.

**TEETS, ODA B.**  
Jollytown, Pa., June 13-27.  
Mt. Lake Park, Md., July 4-11.  
Home address, Aurora, W. Va.

**THOMAS, JOHN AND EMILY.**  
Upland, Ind., June 6-13.  
Flint, Mich., June 14-23.  
Mitchell, S. D., June 25-July 4.  
Syracuse, N. Y., July 6-August 11.  
Roosevelt, L. I., July 15-25.  
Lima, Ohio, July 29-August 8.  
Findlay, Ohio, August 12-22.  
Woodburn, Ind., Aug. 28-Sept. 5.

**VANDALL, N. B.**  
(Gospel Singer)  
Barberton, Ohio, June 17-27.  
Bloomington, Ind., July 11-25.  
Hollow Rock, Ohio, July 30-Aug. 8.  
Findlay, Ohio, August 12-22.  
Omaha, Neb., Aug. 27-Sept. 12.

**VAVINGER, M.**  
Upland, Ind., June 7-16.  
Nashville, Ind., June 20-July 4.  
Jerusalem, Ohio, July 15-25.  
Letts, Ind., August 20-29.

**WATTS, EMMA.**  
(Personal worker, young people's and children's Evangelist)  
Open dates after July 11.  
Address, Cleveland, North Dakota.

**WELLS, KENNETH AND EUNICE**  
Charlestown, W. Va., June 17-27.  
Mt. Lake Park, Md., July 1-11.  
Sebring, Ohio, July 25-26.  
Homed, Mich., July 29-Aug. 8.  
Wichita, Kan., Aug. 12-22.  
Home address, 2115 Barth Ave., Indianapolis, Ind.

**WHITCOMB, A. L.**  
University Park, Iowa, June 4-15.  
Alberta, Canada, June 16-July 18.  
Seven Oaks, N. Y., August 3-15.  
Binghamton, N. Y., August 19-29.

**WHITEHURST, R. F.**  
Kalamazoo, Mich., June 16-July 4.  
Lancaster, Ky., July 11-August 1.  
Donalsonville, Ga., August 8-29.  
Home address, Box 14, Wilmore, Ky.

**WIBEL, L. E.**  
Lafayette, Ind., May 30-June 20.  
Terre Haute, Ind., July 1-11.  
Koleen, Ind., July 12-Aug. 1.  
Kokomo, Ind., August 2-21.

**WILCOX, PEARL E.—Song Evangelist.**  
**BEUTCHER, EDNA—Ohio Girl Evangelist.**  
Secerny Hill, Pa., May 30-June 13.  
Baltimore, Ohio, July 11-25.  
Home address, 15 Plum St., Westerville, Ohio.

**WILLIAMS, L. E.**  
Open date, June 4-July 18.  
Buckingham, Va., July 22-August 1.  
Dyer, Tenn., August 4-15.  
Circleville, Ohio, August 20-29.  
Home address, Wilmore, Ky.

**YATES, W. B.**  
Oskaloosa, Iowa, June 4-13.  
Lincoln, Neb., June 18-27.

**YOUNG, R. A.**  
Velva, N. Dak., June 1-10.  
Gordon, Neb., July 18-27.  
One Sunday open June 29-July 4.  
Washburn, N. Dak., July 8-15.  
Waco, Texas, July 22-August 1.  
Noonday, Texas, August 4-15.  
Waynesboro, Miss., August 20-29.  
Home address, Wilmore, Ky.

## CAMP MEETING CALENDAR.

**COLORADO.**  
Twenty-third Annual Pike's Peak Holiness Camp Meeting, Colorado Springs, Colo., June 17-27. Workers: Rev. Geo. B. Kulp and Rev. Charles H. Stalker. Write Rev. L. D. Sharp, 532 W. Monument St., Colorado Springs, Colo.

**GEORGIA.**  
Indian Springs Camp, Floriova, Ga., Aug. 5-15. Workers: Will H. Huff and C. W. Ruth. Music, Hamp Sewell, Director. President Board of Trustees: R. F. Burden, Macon, Ga., Secretary-Treas., J. M. Glenn, Dublin, Ga.

Waycross, Ga., Camp, June 13-27. Workers: Rev. H. T. Helronimus, Rev. Harvey B. Hysell, Miss Minnie Dinklerbarger, in charge of music. A. W. Townsend, Sr., Sec., 370 State St., Waycross, Ga.

**IDAH0.**  
Idaho-Oregon District Camp, Elm Grove Park, Boise, Idaho, July 30-Aug. 8. Workers: Rev. J. E. Aycock and wife, Bud Robinson, and song evangelist L. C. Messer. Address Rev. C. A. Tunnell, 613 No. 13th St., Boise, Idaho.

**ILLINOIS.**  
Bonnie, Ill., Camp, August 13-23. Workers: Drs. John P. and Joseph Owen, Prof. John E. Moore, Miss Grace Wills, Pianist, W. T. Lawson, Sec., 1205 N. Maple, Benton, Ill.

Sherman, Ill., Camp, August 5-15. Workers: Rev. Andrew Johnson, Rev. John E. Hewson, Mrs. Della B. Stretch in charge of Children's work. Haldor and Bertha Lillenas, song leaders. Write Mrs. Julia Short Hayes, 2217 East Capitol Ave., Springfield, Ill.

District Camp, Pilgrim Holiness Church, Charleston, Ill., July 2-11. Workers: Rev. Tilde H. Gaddis and the Moser Sisters, assisted by Conference preachers. Write Rev. W. M. Hall, Charleston, Ill., Rt. 6, or Rev. D. C. Sheer, Dover, Ill.

Manville, Ill., Camp, June 20-July 4. Workers: C. B. Fugett and H. B. Jensen, J. L. Schill and wife, singers. Address Wilder Hoobler, Sec., Manville, Ill.

Normal, Ill., Camp, August 20-29. Workers: C. W. Ruth and John E. Hewson, Mr. and Mrs. Chas. Buss, song leaders. Mrs. Della B. Stretch, children's leader. Bertha C. Ashbrook, Sec., 451 W. Allen St., Springfield, Ill.

Beulah Park Camp, Eldorado, Ill., July 29-August 8. Workers: Rev. J. E. Owen, George Bennard and Miss Ruth Harris. J. M. Keasler, Cor. Sec., Omaha, Ill.

**INDIANA.**  
Letts, Ind., Holiness Camp, August 20-29. Workers: Rev. M. Vayhinger, Dwight Peffley, Mrs. Bert Holcomb, pianist. For information, write Mrs. Lena Holcomb, Sec., Elwood, Ind., Rt. 3.

Monroe, Ind., Camp, July 9-19. Workers: Rev. C. W. Butler, Mrs. Esther Williamson and Miss Gertrude Cook in charge of the music. Address Mrs. Frank Martz, Sec., Monroe, Ind., Rt. 2.

Columbus, Ind., Camp, July 27-Sept. 6. Workers: Rev. Bud Robinson, H. N. Dickerson, L. C. Messer, leader in song. Address Courtney Moore, Sec., Columbus, Ind.

**IOWA.**  
Iowa and Polk Co. Camp Meeting, Des Moines, Iowa, July 9-19. Workers: Rev. John T. Hatfield, Prof. and Mrs. T. T. Liddell. Address Mrs. S. A. Keel, Cor., Sec., 1161 19th St., Des Moines, Iowa.

**KANSAS.**  
Kansas State Holiness Association Camp, Beulah Park, Wichita, Kan., Aug. 12-22. Workers: Rev. H. C. Morrison, Rev. Chas. Stalker, Rev. A. D. Zahniser, Mrs. H. C. Morrison, Prof. Kenneth and Eunice Wells and Harold Chapman. W. R. Cain, Sec., 515 So. Vine St., Wichita, Kan.

**KENTUCKY.**  
Central Holiness Camp Meeting, Wilmore, Ky., July 23-August 1. Preachers: C. F. Wimberly, C. W. Butler, C. W. Ruth, H. C. Morrison in charge.  
Callis Grove, Ky., Camp Meeting, Aug. 6-16. Workers: Rev. H. Callis, Rev. Harry Blackburn, song leader. Miss Marie Pratt, pianist. I. H. Driskell, Sec., Milton, Ky., Rt. 3.

**LOUISIANA.**  
Mineral Springs, La., Camp, August 5-18. Workers: Rev. O. G. Mingleford and Gordon Rainey, Song leader, M. V. Lewis, Mrs. R. L. Armstrong, Sec.  
Chatham Holiness Association Camp, Chatham, La., July 11-25. Dr. W. E. Harrison, College, physician, teacher-preacher, will be the evangelist. Rev. C. H. Mayo, Sec., Eros, La.

Lake Arthur, La., Camp, July 8-18. Workers: Rev. H. C. Maitland, Jas. V. Reid, pianist and young people's worker, W. R. Wilder, song leader.

**MASSACHUSETTS.**  
North Reading, Mass., Camp Meeting, June 25-July 5. Workers: Roy T. Williams, D.D., C. H. Babcock, D.D., C. C. Rinebarger, in charge of music. Rev. H. V. Miller, Dist. Supt., in charge. For rooms address Miss Rose Wright, 1073 Middlesex St., Lowell, Mass.; or other information, E. T. French, 10 Story Ave., Lynn, Mass.

**MICHIGAN.**  
Michigan State Holiness Camp, Eaton Rapids, Mich., July 23-August 1. Workers: Rev. Joseph H. Smith, Rev. Guyers, Rev. Raymond Browning, Rev. W. G. Nixon, Rev. Lloyd H. Nixon, song leader. Rev. Blanche Shepherd, Frances, Young People's worker. Write Miss Fern Wheeler, Sec., Charlotte, Mich.

Simpson Park Holiness Camp, Romeo, Mich., July 30-Aug. 8. Workers: Rev. H. C. Morrison, D.D., Rev. Joseph H. Smith, Rev. Guy Wilson. Kenneth and Eunice Wells in charge of music. Mrs. Annie Murphy, Young People's worker. Write Rev. E. L. Taquish, 4425 McClellan Ave., Detroit, Michigan.

Petrot, Michigan, Camp Meeting, June 20-July 11. For information address: R. J. Road, 1290 Drexel, Detroit, Mich.

Lansing, Mich., Camp, July 15-25. Workers: Ford Hendrickson, Missionary Evangelist, assisted by native workers from

South America and possibly Porto Rico and Santo Domingo. Address: Homeland Office, 225 Vine St., Wauseon, Ohio. Ford Hendrickson.

**MINNESOTA.**  
Red Rock, Minn., Camp, Red Rock Park, July 1-11. Workers: Wm. H. Huff, Joseph H. Smith, G. G. Vallentyne, Floyd Nixon, Mrs. Anna L. Murphy. Mr. and Mrs. A. E. Corder and their Sunday School Orchestra are expected, also Male Quartettes from Taylor University and John Fletcher College will be present.

**NEBRASKA.**  
Omaha, Neb., Camp, July 9-19. Workers: John E. Hewson, Jos. H. Smith and wife, John Shaliman and C. G. Stueberg. Address Mrs. C. G. Stueberg, Box 384, Omaha, Neb.

Annual Camp Meeting of the Northwest Nebraska Camp Meeting Association, Gordon, Neb., June 18-27. Workers: W. R. Cain, R. A. Young, G. E. Ellis, song leader. Address Mrs. Otto Pfeiffer, Gordon, Neb.

West Nebraska Holiness Association Camp, Kearney, Neb., August 19-29. Workers: Rev. M. G. Standley, Rev. Tom Henderson, Rev. C. C. Rinebarger and wife. Write B. J. Patterson, Sec., Kearney, Neb.

**NEW JERSEY.**  
Fletcher Grove, Camp, Delanco, N. J., June 25-July 5. Rev. F. M. Brickley, Rev. Charles Weigle. George Lester Edie, singer.

Aura Holiness Camp, Aura, N. J., July 9-18. Workers: Rev. Charles Weigle, George Lester Edie, assisted by visiting ministers.

National Park Holiness Camp, National Park, N. J., Aug. 22-29. Workers: Rev. G. Arnold Hodgkin and wife, Rev. Clara Boyd, Rev. William Grum, Mrs. S. J. Dorlin.

Local Preachers' Holiness Camp, Fletcher Grove, Delanco, N. J., August 28-Sept. 6. Workers: Rev. C. C. Long, Rev. Richard G. Flexon, Jr., Burl P. Sparks, Mrs. S. J. Dorlin.

**NEW YORK.**  
Freeport, L. I., N. Y., Camp, July 15-25. Workers: Rev. J. C. Long, Rev. and Mrs. John Thomas, Music in charge of Robert L. Simpson and Rev. H. S. Hurd. Miss Ruth Benton. Write Mrs. John A. Duryea.

**MARYLAND.**  
Mountain Lake Park, Md., Camp Meeting, July 1-10. C. M. Hood, Pres., Mountsville, W. Va., Dr. Daniel Westfall, Sec.-Mgt., 524 Penn Ave., Pittsburgh, Pa. J. P. Bohlander, Treas., 1000 E. 12th St., Washington-Philadelphia District Camp, (Nazarene), Leslie, Md., August 13-22. Workers: Dr. C. E. Hardy, Dr. John J. Hunt, and pastors of the district. Write Rev. J. N. Nielson, Darby, Pa.

**NORTH CAROLINA.**  
Camp Free, N. C., Camp, July 29-Aug. 8. Workers: Joseph Owen, Jim Green, R. V. Self, and others. Address Jim Green, Connelly Springs, N. C.

**NORTH DAKOTA.**  
Asbury Camp, Washburn, N. Dak., July 8-18. Workers: Dr. L. R. Akers, Rev. R. A. Young, Singers, Mr. and Mrs. W. R. Halaman, Write Mr. Schaffer, Sec., Washburn, N. Dak.

Absaraka, North Dakota, Camp Meeting, June 24-July 4. Workers: Rev. L. R. Akers, Rev. Joseph H. Smith, Prof. and Mrs. W. R. Halaman. Address Mrs. W. C. Sander, Hunter, N. D.

North Dakota Methodist Camp Meeting Association, annual camp, Fuller Park, Jamestown, N. Dak., June 18-27. Workers: Rev. Henry Clay Morrison, Rev. Joseph H. Smith, Rev. S. A. Danford, Marie A. Danford, children's worker. Rev. L. B. Adkins, song leader. Rev. F. W. Gress, Sec., Steele, N. Dak.

**OHIO.**  
Hollow Rock, Ohio, Camu, July 39-August 8. Workers: Rev. John Brasher, Rev. Paul Reese, Rev. A. V. Rev. H. D. Song leader, Prof. N. B. Vandall. Young People and Children's Meeting leader, Mrs. Sadie Mishey. Write F. W. Poland, Sec., East Liverpool, Ohio.

Bowersville, Ohio, Camp, August 5-15. Workers: Rev. G. W. Ridout, Rev. Bart Dalaney, Song leader, Bro. Brillhart. Young People's worker, Miss Inez Staley. Address, Fred M. Ross, Bowersville, Ohio.

Oak Hill, Ohio, Camp, Sept. 5-19. Workers: Rev. Ford Hendrickson, assisted by Rev. Charles H. Slater, song leaders. Address Chloe Shay, Oak Hill, Ohio, or Miss Osie England, Heights, W. Va.

Ludlow Falls, Ohio, Camp, July 29-Aug. 8. Workers: Rev. W. R. Cox, Rev. J. A. Chapman, Rev. G. W. Metzger, also several foreign missionaries on furlough. Address Rev. H. M. Metzger, 517 Hubert Ave., Springfield, Ohio.

Circleville, Ohio, "Mount of Praise" Annual Camp, August 20-29. Workers: Rev. Charles H. Slater, Rev. Life E. Williams, Rev. Charles L. Slater. Address Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

Bethel Interdenominational Camp, Coshocton, Ohio, June 10-20. Workers: Dr. O. H. Babcock, Rev. C. R. Chilton, Rev. Earl P. Fulmer. Song leaders, A. H. Johnston and wife, Young People's and Children's worker, Miss Anna McGhie. Address Rev. K. Gametsfelder, Sec., 338 N. 8th St., Coshocton, Ohio.

Middletown, Ohio, camp meeting, corner of Crescent Blvd. and Malvern Ave., June 8-July 4. Special workers: Rev. C. L. Wieman and wife, Rev. George Coddington, Gerald F. Bryan, and Harney Harding.

Western Ohio Holiness Association Camp, Glyndon Grove, Ohio, July 15-25. Workers: J. L. Glascock, W. E. Lytle. Song leaders, W. C. Kinsey and wife. Write G. S. Bucher, Sec., New Carlisle, O., Route 1.

The Miami Valley Holiness Association, Dayton, Ohio, Camp Meeting, July 15-25. Workers: N. W. Rich, F. Lincicome and A. H. and Mrs. A. H. Johnston, singers. Write to J. L. Kennet, 33 N. Kilmer St., Dayton, Ohio.

The Ohio State Camp Meeting (Camp Sechar), Mt. Vernon, Ohio, August 5-15. Workers: Rev. C. H. Babcock, Rev. C. P. Wimberly, Rev. W. G. Nixon, Rev. E.

## 2,000 Testaments

A good way to preach the Gospel is to place it in the hands of those who need it. And on account of an immense edition being printed we can supply you with a beautiful little flexible bound Testament at \$10.00 per hundred by express, or \$1.50 per dozen, postpaid. Why not get a supply of these Testaments and try preaching the Gospel in this way? Send your orders to  
**PENTECOSTAL PUBLISHING CO.**  
Louisville, Kentucky.

## Yes, They Need Help

They are lonesome, sick, or in trouble. These Uplifting Scripture Texts printed in colors, beautifully designed post cards are just the thing to send. They are only 25c for one dozen. Keep some on hands continually.

**PENTECOSTAL PUBLISHING CO.**  
Louisville, Kentucky.

Hilton Post. Song leader, Prof. W. B. Yates; Young People's Worker, Miss Anna E. McGhie; Children's Workers, Miss May C. Gorsuch and Miss Ollie Tanner; Young People's Song Leader, Rev. W. L. Mullet. Address Rev. E. E. Shultz, Sec'y., Shady-side, Ohio.

**OKLAHOMA.**  
Blackwell, Okla., Camp, August 26-Sept. 5. Workers: Joseph Owen, J. B. Chapman, and Male Quartette from John Fletcher College. Address Mrs. A. L. Wright, Sec., 307 West College, Blackwell, Okla., for information.

**OREGON.**  
Cottage Grove, Oregon, Camp, July 22-August 1. Workers: Dr. S. A. Danford, Rev. Fred Ross, Rev. C. D. Hicks, Miss Stella McNutt. Dr. Forrest Bartholomew and wife, song leaders. Address Clyde Umphrey, Sec., Cottage Grove, Ore.

Portland, Oregon Camp Meeting, June 24-July 4. Workers: Rev. L. Clarkson Hinshaw and Rev. M. E. Lewis. Bess Owens Runyan in charge of the music. Write Mrs. Edith Whitesides, 680 Quimby St., Portland, Oregon.

Halsey, Oregon Holiness Camp Meeting, June 17-27. Workers: George T. Klein, F. A. Brown, Amanda Mitzner, and Dora Parker. Robert Parker, Sec., Halsey, Oregon.

**PENNSYLVANIA.**  
Reading Camp Meeting, Kricktown, Pa., July 16-25. Workers: Theodore Elsner and wife, T. M. Anderson, Rev. C. D. Dreher and others. Music in charge of Mrs. Theodore Elsner. Address John Aten, Sec., 1102 Douglass St., Reading, Pa.

Conneautville, Pa., Camp, July 30-Aug. 8. Workers: John Paul, C. M. Dunaway, Thomas and Ethel Eden, Emma Valentine. Address C. A. Blackwood, Cor.-Sec., 2740 Louisiana Ave., (Dorant), Pittsburgh, Pa.

**RHODE ISLAND.**  
Portsmouth, R. I., Camp Meeting, July 29-August 8. Workers: Evangelist Seth C. Rees, Isaac N. Toole. A. Cora Slocum in charge of singing. Dr. Mary Stone, with her co-worker, Miss Jennie Hughes, will represent the money cause. Add. M. Trout and Elizabeth Purdy will be in charge of young people's work. Address Andrew B. Starbuck, Vice-Pres., Newport, R. I.

**SOUTH DAKOTA.**  
South Dakota Holiness Association Camp, four miles east of Mitchell, S. D., June 25-July 4. Workers: Dr. H. C. Morrison, Rev. John Thomas. Rev. W. H. Blackburn in charge of music. Write Wm. Durkee, Sec.-Treas., Mitchell, S. D.

Corsica, S. Dak., Camp Meeting, June 14-27. Workers: Theo. and Minnie E. Ludwig. Write Lee Bates, pastor, Corsica, S. Dak.

**TENNESSEE.**  
Vincent Springs Camp, Dyer, Tenn., Aug. 6-15. Preachers: L. B. Williams and Rev. F. Stricklin. Miss Essie Morris, leader in son. Joe T. Hall, Sec., Dyer, Tenn.

Greeneville, Tenn., Camp, Sept. 7-19. Workers: Rev. C. F. Wimberly, Prof. W. B. Yates, Mrs. E. T. Adams. Mrs. Flora Willis, Sec.

**TEXAS.**  
Waco, Texas, Holiness Camp, July 23-August 1. Workers: Rev. Robert Young, Rev. L. E. Sweeney, Rev. Joseph E. Bates, Mr. John J. Douglas, in charge of the singing. The Berachah Gospel Band of twenty-five pieces, directed by Mr. Arthur Upchurch, will furnish music daily. For information address J. W. Berryssford, Waco, Tex., or J. T. Upchurch, Business Mgr., Arlington, Tex.

**VIRGINIA.**  
Virginia District Camp, Roanoke, Va., August 17-29. Workers: Rev. H. J. Olsen, Rev. David E. Wilson, Rev. J. C. Brillhart, song leader. Write G. H. Butler, 601 19th St., N. W., Roanoke, Va.

Buckingham, Va., Camp, July 23-Aug. 1. Preachers: Rev. L. B. Williams, Miss Aubra Williams will be in charge of the music. A. C. Garnett, Sec., Buckingham, Va.

**WISCONSIN.**  
Oregon, Wis., Hallelujah Camp, July 30-August 15. Workers: Rev. W. E. Hawkins, Jr., Rev. J. M. Huff, Prof. Edson Crosby, Mr. and Mrs. Jack Linn. Address Rev. Jack Linn, Oregon, Wis.

**WASHINGTON.**  
Whatcom County Holiness Association, Ferndale, Wash., July 15-25. Workers: I. M. Hargett, Mrs. Delance Wallace, Fred Canaday and Ruth Fogle. A. O. Quall, Secretary.

Tacoma, Wash., Camp, July 15-25. Workers: R. L. Kimbrough and A. C. Watkins, evangelists; also local workers and song leaders. Address W. H. A. Smith, Pres., 3331 South G St., Tacoma, Wash.

## The Mastery of Manhood

BY REV. C. F. WIMBERLY, D.D.  
A series of striking sermons by this well-known author, said to be his best production. Cloth, \$1.25.



# PREACHER'S LIBRARY. Young People's Library

## PREACHER'S LIBRARY No. 1.

### ONE THOUSAND EVANGELISTIC ILLUSTRATIONS.

By Aquila Webb.  
Every minister is seeking good illustrations and Dr. E. J. Mullins, President of the Baptist Seminary, says: "I have seen many volumes of sermon illustrations, but I know of none equal in range and variety and forcefulness to the illustrations contained in this collection." This book sold originally at \$3.00. Our special net price, \$1.50.

### WIRELESS MESSAGES.

C. N. Broadhurst.  
A book showing the possibilities through prayer. It is written in such style that a minister can get some wonderful illustrations from prayer, as they are short chapters giving some prayer experiences of great men like Luther, Knox, Wesley, Moody, Carver, Finney and many others. It has a very complete index of subjects. 234 pages, bound in cloth. Price, \$1.50.

### THE TWELVE.

Edward A. George.  
This author takes up the apostolic types of Christian men and he makes real and vivid the life of a divine brotherhood that Jesus established in Galilee. Every preacher will appreciate these splendid autobiographies of the 12 disciples. 235 pages, beautifully bound in cloth. Price, \$1.00.

### LAW vs. LAWLESSNESS.

Fred B. Smith.  
Sixteen great addresses on good citizenship, by such men as Bishop McDowell, W. J. Bryan, Justice Florence B. Allen and Hon. Gifford Pinchot. It will be a splendid book for any minister to have in his library for reference, especially when he is called upon sometime to make a patriotic address. Price, \$1.00.

### CONFLICT AND VICTORY.

William S. Cochrane.  
The author deals with consecration, culture, co-operation, Christian conduct and other kindred subjects which will prove interesting, helpful and suggestive to any minister. Price, \$1.00.

### THE RELIGION OF THE INCARNATION.

By Bishop Eugene B. Hendrix.  
This is a series of Cole Lectures delivered by this great scholar on the vital themes of Christianity and the Bible. 270 pages. Price, \$1.50.

### THE PREACHER'S IDEALS AND INSPIRATIONS.

William J. Hutchins.  
The author is one of the professors in Oberlin School of Theology, and he is dealing with the preacher and his chief relationships, such as His Times, His Sermons, His Bible, His Master. The book is highly commended and is well worthwhile. Price, \$1.00.

### MOFFATT'S TRANSLATION OF THE NEW TESTAMENT.

Every minister should have one of these translations, as they are really a commentary on the New Testament. Even if you have one, this is a small, neat, attractive pocket edition, good to carry with you or to give away. Price, 60c.

### THE FACT OF GOD.

Emory Miller.  
The subject is treated under two heads, "The Fact of God" and "The Spiritual Perception of God." It will give you the reason for the hope that is in you. It is very convincing and very readable. 94 pages, cloth binding, 50c.

### THE LIFE-GIVING SPIRIT.

S. Arthur Cook.  
This is a study of the Holy Spirit's nature and office, and it deals with the subject from most every standpoint. There are 100 pages, cloth. Price, 50c. The net price of the above 10 volumes is \$10.10. Our special Preacher's Library offer, postpaid, \$5.00.

## PREACHER'S LIBRARY NO. 2.

### THE SERMON ON THE MOUNT.

Rev. Wm. D. Gray.  
A book of 27 double-column pages, which the author has studied, prayed over and worked on for many years. Although one may possibly not want to preach these sermons, one will get very helpful suggestions from them. Price, \$1.50.

### STUDIES IN THE GOSPEL OF JOHN.

George P. Eckman.  
This is the life work of a great teacher and preacher. There are two volumes in one, dealing with every phase of this Gospel. It is truly a great commentary on the book of John. More than 600 pages, bound in a fine quality of cloth, stamped in gold. Price, \$2.00.

### THE CENTRAL IDEA OF CHRISTIANITY.

Bishop Jesse T. Peck.  
This is said to be the greatest book published on the deeper spiritual life, and no preacher or layman can read it without getting a great spiritual insight and blessing. 300 pages, cloth. Price, \$1.50.

### DYING TESTIMONIES OF SAVED AND UNSAVED.

B. B. Shaw.  
An old book which has had a sale of nearly a half million, and it contains about 300 stories of last hour testimonies of both the saved and unsaved. The price is \$1.25.

### MODERNISTIC POISON AND THE ANTIDOTE.

A. V. Babbs.  
Part I deals with the supernaturalism in Christian Experience that radical modern-

ism dares not deny. Part II deals with the psychology which modernists cannot ignore. Part III deals with the inference which radical modernism is too blind to perceive. It is almost impossible to get too much helpful literature on this subject. You will want this book. 319 pages. Price, \$1.75.

### THE WAY OF POWER.

John Paul.  
A series of lectures delivered by Dr. Paul at a great Japanese convention, on the deepening of spiritual life. The author spent a great deal of time in preparing these lectures, and we feel sure any minister will get some helpful suggestions from them. Price, \$1.00.

### SERMONS IN A NUTSHELL.

J. Ellis.  
This is a little book of 180 outlines of sermons which one will find very helpful and suggestive for prayer meeting, and really if called on for short talk, one can turn to the index of this little book and find a splendid outline upon which to build a splendid address. Price, 75c.

### HOW TO UNDERSTAND THE BIBLE.

Martin Anstey.  
This book not only tells one how to study the Bible, but gives one seven different methods of Bible study. There is one paragraph in the book on the picture gallery of the Bible which is worth the price of the book to any minister. Price, \$1.00. The above 8 volumes are splendid values at the net price of \$10.10. Our special Preacher's Library offer, postpaid, \$5.00.

### HOME LIBRARY.

HURLBUT'S STORY OF THE BIBLE.  
A complete Bible story running from Genesis to Revelation, told in simple language for young and old. 168 stories, each one complete in itself. This book contains more than 300 beautiful Bible pictures. It also contains a very complete index which will help one readily locating most any Bible story; also 91 Bible lessons with questions and answers, taking one all the way through the Bible. A wonderful book that should be in every home. Regular agents' price, \$2.75.

### LIFE OF JERRY MACAULEY.

A marvelous record of human depravity and the possibilities of divine grace. It is more fascinating than a romance. Jerry MacAuley was so bad that he might almost have been classed as a moral degenerate, yet he became one of the most fearless and consecrated missionaries this country has ever seen. The book is well illustrated, contains 304 pages, and the price is \$1.50.

### THE CHRISTIAN'S SECRET OF A HAPPY HOME.

Hannah Whitall Smith.  
A whole generation has felt its power and been stimulated by its wholesome faith. The author has the happy faculty of finding the heart of the truth and interpreting it in a clear, pungent way that makes one see its practical bearing upon life's difficulty. The book will prove a great blessing to any one who will read it. Price, \$1.00.

### HOW TO UNDERSTAND THE BIBLE.

Martin Anstey.  
This book not only tells one how to study the Bible, but gives one seven different methods of Bible study. There is one paragraph in the book on the picture gallery of the Bible which is worth the price of the book to any minister. Price, \$1.00.

### JERUSALEM PAST AND PRESENT.

G. G. Atkins.  
Most every one is interested in this Bible city, and this book will give one an insight into its history, also its spiritual suggestions. It is a splendid book to have in one's library for reference, as it tells of the city of undying memories. The price is \$1.00.

### THE HOLY WAR.

John Bunyan.  
Said by many to be a greater than Bunyan's "Pilgrim's Progress," as it deals more specifically with the spiritual life. It is a rare book, as we do not know of another edition on the market. It contains 272 double-column pages, is illustrated and we put the remarkably low price on it of 75c.

### MY GUEST CHAMBER.

Sophia M. Nugent.  
This is a deeply devotional book, the subtitle being "For the Master's Use." The subjects discussed are, "The Master's Claim," "The Master's Indwelling," "The Master's Winning," and "The Master's Use." You will be delighted with this volume, as it will tend to make you want to be a better Christian. Price, 75c.

### THE PILGRIM'S STAFF.

Arranged by Rose Porter.  
There are 365 choice selections of Scripture with a helpful thought on each one, by great authors like Moody, Gordon, Kingsley, Hale, Meyer, Tennyson, Shakespeare, Fenelon, Murray and many others. The book is beautifully printed and attractively bound in white vellum, stamped in gold, gilt top, 245 pages, boxed. Price, \$1.00.

### IN HIS STEPS.

By Charles M. Sheldon.  
This is one of the most popular religious classics that has ever been written, as it has had a sale of nearly one million. It is so interesting one can hardly put it down, and it is very conducive to the living of a Christlike life. Bound in cloth. Price, 50c.

### STEPPING HEAVENWARD.

Mrs. E. Prentiss.  
This is a most inspiring and helpful story for young girls, and the fact that it

## FOR BOYS.

### HOW TO UNDERSTAND THE BIBLE.

By Martin Anstey.  
A book presenting seven methods of Bible Study, in which the author tells one how to understand, how to enjoy and study the Bible; he also tells how to master, wield, enthrone, and defend the Bible. It contains a word picture of the entire Bible, which is worth the price of the book. After studying this book you would tell us you would not be without it for \$5.00. The special pre-war price is \$1.00.

### A COVENANT-KEEPING GOD.

By Bishop Francis W. Warne.  
This book not only gives some very interesting incidents in the life of this great man, but tells of his religious experiences and how the Lord has kept him and been with him all through his life. It will be an incentive to make a covenant with God. It is beautifully printed and neatly bound in cloth. Price, 50c.

### JOHN G. PATTON.

By Byrum.  
Hero of the South Seas. Full of action from the start. An absorbing story of Christian heroism among savage cannibals. It gives the life of one of the world's most fearless missionaries. Cloth bound, and illustrated. 127 pages. Price 75c.

### MARTIN LUTHER

By Morrison.  
The Lion-Hearted Reformer. Every Christian, young or old, ought to read about this great sixteenth-century reformer. This book shows you the condition of the religious world, and why and how Luther "broke off" relations with the Pope. Interesting and thrilling. Cloth bound, and illustrated. 115 pages. Price 75c.

### JAMES HUDSON TAYLOR.

By Hunner.  
Pioneer Missionary of Inland China. The life story of a fearless missionary who dared to take Christ to a dangerous, threatening people. How God led, directed, and protected him is a story worth any one's time to read. Cloth bound, and illustrated. 154 pages. Price 75c.

### BLACK ROCK.

By Ralph Connor.  
This is one of the old classics that we have a new large type edition of. It is well printed and bound, it is an interesting and readable story, at the same time suggestive and helpful. Price, 75c.

### THE PRINCE OF THE HOUSE OF DAVID.

By Ingraham.  
This book is so popular and so well-known that it needs no introduction. It is a wonderful story of the Christ, told in the form of letters—thirty-nine of them. Bound in cloth, Price, 50c.

### PRAYERS FOR BOYS.

By Herbert C. Alleman.  
Our Savior gave us a form of prayer. This author merely suggests to young men or boys short prayers for safety, for purity, for self-control, for forgiveness and 60 other subjects. We believe it will tend to give variety and definiteness to prayer. Price, 50c.

### THE PILGRIM'S STAFF, OR DAILY STEPS HEAVENWARD.

By the Pathway of Faith.  
Arranged by Rose Porter.  
There are 365 choice selections of Scripture with a helpful thought on each one, by great authors like Moody, Gordon, Kingsley, Hale, Meyer, Tennyson, Shakespeare, Fenelon, Murray and many others. The book is beautifully printed and attractively bound in white vellum, stamped in gold, gilt top, 245 pages, boxed. Price, \$1.00.

### THE POWER OF PURPOSE.

By William George Jordan.  
The contents of this book is based on the following quotation: "To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to listen to stars and birds, babes and sages with open heart; to study hard; to think quietly, act frankly, talk gently, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious, grow up through the common." It is beautifully printed and bound. Price, 60c.

### THE MIRACLE ON HERMON.

By J. M. Dean.  
A fascinating story of the dawn time of Christianity written in unusual vein. A delightfully interesting tale of a little Gentile cripple-child who catches a vision of the strong, healing Christ, on the shining slopes of Hermon. Nicely bound. Price, 60c.

The above 11 volumes sell at a regular retail price of \$7.70. Our special library price for this set, postpaid, \$5.00.

has had a sale of several hundred thousand is a sufficient recommendation of it. 234 pages, bound in cloth. Price, 50c.

### THE SIMPLE LIFE.

Charles Wagner.  
This is one of the great devotional classics that needs no recommendation from us, but anyone who reads it can tell you it is a worthwhile book for the home. Price, 75c.

### PRINCE OF THE HOUSE OF DAVID.

Ingraham.  
This book is so popular and so well-known that it needs no introduction. It is a wonderful story of the Christ, told in the

## FOR GIRLS.

### EVERYBODY'S BIRTHRIGHT.

By Clara E. Laughlin.  
An illustrated story, especially for young girls, written by the author of "Everybody's Lonesome." Some of the subjects are "We All Owe the Same Debt—Courage," "All Times are Brave Times," "Our Birthright is Bravery," etc. 144 pages, beautifully printed and bound, an attractive jacket. Price, 75c.

### STEPPING HEAVENWARD.

By Mrs. E. Prentiss.  
This is a most inspiring and helpful story for young girls, and the fact that it has had a sale of several hundred thousand is sufficient recommendation of it. 234 pages, bound in cloth. Price, 50c.

### PRAYERS FOR GIRLS.

By Elizabeth Robinson Scovil.  
When the child is old enough to be taught the Lord's prayer, the average parent feels that instruction in prayer is finished. No provision is made for meeting, by prayer, the very real problems, the disappointments and heartaches which come to youthful life. This little book gives more than 60 suggestive prayers for things worthwhile. Price, 50c.

### IN HIS STEPS.

By Charles M. Sheldon.  
This is one of the most popular religious classics that has ever been written, as it has had a sale of nearly one million. It is so interesting one can hardly put it down, and it is very conducive to the living of a Christlike life. Bound in cloth. Price, 50c.

### PILGRIM'S STAFF.

There are 365 choice selections of Scripture with a helpful thought on each one, by great authors like Moody, Gordon, Kingsley, Hale, Meyer, Tennyson, Shakespeare, Fenelon, Murray and many others. The book is beautifully printed and attractively bound in white vellum, stamped in gold, gilt top, 245 pages, boxed. Price, \$1.00.

### NOW TO UNDERSTAND THE BIBLE.

A book presenting seven methods of Bible Study, in which the author tells one how to understand, how to enjoy and study the Bible; he also tells how to master, wield, enthrone, and defend the Bible. It contains a word picture of the entire Bible, which is worth the price of the book. After studying this book you would tell us you would not be without it for \$5.00. The special pre-war price is \$1.00.

### A COVENANT-KEEPING GOD.

This book not only gives some very interesting incidents in the life of this great man, but tells of his religious experiences, and how the Lord has kept him and been with him all through his life. It will be an incentive to make a covenant with God. It is beautifully printed and neatly bound in cloth. Price, 50c.

### THE MIRACLE ON HERMON.

A fascinating story of the dawn time of Christianity written in unusual vein. A delightfully interesting tale of a little Gentile cripple-child who catches a vision of the strong, healing Christ, on the shining slopes of Hermon. Nicely bound. Price, 60c.

The above 8 volumes sell at a regular retail price of \$5.35. Our special library price for this set, postpaid, \$3.00.

### ORDER BLANK.

Pentecostal Pub. Co.,  
Louisville, Ky.:

Enclosed you will find \$..... for which send to me postpaid books marked above.

Name .....

Address .....

form of letters—thirty-nine of them. Bound in cloth. Price, 50c.

The above set of books sells at retail at a net price of \$12.25. Our special Home Library offer for the set, postpaid, \$6.90.

## Are You Interested in the Salvation of One or More Souls?

If you are, we have a helpful suggestion that we want to send you. Let us hear from you at once.



# PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, June 16, 1926.  
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.  
Vol. 38, No. 24.

## A REVIVAL OF THE REVIVAL.

By The Editor.

**I**T occurs to us that one of the great needs of the revival of the preaching and experiencing of Scriptural Holiness is a fresh and mighty outpouring of the Holy Ghost. For almost forty years I have been associated with what is known as the Holiness Movement and I am fully convinced and entirely settled and established in the belief that the preaching of Scriptural Holiness in the spirit of holiness produces results most desirable.

The Bible doctrine of Holiness, or Sanctification, if you prefer, is all-comprehensive. It embraces the whole plan of salvation. It reveals God as the Creator and rightful Ruler of the universe. It exalts him high over all. It recognizes his absolute right to reign and rule supremely. It reveals man in his fallen and sinful state, his need of repentance, regeneration, humble obedience, and divine cleansing. It reveals Jesus Christ as the Son of God in the fullness of his power to save to the uttermost.

Holiness of heart and righteousness of life, as taught in the Scriptures and preached by John Wesley and his co-workers, has not and never can lose any of its power. It is fascinating; it is encouraging; it awakens and stirs the human soul; it puts faith and longing into the heart; it makes one desire to know God, to fellowship with him; it discovers to the longing eye of the hungering and thirsting soul the Lord Jesus in his majesty, his mightiness, his all-saving power. To such a soul, the whole universe becomes filled with God. He is everywhere. We live, move, and breathe in him. He is full of mercy. His love is boundless. His compassion is tender and gracious beyond the comprehension of the human. This doctrine, this faith, this discovery of the spiritual universe, the Father, Son and Holy Ghost who reign and rule in this all-comprehensive spiritual realm, enraptures the soul, makes sin utterly hateful to it, lifts it out of selfishness and littleness into a vast world of life and love and joyful growth and communion with the blessed Trinity.

To be well instructed in the Bible doctrine of Holiness is to have thoughtfully traversed the Scriptures, Old Testament and New, from the first chapter of Genesis to the last chapter of Revelation. It is to have a religious education that fixes and establishes one's faith in God, his Word, his Son, the Holy Ghost, the Sabbath, the Church, one's fellowbeings, one's duty here and destiny hereafter. There is no religious study that so deepens and broadens the human soul as the study of its own deep need, its carnal corruption, its impossibility to lift itself, its need of outside help, and that help that comes from One who is mighty to save to the uttermost. To believe these great doctrines, to discover them fully, to get one's mental

and spiritual grasp fixed and fastened upon them, is to be anchored firmly to the Rock of Ages. It is to move up into a realm where the spiritual atmosphere is so pure and healthy that the germs of skepticism, unbelief and doubt cannot exist there. It lifts one into the mountain ranges of faith, where nothing is so real as God and his love, as Jesus and his power to save, as the Holy Ghost, and his gracious, cleansing, indwelling and guidance. To be well informed and sound in this great doctrine, to discover that from the first God has been working to bring us into full fellowship with himself, that he has chastened us that we might become partakers of his holiness, that all things under his merciful providences have been working for good, and to enter into this experience and communion, is not, to be sure, to enter into the glories of heaven while we yet live and walk on earth, but it is the spirit of heaven entering into us.

May we not have a gracious revival of the revival of Holiness? Shall we not wait before God in prayer day and night? Is it not a fact that some men once radiant with this power, going about and preaching everywhere the fullness of this blessing, have somewhat relaxed in their zeal, in some instances given up their faith and, where they used to have mighty revivals of religion—the conversion of sinners, reclamation of backsliders and the sanctification of believers with reproach and small financial remuneration—are now having great crowds of admiring hearers, few salvations and large collections? Is there not special need of a vast group of evangelists on fire with the old-time zeal who, like the great Apostle, count not their lives dear unto themselves, going up and down the earth and pouring out of fervent hearts a message of full salvation to the weary and hungry-hearted people? There is every reason why those who are holding steadfastly to the Bible and the Wesleyan interpretation of the doctrine of Holiness, should bestir themselves and with great earnestness cry to God and labor with men to bring on a mighty revival of the revival of Holiness. Now is the accepted time with God, if we will meet the requirements and use the means which he has supplied to bring about the results which he desires. By all means, let us have a revival of the revival of Holiness. Never put off a revival with the idea that it is not an acceptable time with God. Now is the day of salvation applied to every day that humble souls will come to him seeking salvation in Christ. God's time to open the Red Sea was when the Hebrews fleeing from Egyptian bondage were hemmed in upon its banks and Moses, by faith, stretched forth the rod. His time to open the Jordan was when the Hebrews came to the banks of the Jordan and faithful men, with the Ark of the Covenant upon their shoulders, put their feet into the waters. God's time to give us a great revival is NOW!

### Report of Committee on the Spiritual State of the Church.

**T**HE following report was made by the Committee on the Spiritual State of the Church at the recent General Conference, Memphis, Tenn. I think it will be read with interest. It was endorsed without debate by a rising and unanimous vote, and all the church papers were requested to publish same.

So far so good. There is one thing, however, that will be a little difficult for the average person to understand, namely, that a majority of those who gave their endorsement of this report voted for the election to high official position, a number of men generally supposed to be quite tainted with Modernism. This seems inconsistent.

The gentlemen of modernistic tendency were elected by very small majorities. If there had been careful organization and a vigorous campaign none of these brethren would have been elected. It is to be hoped that the coming quadrennium they will be truly loyal to the Bible and Methodist standards. Preachers and laity are aroused as never before. Several organizations have sprung up for the defense of the faith and if those of modernistic tendencies should be aggressive and give occasion, there will doubtless be a very wide and positive protest, and we feel quite sure that the people will refuse to give enthusiastic support to any church enterprises led by men of questionable faith and disloyalty to Methodist standards.

"We, your Committee on the Spiritual State of the Church, have carefully examined the several papers which were referred to us, namely: Sections of the Episcopal address, resolution signed by Dr. Bascom Anthony and Dr. A. J. Lamar, and a recommendation from Trinity Methodist Episcopal Church, South, Los Angeles, and a paper presented by Dr. R. P. Shuler and L. N. Stuckey. In the judgment of your committee, all of these papers call for a statement and reaffirmation of our loyalty to the time-honored and universally accepted doctrines of our Church. In the report herein submitted we have embodied the essential points contained in all of these papers.

"The spiritual state of the Church should be our chief concern, for only as we preserve the integrity of the faith once delivered to the saints, and safeguard the ideals of our Holy Religion will the Church continue to receive the Divine favor and to be the instrument of God's power in the evangelization of a sinful world.

"We would direct the mind of the Church to those things which make for peace and

(Continued on page 8)



# THE SOUL AND ITS QUESTS.

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

**M**AN is a great mystery; the soul the deepest of all. Who can understand that strange, mystic thing we call the soul? Science cannot explain it. Evolution is in the dark concerning it. Psychology claims to know it, but knows it not. The soul is that realm that has been, is, and ever shall be shrouded in mystery and wrapped in the eternal.

The cry of the soul is a deep one—"Deep calleth unto deep." Psalms 42:7

The soul thirsts after God and the hidden springs. Trifling things of earth cannot satisfy its deep longings. One of the poets expresses the longings thus:

"Tho' I am now on hostile ground,  
Christ for me! Christ for me!  
And sin beset me all around,  
Christ for me! Christ for me!  
Let earth her fiercest battles wage,  
And foes against my soul engage,  
Strong in his strength I scorn their rage,  
Christ for me! Christ for me!"

"And when my life draws to its close,  
Christ for me! Christ for me!  
Safe in his arms I shall repose,  
Christ for me! Christ for me!  
When sharpest pains my frame pervade,  
And all the powers of nature fade,  
Still will I sing thro' death's cold shade,  
Christ for me! Christ for me!"

The soul's quest is to get away from clogging, corroding sin into the light and liberty of God. Bishop Oldham, in his wonderful address at the Southern General Conference at Memphis, said:

"In the presentation of Jesus for our day, Jesus, not only as a teacher and master, but Jesus our divine Saviour—it cannot be too plainly said nor too greatly urged, that he saves not only from the confusion, the demerit, the waste and the lonely guilt of sin, but from the selfishness that is at the root of it all. Not carefully worded theories of a 'forensic' righteousness imparted, but a warm, tender word of forgiveness and healing and the gift of a new start with a new spirit in him of loyal endeavor to please the God who whispers these comforting messages into the very soul of him, is the felt need of the man of our day.

"His cry is not only for 'pardon'—that is part of it, but not the greater part of it. His cry is for deliverance and inner energizing. If ever a day called aloud for a message of complete deliverance from the debility and cruelty of sin, it is this day.

"O tell into the ears of a listening world that there are no yeasting, foaming waters within nor no difficult array of circumstances without, but that our Jesus is mighty and mightier and mightier to save.

"If the gospel is efficient it must work completely, and if it be a gospel at all, it must be a gospel of complete deliverance from the stain, the clutch, the power of sin, and a creative gospel, fruiting in the hearts of men with all the wealth of the nature of God.

"And so shall that word be verified: 'Of his fullness have all ye received and grace for grace.'

The soul in pursuit of peace enters the valley of humility, penitence, and self-abnegation. It cries out,

"Oh that I could repent,  
With all my idols part,  
And to thy gracious eye present,  
A humble, contrite heart.

"I would be thine: but Lord I feel  
Evil still lurks within,  
Do thou thy majesty reveal,  
And banish all my sin.

## SAYINGS.

"The union of saints results from union with Christ, as the loadstone not only attracts the particles of iron to itself by the magnetic virtue, but by this virtue it unites them to one another."—Cecil.

The only reason why so many are against the Bible, is because they know the Bible is against them.—G. S. Bowes.

The work of Reformation was thus described by Stern, a German statesman: "Thank Heaven, Dr. Luther has made the entrance into heaven somewhat shorter, by dismissing a crowd of doorkeepers, chamberlains and masters of ceremony."

"Faith makes invisible things visible, absent things present, things that are very far off to be very near unto the soul."—Thomas Brooks.

"How is it that Brother Bramwell always tells us so much that is new?" was once asked of Bramwell, the saintly preacher of early Methodism. The reply was: "Brother Bramwell lives so near the gates of heaven that he hears a great many things which the rest of us do not get near enough to hear."

The soul's experience in submission is well expressed in those lines of William Howe:

"The proudest heart that ever beat  
Hath been subdued in me;  
The wildest will that ever rose  
To scorn thy cause and aid thy foes  
Is quelled my God, by Thee.

"Thy will, and not my will, be done;  
My heart be ever thine;  
Confessing thee, the Mighty Word,  
My Saviour Christ, my God, my Lord,  
Thy cross shall be my sign."

Let me say that my spiritual life is no longer like a leaky suction pump, half the time dry, and affording scanty water only by desperate tugging at the handle, but it is like an artesian well of water springing up into everlasting life.

"The fountain of delight unknown  
No longer sinks beneath the brim,  
But overflows, and pours me down  
A living and life-giving stream."

"I need not go abroad for joy  
Who have a feast at home;  
My sighs are turned into songs;  
The Comforter is come!"

—Dr. D. Steele.

"Low at thy feet my soul would lie  
Here safely dwells and peace divine;  
Still let me live beneath Thine eye,  
For life, eternal life is Thine."

"I would be thine; I would embrace  
The Savior and adore;  
Inspire with faith, infuse thy grace  
And now my soul restore."

The soul's quest is not satisfied short of holiness or conformity to all the will of God. It cries out:

"I wait till he shall touch me clean,  
Shall life and power impart,  
Give me the faith that casts out sin  
And purifies the heart."

A Christian of long ago tells of his quest of holiness thus:

"O the wretchedness of my heart; I will not attempt to describe it. I could only say,

"Here I repent and sin again;  
Now revive, and now am slain:  
Slain with the same unhappy dart,  
Which O, too often, wounds my heart."

"I still felt the need of holiness, but did not believe for it. My confidence was gone.

"The next year following, we were favored with a visit from a young brother in the ministry, who enjoyed this priceless treasure. His prayers, exhortations and sermons were truly of a melting character. At the age of fifteen he experienced religion, and soon after obtained the blessing of holiness.

"I now gathered fresh courage, and once more resolved to ask the Lord for a pure heart. In a short time I gained my lost evidence of a sanctified state. For months I walked continually in the 'light of his countenance,' and could say, 'I live, but nevertheless

not I, but Christ liveth in me; and the life I now live, I live by faith on the Son of God.' My closet duties were sweet; the class and prayer meetings were 'seasons of refreshing;' and the duties of religion, I prized and relished. I loved to dwell upon redemption's theme. *Holiness* was my constant motto; in a word, my life was as an earthly heaven.

"Butter and honey I did eat,  
And lifted up on high;  
I saw the world beneath my feet,  
And rode upon the sky."

The soul cannot be happy till it reaches the place of union with Christ, and repose in God. Well has Professor Upham said:

"The soul that reposes itself always in God, has an inward sense of his love, of his lovingkindness and tender mercy, such as the heart wandering from God has no conception of. The sweet rest, the blissful repose of such a soul, cannot be expressed; it rests on the bosom of infinite, unchangeable love. Though removed from the object of its love in a natural sense, yet the eye sees, the ear hears. It sees the infinite mind, and reads the thoughts of love, numerous as the sand upon the seashore, recorded here. It feels the union with the Eternal, the Holy, the Blessed One. Though by nature the chord of union is severed, and man is estranged from God, yet Jesus comes as mediator, as day's-man, and unites the link, and man may now move on harmoniously with God. The element of love, of love supreme, is restored, and for love's sake all is accepted. The sacrifice of Jesus is enough to restore all that is wanting to union and communion with God, for this Jesus is made to us *wisdom, and righteousness, and sanctification, and redemption*. 'The Father himself loveth you,' says Jesus. Yes, 'He taketh pleasure in them that fear him, in them that hope in his mercy.' 'The Lord's portion is his people.' It is not the varied forms of nature, these passing objects of a day, that engage the heart of God, but it is his own image, the immortal, unquenchable spark of man's existence—his being, his soul. O could we read the infinite mind, what thoughts of love should we see written there! Let us stretch our thoughts to comprehend the height and breadth, and length and depth, of infinite love; which love *welcomes* wanderers home,—home to the embrace of love, to the bosom of a God. Return to thy rest, O my soul, and evermore dwell in God."

## Open Dates.

Rev. G. W. Ridout still has some vacant dates in his summer calendar; he is invited to meetings in the Middle West and the South, also to Pennsylvania. He has several available dates yet open. Address him at Wilmore, Ky.

Dr. Ridout's booklets on "Modern Fallacies," "Seventh Day Adventism," "Christian Science," "Spiritualism," "Mormonism," "Fetichism," and "Spurious Tongues," may be had of The Pentecostal Pub. Co., at 15 cents each, or the set for \$1.00. Dr. Ridout has made a study of these heresies and tells *plainly, frankly, convincingly* the facts about these deadly fallacies. The holiness people need to be informed on all these fallacies which Dr. Ridout exposes and interprets in these booklets.

## "Crossing the Deadline"

By Rev. H. C. Morrison is one of the best books we know of to place in the hands of young ministers as a safeguard against any deviation from the saving truths of the Holy Scriptures. It is helpful to any Christian. Price, 25c a copy, or 5 copies for \$1.00. PENTECOSTAL PUBLISHING CO., Louisville, Ky.



# The Baptism with the Holy Ghost Not Evidenced by Speaking in Tongues.

Evangelist P. P. Belew.



O allege that speaking in tongues constitutes the evidence that one has been baptized with the Holy Ghost is to adopt a position entirely unscriptural and most adverse to facts. That such is the case is now conceded by some of the more intelligent tongues' advocates themselves. Rev. F. F. Bosworth, a former leader in the movement, and who says, "nearly every day in prayer and worship I still speak in tongues," writes: "After eleven years in the work along Pentecostal lines (during which time it has been my privilege to see thousands receive the precious Baptism in the Spirit), I am certain that many who receive the most powerful baptisms for service do not receive the manifestation of speaking in tongues.

"Is it not strange that not one of the inspired writers of any of the epistles to the New Testament Churches, preachers, and saints scattered abroad, ever made the slightest reference to that kind of speaking in tongues which, as many allege is the evidence of the Baptism? Think of it, and then think again, all the New Testament epistles and not a single mention of this doctrine.

"The doctrine that all are to speak in tongues when baptized in the Spirit is based entirely upon supposition without a solitary 'Thus saith the Lord.' It is nowhere taught in the Scriptures but is assumed from the fact that in three instances recorded in the Acts they spoke in tongues as a result of the Baptism."

The truth is that tongues were by no means universal among spiritually-baptized people in apostolic days. "Are all apostles? are all prophets? are all teachers? Have all the gifts of healing? do all speak with tongues? do all interpret?" (1 Cor. 12:29, 30). Each of these questions presupposes a negative answer. To ask such questions is to answer them. Therefore, the obvious meaning is, all are not apostles, all are not prophets, all do not speak with tongues, etc. The teaching of Paul is that the different gifts of the Spirit (1 Cor. 12:8-10) are in the sovereignty of the Holy Ghost (1 Cor. 12:4-6, 11), who divides them "to every man severally as he will", (Gr. *idia hekasto kathos bouletai*, to each his own as he purposes). "Just as the sunlight playing on different surfaces produces a multiplicity of gleams and colors, so the Holy Spirit manifests his presence variously, and even sometimes with sharp contrasts, in different individualities."

It is in proof that all do not possess the gift of tongues that the apostle appeals to the analogy between the human anatomy and the body of Christ (1 Cor. 12:12-30). The foot could as reasonably plead that, because it is not the hand, it is not of the body; or the ear as reasonably complain that, since it is not the eye, it is not of the body, as one could urge that an individual was not a proper member of the body of Christ because he did not speak in tongues. If it be argued from this figure that the gift of tongues must be in the church to present it a complete body, my answer is that the idea is foreign to the apostle's purpose in using the figure and to give it such an application is to press analogies too far and consequently to do violence to the text of Scripture.

As an attempt to obviate some of the difficulties just mentioned the modern movement advanced its distinction between speaking in tongues as the Spirit gave utterance and the gift of tongues. Mr. Bosworth says of its origin:

"Charles F. Parham, who came forward

with this doctrine in the year 1900, was the first man in the history of the world publicly to teach this doctrine. He saw that it was impossible to teach that speaking in tongues will in every case accompany the Baptism in the Spirit unless he could make it appear that the speaking in tongues on the Day of Pentecost was something distinct from the gift of tongues at Corinth. He was also the first to teach that none have been baptized in the Spirit except those who have spoken in tongues.

"The fact is that hundreds of the greatest soul winners of the entire Christian era, without the gift of tongues, have had a much greater endowment of power and have been used to accomplish a much greater and deeper work than has Mr. Parham."

Is it not strange that any person who claims that speaking in "unknown tongues" is the evidence that a person has been baptized with the Holy Ghost would point to the phenomena of Pentecost, which was confessedly speaking in "known language," as proof of his position? Surely in this instance consistency is a jewel.

John the Baptist (Luke 1:15), Elizabeth (Luke 1:41), Zacharias (Luke 1:67), and Paul (Acts 9:17), each "was filled with the Holy Ghost," yet there was no speaking in tongues. The Holy Ghost "was upon" Simeon (Luke 2:25), "descended in a bodily shape like a dove upon" Christ (Luke 3:22), and was "received" by the converts at Samaria (Acts 8:17), but there was no speaking in tongues. "And what shall I more say? For the time would fail me to tell of 'that innumerable constellation of saints in later times such as John Wesley, John Fletcher, Charles G. Finney, and a host of others in our own day whose lives have shown like stars of the first magnitude, that never spoke in tongues. No! No! We cannot accept the theory that speaking in tongues is the evidence of the baptism. It is in conflict with the plain statements of Scripture and the lives of too many illustrious saints both in the Bible and out and whose usefulness has no parallel among the advocates of the theory."

Another disproof that speaking in tongues is the evidence of the baptism is that such phenomena may be produced by other agents than the Holy Ghost. We attempt no more here than a citation or two in support of the assertion, which in reality needs little proof, as its truth is conceded even by teachers in the movement. The following quotation on this point from a former leader may be considered as representative of others that could be given.

"I am certain that many who seemingly speak in tongues are not, and never have been baptized in the Spirit. Every place I have gone to help Pentecostal Assemblies, in revivals some have come to me and said, 'Brother Bosworth, pray for me, I have spoken in tongues, but I am not satisfied.'"

The writer once knew a lady adherent of this faith who had so far backslidden as to curse, yet she continued to speak in tongues, even contrary to her own will, and much to her mortification. Whatever the effective agent in this instance was it is certain that it was not the Holy Ghost.

When we consider the reflection upon Deity to teach that a person must base his assurance that he has received the Holy Ghost upon a purely physical demonstration that can be duplicated or counterfeited by any number of agents, and the dangerous position in which it places the individual that accepts such teaching, the inconsistency of

the theory under consideration is very apparent.

Finally, that speaking in tongues is not the evidence of the baptism is shown from the state of the Corinthian church. This was the only church spoken of in any of the epistles as having the gift; and, while there were some noble exceptions, it may be demonstrated that for the most part this church did not have the baptism with the Holy Ghost. It is distinctly stated that they were carnal (1 Cor. 3:3), which is proof positive that they had no such experience (Mal. 3:13; Matt. 3:11, 12). As a matter of fact the church at Corinth caused the apostle more trouble than any other in all his diocese. A study of his first epistle to this church reveals that besides the undue emphasis they were placing on tongues, they were rent by factions (1 Cor. 1:12), inflated with pride (1 Cor. 4:6, 18), scandalized by fornication (1 Cor. 5:1), reproached by lawsuits (1 Cor. 6:1, 6, 7), contaminated by pagan feasts (1 Cor. 10:20, 21), corrupted in public service (1 Cor. 11:17, 18, 5, 20-22), and perverted in doctrine, even the doctrine of the resurrection (1 Cor. 15:12), which is the salient, foundational, and climacteric point of Christianity (1 Cor. 15:13-19).

The following quotations from men whose scholarship is unquestioned will serve to corroborate the author's view on this point:

"The Corinthians having turned aside from a plain practical Christianity, were employing the gifts of the Spirit without regard to church edification, putting the greatest value on their most striking features, and prizing most such as were best calculated to impress the senses. Hence Paul felt constrained to instruct them in the 'true and right use of these gifts, and to warn them against confounding a genuine inspiration with fanatical excitement.'" (Neander).

"There is enough in St. Paul to show that the Corinthian peculiarities were ignoble accretions and abuses. They made of 'tongues' a source of schism in the church and of scandal without." (The Catholic Encyclopedia).

"The apostle's commendations are merely general, allowing ample exceptions; and he dwells more fully on their charismatic endowments, and less on their sanctified graces than in some other of his epistles.

"The meals (of the love feasts) were divided into different sets resulting in quarrelsome cliques; the rich with their plentiful furnishings arrogated the lion's share, became gluttonous and left nothing for the poor; so that an institution intended to promote union, equality, and charity, was perverted into a means of division, caste, and insult." (Whedon).

"Paul's commendation has reference to their wisdom, knowledge, and miraculous gifts rather than their spiritual graces. The existence among them of the evils mentioned was proof of their low religious state. They were impatient, discontented, envious, inflated, selfish, indecorous, unmindful of the feelings or interests of others, suspicious, resentful, censorious." (Hodge).

"They were so distracted with contentions, divided by parties, and envious of each others' gifts that unity was nearly destroyed." (Clarke).

From the facts presented in this discussion we may justly conclude that speaking in tongues is no evidence that one has the baptism with the Holy Ghost or any state of grace whatever.

When the Holy Ghost falls in baptismal

(Continued on page 6)



# Evolution Outlawed by Science.

REV. ANDREW JOHNSON, D. D., Ph.D.

FATAL GAPS.

PART XXV.

**B**ETWEEN the bold assertion that all the scholarship of the world is on the side of evolution, and the more conservative statement that the sanest and best scholarship of the world is against evolution there is a wide gap and big difference. Neither side can claim the consensus of scholarship. Scientists are divided on the question. They all might agree on the proposition that evolution is only an unproven theory. But a few scientists have made a dogma out of the evolutionary hypothesis. They have claimed everything in the hope of saving something. They have degraded science in the interest of a pet theory. They claim that there is no longer any question as to the truth of evolution; that it is the accepted doctrine of the natural sciences to the extent that it has long ceased to be a subject of debate in standard scientific journals or in organized conferences of men of science. They thus claim that evolution has outgrown the rank of an hypothesis.

Prof. Charles B. Davenport, department of experimental evolution, Carnegie Institute, Washington, D. C., makes bold to say that he does not know of a single modern scientific man who does not believe in evolution. Prof. S. W. Williston, department of paleontology, University of Chicago, says: "I know of no biologist, whether of high or low degree, master or tyro, who ventures to suggest a doubt as to the fundamental truths of organic evolution." Henry Fairfield Osborn does not hesitate to affirm the following: "We know that the one-toed horse had a four-toed ancestor, and that man has descended from an ape-like form somewhere in the Tertiary." Haeckel again and again declared that man descended from the ape. He contended that evolution was an established fact and not a mere theory.

If the evolutionists are asked to furnish proof of their transformation theory they immediately point to the so-called "evidences" derived from comparative anatomy, embryology, geology, rudimentary organs, geographical distribution, classification and the blood-test. They make a dual claim. First, they claim and proclaim to the world that evolution is true. Second, they claim and proclaim that all the scholars and scientists on earth believe in evolution. These are two tremendous claims. When a highly polished and pedigreed professor pulls these two propositions on his pupils he makes a profound impression upon their receptive minds. He tells them that evolution is a scientifically established fact and that all real, true scholars favor it.

Joseph McCabe in the A B C of Evolution says: "Now there is not a man of Science in the world who does not admit of man's descent from an ape-like form; and I do not think there is a bishop in the world who would oppose them." Prof. Conklin, of Princeton University, declares: "There is no longer any doubt among scientists that man descended from the animals." This is strong language, but in keeping with the charge we are making—that the evolutionists claim the day.

Let us hear from another noted evolutionist on the subject. H. W. Conn, in his Method of Evolution says: "It would probably be impossible to find among modern scientists anyone who would venture to hold any other opinion." The Convention of the American Association for the Advancement of Science at Cincinnati, Ohio, three or four years ago gave out the statement that there is enough

of evidence for evolution to convince any scientist of the world.

We see by these lofty pretensions that the evolutionists attempt to monopolize the scholarship of the world. If making gigantic boasts and all-sweeping claims could settle the dispute it would be settled beyond a peradventure and the possibility of a reconsideration.

But now let us look at the other side of the question. Prof. Ritter, of California, predicted a year or so ago that the whole battle would have to be fought over, not so much this time between scientists and theologians, but between scientists themselves. We started out with the statement that there is a wide gap between the claim of the consensus of scholarship and the facts in the case.

We want to make a few claims to counteract the claims of the evolutionists. The anti-evolutionists or the Christian creationists can present a long list of scholars on their side of the question. When Greek meets Greek, then comes the tug of war. So we will marshal scholarship against scholarship. We will mention some of the great scholars of the world who were opposed to the theory of creative organic evolution. Thos. Carlyle, one of the giants of the literary world, called evolution the gospel of dirt. He said: "I have known three generations of Darwins—atheists all!" The great scholar Ruskin declared that he had never heard one single, sensible argument advanced in favor of evolution. Max Muller, the great Assyriologist and teacher of Sanskrit, declared that human speech was the rubicon across which the beast could never pass to man. David Brewster, one of the world's greatest scientists, said that we have absolute proof of the immutability (fixity) of species. Lord Cuvier, the father of paleontology and comparative anatomy, was a formidable foe to the theory of evolution. Geo. Mivart of the University College, Kensington, characterized Darwinism as a "puerile hypothesis." This does not sound like all the scientists of the world are on the side of evolution! Dr. Etheridge, the famous English fossilologist and curator of the great British Museum, declared that nine-tenths of the talk of evolution is sheer nonsense not founded on observation and wholly unsupported by facts. "This museum," he said, "is full of proofs of the utter falsity of their views." The Duke of Argyll met Darwin face to face and opposed his theory with unanswerable argument. Louis Pasteur, the inventor of the germ theory and famous French Scientist who delivered the final death blow to the theory of spontaneous generation, was an opponent of evolution. Prof. Lion S. Beale who for sixty years was a scientific teacher in King's College, London, said, "There is not a shadow of scientific evidence in favor of evolution." Prof. Fleischman, of Erlangen, a recognized scientist of the first rank, declares: "The Darwin theory of Descent has in the realm of nature not a single fact to confirm it." In keeping with this high scientific testimonial against evolution comes the statement of Prof. Zueckler, of Griefswald, "That the doctrine of Darwinian descent has been scientifically secured must most decided be denied." Charles Linnaeus, the father of natural history and the inventor of the binomial nomenclature, was a sworn enemy to evolution. He was a strong believer in special creation. The evolutionists despise the very word *special* as applied to creation. But pray, tell what kind of creation there is, except *special* creation. Certainly all creation is special and very special at that.

Sir Roderick Murchison, the great geologist, said: "I know as much of nature in her geologic ages as any living man, and I fear-

lessly say that our geologic record does not afford one syllable of evidence in support of Darwin's theory." Next comes the testimony of Sir Charles Bell, professor of the University College of London and member of the Royal Societies of London and Edinburgh, which assures us that "Everything declares the species to have their origin in a distinct creation, not in a gradual variation from some original type."

Across the sea in the Dominion of Canada, comes the high authority from the noted geologist Sir J. William Dawson, that evolution is one of the strangest phenomena of nature, that it is utterly destitute of proof.

Another high scientific authority in the person of the noted Louis Agassiz said: "The theory is a scientific mistake, untrue in its facts, unscientific in its methods and mischievous in its tendencies." Prof. C. C. Everett, of Harvard, was honest and courageous enough to openly declare that evolution is nothing but a mere dream. Prof. N. S. Shaler, also of Harvard, says: "Evolution is still essentially unverified." It begins to look like that there are a few scholars not on the side of the Darwinian theory of evolution.

Rudolph Virchow, the noted anthropologist, osteologist and craniologist of Berlin, at first in favor of evolution and later one hundred percent opposed to it, says: "It is all nonsense. It cannot be proven that man descended from the ape or any other animal. All attempts to prove the transition of man from the monkey has ended in utter failure."

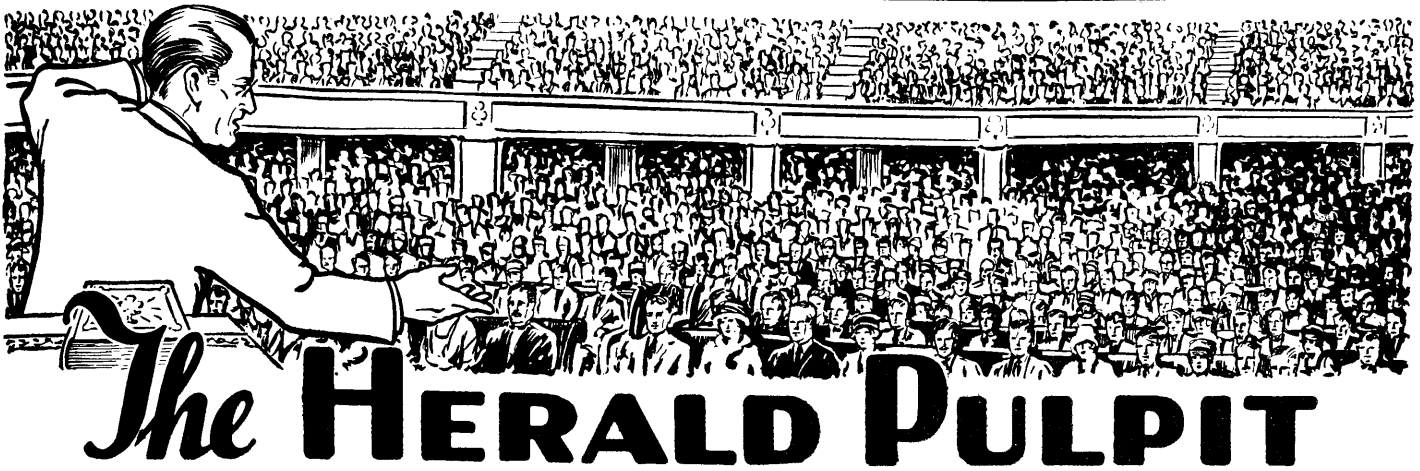
Lord Kelvin, who for forty years was head of the British Association for the Advancement of Science, declared that evolution was an absurd and impossible doctrine, a fantastic speculation. Even Prof. Vernon Kellogg, of Leland Stanford, had to admit that a cloud of witnesses against its (evolution) tenets rise up in professors of Botany, of Zoology, of Paleontology, and of Pathology, in the universities of Berlin, Vienna, Strassburg, Tubingen, Amsterdam and elsewhere.

The great geologist and scholar Geo. Frederick Wright, of Oberlin, the man who wrote the Introduction to Alex. Patterson's book, "The Other Side of Evolution," declared that nine-tenths of evolution is bad philosophy and one-tenth bad science." Luther R. Townsend, of Boston University, who wrote the "Collapse of Evolution," was a fine scholar not on the side of evolution. How on earth can the evolutionists in the face of all these statements from recognized scholars and scientists of high repute have the face to say that all of the scholarship of the world is in favor of evolution? One poor, pitiable way they have of trying to evade the force of these scientific testimonials is to say these men whom we have quoted belonged to another generation and are dead. It does not seem to occur to them that Darwin, Huxley, Tyndall, Spencer, Haeckel, and Asa Gray belonged to another generation and are dead. Dead or alive the evolutionist speaks with authority, but if the anti-evolution scholar dies his authority ceases. The evolutionist is just as inconsistent in this respect as he is in regard to his pet theory.

We can give the statement of scholars who are alive to substantiate our claim that all scientists are not on the side of evolution. Dr. Harold C. Morton, a recognized scholar in England, writes a great scientific volume on the "Bankruptcy of Evolution." We can come closer home and point out the book by Louis Trenchard Moore, of the University of Cincinnati, Ohio. His book on the "Dogma of Evolution" is a scholarly and scientific production. Dr. Moore delivered ten lectures

(Continued on page 9)





## THE HAPPY FOLKS.

REV. P. F. MICHAEL.

"Happy is that people whose God is the Lord."—Psa. 144:15.

**C**ONVERTED in 1912, and three years later entering the ministry of the Southern Methodist Church as a regular pastor, has given me good opportunity to observe the happiness of the Lord's people. The peculiar thing about these people is that in spite of their ups and downs, ins and outs, many of them retain their happiness. When speaking of the happy people we do not refer to those who shout during the revival meeting only, but also include those who possess that sweet, serene happiness which abides in the soul throughout the entire year, yea, the life.

I. But I hear objections raised against the happiness of God's people.

The objectator says your Christian religion has its sorrows, perils, persecutions, restraints, disappointments, and death. Even the Founder of your religion died. In view of these facts he asks the question, "Why be religious at all? since God sends the rain upon the unjust as well as upon the just." He manifests an air of triumph, and seems to rejoice in the fact that the happy people too share a certain lot in common with him. We acknowledge the fact that the Christian is confronted with all these, and more. But, we reply that the Christian—happy people—in the end of the conflict wins out. Jesus enables him to do so. With the Christian sorrows are followed by happiness. As the brightness of the meridian sun falls upon the earth after the passing of a terrific storm cloud, so does great happiness follow an intense crisis in Christian experience. Perils and persecutions are followed by divine security. The believer, as long as he believes in Jesus, and lives accordingly, is absolutely secure. Restraints are followed by freedom from sin. No greater freedom than that which comes to the truly awakened and regenerate soul. Disappointments are followed by the realization of our fondest dreams. And the Founder of our religion, as the founder of no other religion has done, breaks up the funerals he attends, and thus turns them into occasions of rejoicing. (St. John 11:43.)

The happy people march forth rejoicing in the fact that one or the other, viz: a change which takes place in the twinkle of the eye, or a most glorious resurrection, he cares not which event, awaits him, and admits him into that eternal life which awaits him beyond this vale of tears. Look at the contrast between the destinies of the two characters, please! We call his attention to these facts, not boastfully, but in the Spirit of our Christ. After considering the great and incomparable advantages of the Christian life, is there any wonder that the saints of God

are classified as the happy folks? No, indeed. Really the wonder is that our objectator does not repent and turn to the Christ also.

II. Now let us consider what happiness does not consist of.

That true happiness does not consist of that which the worldly-minded make the most of will be evidenced by the following facts. First, happiness does not depend upon our good looks, for in that case we would be in danger of vanity. Then, too, I greatly fear there would be many unhappy people if that was the only source of happiness. Second, happiness does not depend upon our popularity for in that case there would be danger of over-estimating self. And that is so easy done. In fact, we are most always lighter than we appear on the surface. Third, happiness does not depend upon social prestige for we are aware of the fact that the social ranks are full of disappointments. Many are the souls lost in the whirl of the social sphere. Fourth, happiness does not depend upon wealth. Many have played the fool when they let their imagination lead them to believe riches would make them happy. The Biblical fool of whom the Master speaks was not, nor is he now, the only fool. All my ministry has been among people who labor hard for a livelihood, and yet, notwithstanding that I find among them that supreme quality—the pearl of greatest price—an experience not known by the world at large. What is it? It is the happy state of the people who belong to the Lord. It is an estate bought with the precious blood of Jesus, deeded to the happy folks, and recorded in heaven. Grand indeed. Most of these good people learned early in life that the ways of the world lead to destruction. And happy is the one who yields to the wooing of the Holy Ghost who leads onward and upward to the saint's final goal.

III. Let us consider the elements of this happiness. What are they?

There are many elements but we will emphasize faith, hope, and love only. Here the Christian has assembled a spiritual battalion that will brook no denial even in the most intense battle with the satanic forces. He may call to his rescue either faith, hope, or love; and he will find a solace equivalent to a foretaste of the Divine. Paul says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." The eleventh chapter of Hebrews informs us that faith alone accomplished that which the world termed impossible. After King David summed up his thoughts he said, "And now, Lord, what wait I for? My hope is in Thee." It is not at all strange that the 13th chapter of 1st Corinthians closes with that most fitting climax, viz: "And now abideth faith, hope, and charity, these three; but the greatest of these three is charity" (love,

Greek-agape). Here is the genuinely pure, the realization of the fondest dream, the practicalization of the highest type of Christian citizenship which brings, in spite of the severest trials, persecutions, conflicts, sorrows, disappointments, and death; the supremest happiness obtainable this side of the pearly gates of that eternally anticipated glory. Such prospects are enough to make the happy people shout right out loud.

The happiness of the Lord's people is indeed substantial because it is founded upon a rock, the eternal Logos. It is intense, and glows with the fires from off the altar. Hence, it fills, thrills, and warms the soul of the humble recipient. No experience transcends complete happiness. The demoniacal forces from the infernal regions may spread their wings and sail all about such ones, but their powers do not abate the onward and upward march of the Lord's happy folks. Therefore, this happiness is uninterrupted. It is everlasting, implying an infinite, unbounded, eternal duration. It is the one grand, growing, and glorious possession peculiar to the folks who have the blessed assurance that the very gates of hades shall not prevail against them.

Not long since while driving through a certain section of Northwest Texas, I ran into a little town by the name of Happy. I at once thought of the people whose God is the Lord—the happy people. I looked about to see if there was anything indicative of real happiness. I drove my Ford into a filling station and a gentleman stepped forward with a smile, and I said to myself, "Yes, there are happy folks here." I stayed in the town but a few minutes, however, I did not see a single frown. Naturally, I have been anxious to know how the town came to be called Happy. Yet, why should I wonder? I am sure some happily disposed character suggested the name. Some say a name means nothing, its the life that counts; but let me say that when applied to the principles of our Lord Jesus Christ a name means everything, because the name designates the status of the Lord's people, the happy folks.

Up in the extreme corner of Northwest New Mexico there is a little town by the name of Aztec. There is also a Southern Methodist Church located there. It was my privilege to be the pastor of that church for four years. Upon my arrival to that town I met, and became acquainted with, one Mr. A. G. Ramsower, whom I afterward learned to be commonly known as Happy. He was the cashier of the Citizen's Bank, and also treasurer of my Board of Stewards. I shall ever remember the warmth of fellowship which he manifested when he extended to me his hand giving me a welcome to the town, and

(Continued on page 9)

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY



## THE BAPTISM WITH THE HOLY GHOST (Continued from page 3)

function upon a waiting soul, he reveals his presence through the consciousness of the seeker. "Now, we have received, not the spirit of the world, but the Spirit from God, that we may know the things having been freely given to us by God." (1 Cor. 2:12, Lit. Translated). And again, "For by one offering he hath perfected for ever them that are sanctified. Wherefore, the Holy Ghost is a witness unto us." (Heb. 10:14, 15). This is evidence of infinitely higher order than physical demonstration, so far superior to it that comparison between the two is impossible, and which forever refutes the false dogma that speaking in tongues is the evidence of the baptism. Indeed the Holy Spirit is not a person so insignificant that he has to give a sign to convince the seeker that he has come. It would be just as reasonable to talk of lighting a candle in order to know whether the sun is shining. "An evil and adulterous generation seeketh after a sign." (Matt. 12:39), but those that receive the Holy Ghost are conscious of his presence and have no need of a sign.

P. S.—The above is one chapter of a book the author is writing entitled, "Light on the Tongues' Question."—Editor).

## GRACE FOR TO-DAY

Rev. W. A. Tenney.



**B**ORROWING trouble is a prominent trait of human nature. During one of the darkest hours in our country's history, President Lincoln is reported to have related, at a meeting of the Cabinet, a story of a timid woman who could never enjoy a drive into the country by reason of her excessive fear of crossing bridges, but her husband used to quiet her anxieties by saying, "You can never cross a bridge till you get to it."

Many believers are most deeply troubled, not by what they are passing through at the present hour, but by what seems to be approaching in the future. We are too apt to forget the provision which God may afford us to meet our prospective calamities. In the Pilgrim's Progress, Christian was alarmed by the lions that crouched by the sides of the path where duty led him, but he soon learned the lions were chained, and to him harmless. Seeking a way to escape, or a preparation to meet approaching evils, is natural; but for a disciple of Christ, earnestly striving to do the whole will of the Master, to allow himself to be distressed from the darkness that seems to be gathering in the future is an unnecessary stab of self-torture. God has been near to help in all the past, and shall we now distrust either his ability or his willingness to meet any necessities in the future?

How dark must the future have looked to St. Paul when he said, "Behold, I go bound in the spirit to Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." And yet with each trial came also an increase of grace, and he could say, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; cast down, but not destroyed."

How often do we forget that a loving Father orders all the events that come to his children, and that it is like him to place his strength under our load.

Sometimes persons have been thrown into a position for which they had supposed themselves incompetent, but under the emergency God awakened dormant powers and adequate capacity, which, until that hour, they had never been conscious of possessing.

There is often more suffering from the apprehension of coming events "that cast their shadows before" than from any present reality. Few expected trials, when they reach us, are so bad as we anticipated.

The disciples, on one occasion, while doing exactly as Jesus bade them, encountered a tempest upon the sea in the night, and as they were toiling, uncertain what might be their fate, they saw a human form approaching them, walking upon the water, and they cried out with fear, supposing they were visited by a spirit portending evil; but in the object of their terror they discovered the loving Jesus coming to still the winds and the waves, and bring safely to land the tempest-tossed believers. Note this: when Jesus sends a storm he is likely to come with it as a blessing in disguise.

"Behind a frowning providence

He hides a smiling face."

"A great part of the uneasiness and unhappiness we experience springs from the future rather than the present. The ordinary disposition is towards anticipating while enduring, so that the actual pressure is increased by the fears and forebodings of things in reserve." (Melville.)

The friend of God cannot determine the future by any present gloomy appearances. When he thinks it evening-time the light of day may break upon him. It was so with the patriarch Jacob. When Joseph was gone and Simon was a captive in Egypt, and a demand was made for Benjamin, he said, "All these things are against me." But it was not long before he saw that the course of events which he expected would "bring his gray hairs with sorrow to the grave," had resulted in conducting him to the summit of earthly happiness.

That was a wise maxim of our Saviour when he said, "Take no thought for the morrow," for its anticipated evils, pains, and sorrows; "for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." This does not imply that we should ignore prudence and forethought in regard to those matters which pertain to our duty, and for which we alone are responsible, but that we are to harbor no anxiety concerning those providences over which we can have no control.

Whoever is doing all the revealed will of God, and is walking by faith, may depend upon all needed aid at the moment when it is needed. "As thy day, so shall thy strength be." God graciously provides shoes of "iron and brass" to protect tender feet as they tread the rough places in the pathway of duty towards heaven. Deut. 33:25.

God does not lavish upon his people what they do not need at the time, so that they shall feel conscious of a store of resources in their own hands adequate to meet all possible contingencies. The strength is promised on the day in which it is needed. God will supply our wants when those wants arise, but he has made no promise to give surplus grace to be hoarded up against some possible emergency. God designs that we should feel our dependence upon him moment by moment: "Be not therefore anxious for the morrow." Matt. 6:34.

While we are walking a smooth and easy road, there is no need of cumbering our feet with shoes of iron. A man employed in water a foot deep does not need the incumbrance of a diving-bell to shield him. The question for us is not whether we have now grace and strength adequate to sustain us under the burdens that may possibly be laid upon us in the future, but have we grace adequate to the demands of the present moment?

Some persons calculate what calamities are certain to result from a continuation of the present order of events, and feel that they must be overwhelmed when the crisis comes. Reader, did you never think that possibly before the imagined evil you so much dread shall reach you God may have taken you to heaven?

While we are conscious that the revealed will of God is the law of our heart and life, and while we are moment by moment cheerfully and patiently doing and suffering the whole will of God, so far as we perceive it, we may always depend upon the increase of strength being measured exactly by the increase of burden. There are those who are undergoing with composure the trials of today to which they once looked forward as overwhelming and intolerable. Doubtless many humble Christians, looking upon themselves as the tenderest and weakest, like the bruised reed and the smoking flax, liable to be crushed or quenched by the least adversity, shrinking from the slightest danger, were they subjected to the most severe tests for conscience' sake, would find themselves endowed in the hour of need with a spiritual prowess and a sustaining faith and a stability of purpose which would be a matter of astonishment to themselves.

What if the worst comes? "The eternal God is thy refuge, and underneath are the everlasting arms." The three Hebrew children suffered no harm in the midst of an over-heated furnace, because One like the Son of God walked with them through the fire. In human nature there is a covetousness for more than our present needs demand. The worldly man seeks more property than his comforts in life require, to gratify a spirit of independence and self-reliance. The ambitious man covets a reputation more honorable than is needful for his usefulness, because fame excites and supports the pride of human superiority. Akin to this is a very common desire among Christians to have laid up a surplus stock of grace in the form of an exuberant experience, and assurance that, come what will, they have sufficient divine resources to meet it in themselves. These cravings of a religious miser for more strength and grace than his present duties and trials demand, these longings for the possession of what caters to spiritual pride, are apt to gender uncomfortable and dissatisfied feelings if he fails to secure a conscious fitness for trials he may never be called to endure, or for a sphere of duty he may never be required to fill. In spiritual as in temporal things it becomes us to be content with what God is pleased to bestow. "Give us this day our daily bread" may apply to grace for the soul as well as food for the body. If God is meeting our needs for today, why distrust him for tomorrow? If we had tomorrow's bread we could not eat it today. We may depend upon this principle: if tomorrow shall open with greater demands and heavier burdens, God will tomorrow bestow a fuller supply and greater strength.

"Day by day the manna fell;  
Oh, to learn the lesson well:  
Still by daily bounty fed,  
Daily food for daily need."

The same principle may apply to the approaching solemnities of death and eternity. How many are all their lifetime subject to bondage through fear of death! They have never yet experienced the grace adequate to that event. But we do not need dying grace till the dying hour. It has been no unusual thing in time past for believers on their dying bed to express surprise at the support granted them when the dread hour came. They enjoyed a calm rest and exhilarating assurance which, for themselves, they supposed impossible. Often there has been given to the most timid the largest measure of dying grace. If they did not experience great joy, they passed away in perfect peace.

I learned a most impressive and lasting lesson at the death-bed of my sainted mother, from the surprise she expressed at the unexpected and ecstatic joy she experienced amid the pangs of her last hour. There was an exuberant assurance and foretaste of eternal life, entirely banishing all fear and dread from a temperament uniformly timid. As

(Concluded on page 7, col. 3)





# REPORTS FROM SOUL WINNERS.



## JULY 4TH AS A DAY OF INTERCESSION.

(A resolution adopted at the recent annual convention of the World's Christian Fundamentals Association at Toronto, Canada.)

"Whereas, the apostasy from the faith on the part of the pulpit, the worldliness and unspirituality in the pews, the alarming conditions morally throughout the nations, the breakdown of home life, the lack of respect for all authority in community life, the atheistic philosophy of the schools, the putrefaction of contemporary literature, and the indecency and damning influences of modern amusements, reveals the need of a sweeping revival; and

"Whereas, in this day of appalling need we call upon Christians everywhere throughout the world to pray earnestly and prevailing for a Heaven-sent, world-wide revival that shall awaken the Church, put the pulpit on fire, make soul-winning the chief business of Christians, bring conviction of sin upon the sinners and the fear of God upon the community and the nations;

"Therefore, we call upon Christians on every continent to keep the Fourth Day of July, 1926, as a day of prayer, when churches and homes be opened everywhere for importunate prayer. We urge all Christian magazines and newspapers in every country, and in every language, to broadcast this appeal, and every evangelical pastor to announce the appeal and preach on 'Prayer and Revival' on the Sunday that precedes the day suggested for prayer. Shall we not have such a day of prayer as the world has never seen, and which will bring about results so far-reaching that hell shall be poorer and Heaven richer, and earth encircled with blazing revivals that shall bring multitudes to the Christ of Calvary!"

Pray for Revival!

## EVANGELIZING ALONG THE BAYOUS IN LOUISIANA.

Much has been said in recent years concerning our work among the French in Southeast Louisiana. Many people do not know that there are thousands of Italians in the same section. At the last session of the Louisiana Conference Rev. Leon Picone was appointed a missionary to work among the Italians in that Conference. Brother Picone has reached out a little farther than the Italians and has been visiting along the bayous and on the many islands, the people who are totally without the gospel. If there ever was a missionary in the truest sense of the word this brother is one of them.

I am submitting herewith a letter recently received from Brother Picone. He had no idea that this letter would be published, and I am giving it to you just as it was written.

We purchased a boat for Brother Picone in which he makes his trips to these islands along the bayous. It is greatly in need of repairs, and we ought to have a boat sufficiently large for congregations, for these communities have neither church nor school building, and there is no place for them to worship.

I trust this letter which follows will stir the hearts of those who read it and bring forth contributions to keep this good work going.

New Orleans, La., May 31, 1926.

Rev. R. L. Russell, D.D.

Nashville, Tennessee.

Dear Doctor:

I am just back from my last trip to Morgan City. Last Saturday Brother Brown and I went to a trip up the Tchafalaye River, where we went to see an old lumber camp, and bargained for an old building, which the folks of Bayou Scheffer will remove, and rebuild on Bayou Scheffer. It will give us enough lumber for a chapel. It will cost \$40 for the old building, and maybe about \$100 to finish it. Could you send me the \$40?

On the way back we stopped at Bayou Budy, where we opened another point, held a meeting there with 37 present, practically all of them men. A man asked us if we would baptize him. He said: "I want to be baptized and get some religion so that I can go straight to heaven." Another said: "My two sons will be baptized too the next time you come."

Sunday went to Bayou Scheffer; had a fine service; celebrated the Lord's Supper and 86 took communion under the oaks on the bank of the Bayou. Four men were received on profession and none of the people present had taken communion before.

Sunday night I preached also in Morgan City, returned home this morning, and in getting off the car I sprained my ankle, but I don't think it will lay me up, though it is very painful.

A little while back some ladies, who came from a long distance, went to Brother Brown and told him, "We want to get Methodist," meaning we want to join the Methodist Church. Last Sunday morning one of them was baptized and received into the Church.

The boat needs repairing bad. I wish you could send me the money to do it. I am going to the Preachers' School in Biloxi, Miss., and if you could come there I would like to talk over the problem of this new field with you.

Do you know that in South Louisiana we have 3300 square miles of water which forms a vast mission field of labor?

To give you an idea, I left Morgan City at nine in the morning, sailed north on the river, turned to the left into six mile lake, turned to the right in Bayou Budy, going north into grand lake and into Long Bayou; a trip of about 30 miles inland, and trappers

are to be found in great quantity everywhere. One can go from New Orleans to Lake Charles by water through the intercostal waterways, and South Louisiana is not touched by the Gospel of Christ yet.

When I return home from my trips I am worn out for a day or so. Pray for me and this work. We send you our best wishes. Leon Picone.

## PASADENA COLLEGE.

Pasadena College closed her sixteenth year of history, May 28th, Commencement Day. Throughout the entire Commencement season, we were delighted with excellent programs. A total of seventy diplomas or degrees were granted.

The Baccalaureate sermon was preached by President Widmeyer. The service was held in the Bresee Avenue Church of the Nazarene. This beautiful new church was quite well filled, and the blessing of the Lord was upon the service. Monday night was devoted to a program given by the School of Music. Tuesday morning graduation exercises were held for the eighth grade graduates, the number of the class being thirteen. On Tuesday night, Rev. Paul R. Helsel, of the Free Methodist Seminary, gave an address in the graduating program of the Bible College. At this time four young people were given diplomas. Thursday night the program was given by the High School Seniors, when a class of twenty-three were graduated.

The Commencement address was given on Friday morning, May 28th, by Rev. Lincoln A. Ferris, D.D., pastor of the First Methodist Church of Glendale. It was a masterful address and the hearts of many were made glad. The total number of degrees conferred this year was thirty-two, divided as follows: Bachelor of Arts—Lillie Mae Beach, Hazel Borbe, Laura Brown, Grace Cavet, Mrs. Esther Daniel, Leroy Daniel, Frances Dinnick, Mrs. Virginia Grisham, Felix Grospe, Carver L. Kilgore, John W. Marbut, Maude Murray, Mrs. Alice Owen, Helen Parks, Henry Rock, Louise Sanders, Willie Sewell, Royal Snelling, Mrs. Bertha Shrader, Mary Tullis, Myrtle Will, and B. C. Winegar. Bachelor of Theology—A. E. Belk, Mrs. A. G. Hadley, Maude A. Murray, Felix Grospe, Elsie A. Mickey, Nettie W. Neff. Bachelor of Divinity—S. D. Athans, O. E. Croy, Olive F. Crane, and Myra Vernon.

The year has been one of blessing and encouragement. We have labored hard, and rejoice in what has been accomplished. This year marks the closing of my three years as President of Pasadena College. During these three years it has been my privilege to confer a total of eighty-nine Baccalaureate degrees. We find upon examination that for the previous thirteen years of the School a total of ninety Baccalaureate degrees were conferred, thus making the last three years almost equal the former thirteen. It all goes to show that the College is rapidly developing and coming to the forefront. Out of a total of 286 graduates from the High School Department, 117 have completed the work during the past three years. To be sure there has been a faculty who was standing back of the President and co-operating in all of the plans for the progress of the School. Dr. H. Orton Wiley, of Nampa, Idaho, has been elected as my successor and I bespeak for him the greatest success. Dr. Wiley is well known and needs little introduction, but I do ask that you will pray for him in this great undertaking. Mrs. Widmeyer and I will remain with the school having been elected as members of the faculty for the coming year. C. B. Widmeyer, Pres.

## PACIFIC COAST TRIP.

On leaving North Dakota, the last of March, we came to the Pacific Coast by the way of the state of Washington. In this state with our good friend, Rev. F. F. Boothby, pastor at Asotin, for a second time we enjoyed a good meeting. Among the pastors of Methodism, Bro. Boothby is numbered with those who are true to the "Faith of our Fathers." The church and community again this time received us very cordially and in many respects we had a great meeting.

From there we came to Portland, Oregon, and preached for the Oregon State Holiness Association, at their monthly meeting. It was held in the Friends Church where Brother F. J. Cope is pastor. We were glad to be with Brother Cope since we had fellowshiped in meetings back in the state of Michigan several years ago.

Next we came to California and have been busy preaching, as well as trying to rest, and visit a few weeks with our family. We were privileged to preach to the student body of Pasadena College of the Nazarene Church. They have a fine school and are preparing a host of young men and women for the work of the Kingdom. Also, we preached at the Los Angeles College where Dr. Fred Ross is President, and also to the student body at Pacific Junior College, a Free Methodist Institution. These two colleges are uniting under one head this coming year and the outlook is for a great standardized holiness College in Southern California. We would not forget to mention the famous old Peniel Mission on Main Street in Los Angeles, where so many have wept their way to God. We gave the Mission two services and souls prayed through at each service.

We are now entering the Camp Meeting Season. Shall we not as a holiness people, pray mightily for God's special blessing upon the camps and conventions. Evangelist R. A. Young.

## REPORT.

We just closed a good meeting with the Nazarene Church, Woodstock, Ontario, Canada. This has been our first revival here in seventeen years, though ourselves a son of the soil. We were born and raised in Grey county, north of here not far from the Georgian Bay. We have just two churches of the Nazarenes in Ontario—Woodstock and Windsor. We are now in London, Ontario, in a tent meeting trying to help get started the third one. There is a great need in Ontario of a revival of holiness. It is our day of opportunity. The churches uniting have left a great crowd of dissatisfied folk. I understand that the united church of Canada is very largely modernistic. I got this from a modernist preacher of the United Church and I judge he knows. He does not believe in the Deity of Jesus, or the Genesis account of creation; says there is no such a thing as a devil or demons. A revival with him is out of the question. They are not even trying to have a popular revival. The only hope of this country is a great holiness revival, and if it comes we'll have to import a lot of holiness evangelists and preachers. We are going to give four months at least to this work this summer. We desire the prayers of the holiness people for a holiness revival here. Evangelist Geo. Beirnes.

Home address, Kingswood, Ky.

## REV. J. B. KENDALL IN SOUTH CAROLINA.

I am sure all the readers in old Kentucky and in many other places rejoice when victory comes to one of the sons of the Blue Grass. Rev. J. B. Kendall has just closed a four-weeks' revival at Marion, S. C., which was a union meeting of the whole town—all the churches uniting. It was held in a big tobacco warehouse, fully equipped with all the Billy Sunday finish; but it had one thing Billy Sunday does not have—a big inquiry room. Brother Kendall had associated with him a young man by the name of Moon—as singer. For weeks, a close correspondence had been conducted with the ministers and workers of Marion, and when they reached the place their organization was complete. Bro. Kendall is a genius in getting a line on everything in the place; but he soon captured the entire personnel of that fine little city and packed the big warehouse. It was estimated (we got these facts, not from Bro. Kendall, but the Marion papers) that nearly six hundred went into the inquiry room and professed salvation, and several hundred gave names for church membership.

Mr. Moon is an expert in his line of music organization; he organized and drilled a big choir. We are glad to say, that "Little Jimmy Kendall" has found out how to put over a big meeting, meeting all the modern ideas of efficiency, and at the same time, does not lower the gospel standard. We heard him only once, but that was sufficient. Bro. Kendall came by and visited with us and we took him down to see wonderful old Charleston. C. F. Wimberly.

## GRACE FOR TODAY.

(Continued from page 6)

the end approached, she pointed upward with the index finger, and with an intense gaze towards the heavens she said, "I see them coming—beautiful creatures with wings." These were her last intelligible words. Angel hands, we doubt not, bore her to the abode of the saints.

How many times in the past it has seemed to us that a trial was at hand which we could not endure, a duty we could not perform, or a burden we could not carry, and in every case the strength was given at the moment it was needed. The future is God's sealed book, and we have no right to record our gloomy comments on its cover; but rather by reviewing the past let us note the temptations over which God has given us the victory, and the scenes of danger amid which God has appeared a present help; and let the remembrance of past deliverance afford a prophecy of future aid. Every Christian ought to find in his past experience many monumental pillars on which has been carved the story of what God has wrought for his comfort and safety.

And let us remember that the God of the past will reign in the future, and the presence, the power, the love, and the guardianship of Jesus, at once brother and Lord, will accompany us through all the dark labyrinths of time, and liberate us from every thralldom of evil, so that in all our future journey there shall be no cause for anxiety and no ground for fear.



## THE PENTECOSTAL HERALD

### PUBLISHED WEEKLY

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

Subscription Discontinued When Time Is Out.

In ordering address changed give both old and new address. Write all names plainly.

Notify us promptly of any irregularities in receiving your paper.

For distribution, to secure new subscribers, sample copies will be sent free on application.

Remit by Registered Letter, New York Exchange, Express, or Post Office Money Order.

PENTECOSTAL PUBLISHING COMPANY  
523 South First Street Louisville, Ky.

### OUR CONTRIBUTORS

Rev. C. F. Wimberly, D.D.	Rev. O. G. Minglehoff, D.D.
Rev. P. F. Asher, B.D.	Rev. Richard W. Lewis, D.D.
Dr. Len G. Broughton	Dr. Henry Ostrom
Rev. L. R. Akers, D.D.	Dr. W. B. Hinson
Rev. C. W. Ruth	Rev. E. E. Shelhamer
Rev. J. B. Culpepper	Rev. C. M. Griffith
Rev. Andrew Johnson, D.D.	Rev. J. H. Smith
Rev. Bud Robinson	Rev. G. W. Ridout, D.D.
Bishop H. M. Dubose	

(Continued from page 1)

harmony and that unite our people in the bonds of brotherly affection. As we face a new quadrennium, let it be our prayer and purpose to give ourselves with all diligence to the work of the Kingdom of our Christ, losing sight of all unworthy considerations and devoting ourselves to the things which are vital and essential to the success and highest usefulness of our Church.

"Our Bishops in their address to this Conference have set forth the doctrinal standards of our Church in clear and unmistakable terms. There can be no doubt as to what we, as Methodists, believe and what our preachers should proclaim. As a part of our report we beg to quote the following paragraphs from the Bishops' address concerning 'our faith' as well as the dangers of the hour and the remedies they suggest.

"Holy Scriptures supreme and inspired by the Holy Ghost announcing the rule of life, of doctrine, of morals, from which we learn that there is one living and personal God, our Father, whose nature is divine, light, love; almighty and infinite in all his perfections, who in wisdom, justice and mercy is above all, and through all, and in all, and who fills, preserves and governs the universe which he created; that there is one only begotten Son of God, our Lord and Saviour Jesus Christ, God of God, Light of Light, very God of very God, who before all worlds was with the Father, who in the fullness of the time was conceived by the Holy Ghost, and was born of the Virgin Mary, in whose two whole and perfect natures dwelleth all the fullness of the Godhead bodily, who was the brightness of God's glory and the express image of his person; who for us men and for our salvation, sinners though we all are, died for our sins, the just for the unjust, neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved; who did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven and there sitteth on the right hand of the Majesty on high; to whom all authority in heaven and on earth is given for the establishing and perfecting of the Kingdom of God; that there is one Holy Ghost, very and eternal God, who convicts men of sin, and of righteousness, and of

judgment, who leads all men willing to be led to repentance toward God, faith in our Lord Jesus Christ, and to loving obedience and willing service, who himself bears witness with our spirit that we are the children of God, and offers those children the power to rise to the measure of the stature of the fullness of Christ.

"This inspired record teaches us also that God is no respecter of persons, but will have all men to be saved, and to come into the knowledge of the truth, excluding not one who does not by willful resistance of his gracious influence exclude himself, that those who by faith respond to the love of God in Christ Jesus are born again, become partakers of the divine nature, and are sanctified in spirit and soul and body.

"Authoritatively in this inspired record is proclaimed the moral law which our Lord confirmed and perfected as the eternal and immutable rule of life, his commandments, which if we love him we will keep. There also is to be found the fact that good and evil have eternal consequences, and that all must appear before the judgment seat of Christ, that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad.

"In brief, this is the mould of doctrine whereunto world-wide Methodism has been delivered, and to which to this day it is authoritatively committed.

### DANGERS AND REMEDIES.

"We have been alarmed because in some instances men have applied for admission into our ministry or into full connection in our Conferences who have confessed that they do not agree with us in doctrine. In addition, there are some men in our ministry who dissent from points most surely believed by us. In the case of the former the Conferences have wisely declined to receive the applicants, for there is no proper place among us for those who do not believe our authoritative standards. This action is not due to a certain narrowness, certainly not to the denial of right of any who possesses the ability to think for himself, and bearing his own responsibility to God, to reach his own conclusions. Liberty to think is allowed. The right of any man to think cannot by State or Church be denied or abridged. The fortress of thought is impregnable. The question with us is wholly different. Can the man who asks admission into our ministry that he may preach another gospel find among us a fruitful field of service? The world is wide and full of organizations constituted for the proclamation of every human vagary. An organization with beliefs congenial to any man can be found. He can find a home and a field. In our ministry there is no place for the man who denies our faith. Miserable indeed and mischievous must be the man who is with us and not of us."

"We earnestly request that our Annual Conferences, the Connectional Boards, Trustees of our educational institutions, editors of all our Church literature, and all other responsible officers of our Church, to guard with care our doctrinal standards that the integrity of our faith may be preserved, and the spiritual life of our people promoted.

"In the sections of our Bishops' address on 'Prevalent Worldliness' and 'Dangers and Remedies' your attention is directed to things that hinder the development of the spiritual life of our people and which also give the means for correcting such evils. While we believe that the heart of our Church is sound, we recognize, as our General Superintendents have pointed out, that there are things within as well as without the pale of the Church which tend to weaken its spiritual life and destroy its highest usefulness. We therefore call upon all ministers and laymen to guard against all sinister influences, false doctrines, and compromises which would result in loss of faith and purity of life.

"We have reason for great thanksgiving for the success with which God has blessed

our efforts during the past quadrennium. Revivals have been characteristic of our work throughout this period, resulting in a net gain of approximately 250,000 members to our Church.

"We call our entire membership to earnest and continued prayer that God may bless our beloved Church with a great spiritual revival. The evangelistic note has sounded clear and strong through our whole history, and in this hour of world confusion, may we give it renewed emphasis. With our doctrines of sin and repentance, of regeneration, and the witness of the Spirit, let us devoutly pray that under the leadership of the Holy Ghost, God will give us a revival of power that will sweep throughout the bounds of our entire Church, turning back the tides of skepticism and worldliness, healing all of our divisions, and resulting in the salvation of untold multitudes. To this task may be dedicated our best, and as we go forward, may our God lift up within our souls the light of the morning, and strengthen us by the might of his power.

(Signed) C. W. TADLOCK, Chairman.

"ARTHUR J. MOORE, Secretary."

### 'Is It Fight or Advertise?'

THE following is clipped from *The Central Methodist* of April 15. The truth contained in the article is so clearly stated, and so important that we feel we must give space to the entire editorial.

#### IS IT FIGHT, OR ADVERTISE?

"That the enemies of Christ are becoming increasingly active in their opposition to Christianity is apparent to anyone who observes. Such activity becomes each day more and more evident. Associations are organized for the expressed purpose of destroying 'belief in God, together with all forms of religion based on that belief.' Their plan is to 'hold meetings for lectures, discussions, and to conduct a general propaganda in the United States and Canada against the church and clergy.' To accomplish their ends the market is being deluged with a flood of salacious literature, consisting of atheistic books, sensational magazines with their sex appeal, and periodicals which ridicule religion, resent authority and mock at decency. To break the authority of the Bible they seek to create doubt as to its authenticity and leave the inquiring mind groping in the midst of uncertainty.

"How shall their activities be met? Many say, we must accept their challenge to battle and wage unceasing war against them. Since they are active against Christ, and his church, we must be active against them. If we would preserve the faith once delivered unto the saints, we must fight. This sounds plausible, but its wisdom depends upon what is meant by fighting. Nothing will be gained by acrimonious debate and less than nothing by denunciation and abuse. To abuse the skeptic confirms him in his skepticism and disqualifies one as an advocate of truth. We are not called to defend the truth, but to proclaim it. We are not called to vindicate Jesus, but to advertise him. He said, 'And I, if I be lifted up from the earth, will draw all men unto me.' He calls us, not to defend him, but to witness for him. It matters not what skeptics and scoffers may say, if his friends are faithful witnesses to his saviorhood he will vindicate himself. There is danger that we waste our energy in an effort to support the 'Rock of Ages,' against its overthrow by the enemies of truth, instead of by fervent testimony in word and life, bringing them to drink of the refreshing waters from its cleft side. Preach the word without fear or apology and it will take care of itself. Proclaim Christ as Savior and Lord



and he will vindicate himself. The agnostic may question and the skeptic sneer, but if the prophets of God let the world see Jesus, the issue is not uncertain. If the friends of Jesus go forth into the world as fearless, faithful, unassuming witnesses, forgetting their resentment against scoffers and skeptics in a great burning passion for the lost, the clamoring voices of unbelief will soon be drowned by the songs of triumph on the lips of the multitudes who have found their way to God through the mediation of his son Jesus Christ. Preach the word."

The truth in the editorial quoted above ought to be evident to all, but sad to say, no little skepticism has broken into the church. The modern liberalist whose teachings undermine and destroy the evangelical faith, and write a question mark on practically every fundamental doctrine of the Bible, is far more dangerous than the avowed skeptic, and he has far better opportunity to sow the seeds of doubt, than the open and avowed enemy of Christianity. What is to be done with him? Are we quietly to submit to his false teachings, or should we not withstand him and in the name of God, and for the sake of the church and lost people about him, earnestly contend for the faith?

The ancient prophets, our Lord Jesus, the inspired apostles, the outstanding preachers in the history of the church, the men who have preserved a saving faith and carried the banner of Christ successfully, have not only sounded the trumpet of a glad and glorious gospel, but they have carried the sword of the Lord against all false teachings and destructive heresies. The example of the prophets, Christ and the Apostles, will always be safe to follow.

### Summer Tent Campaign.

Already the tents are up, crowds are coming, and the dear boys are giving them the gracious messages of gospel truth. There are some sixteen tents scattered in many states with some engagements covering a vast territory. We bespeak for these faithful workers the prayerful sympathy and assistance of good people everywhere, and in all places where their tents may be set during the summer campaign. These workers are worthy of the confidence, sympathy and financial assistance of our friends everywhere. We shall be glad if THE HERALD family, as far as convenient, will abstain from at least one meal on Friday morning and make this tent campaign and these earnest workers a special object of prayer. Let us make Friday morning, as far as possible, a time of earnest prayer for God's blessing on this tent work.

H. C. M.

### The Closing Exercises of Asbury College.

Asbury College has just closed one of the greatest school years in its history. I do not believe that so large a number of people, officials, faculty and student body, ever lived together in more harmonious and beautiful fellowship than our people at Asbury College during the past school year.

We had the largest and strongest faculty in the history of the school, the largest student body; the intellectual work in all departments was most encouraging. We had a wonderful body of wide-awake, consecrated, aggressive young people, whom I do not believe could be surpassed anywhere for their many excellent qualities. I have never known a body of teachers working more harmoniously in helpful team work than the faculty at Asbury.

Our new president, Rev. L. R. Akers, is a wide-awake school man. He is scholarly, devout, and full of enthusiasm to do the very best in the matter of thoroughness of education and at the same time holding up the old standards of soundness of doctrine and Christian experience in Asbury College.

Friends came flocking in from every point of the compass. We had a very large gathering of visitors, and they seemed to be as happy people as I ever saw together. Rev. C. W. Ruth preached some strong revival sermons in the beginning of the exercises and the altars were well filled with seekers and souls were blessed.

Bishop Theodore Henderson preached the Baccalaureate sermon, a powerful and suggestive plea for humble service. The great audience was deeply impressed with the importance of Christian experience manifesting its devotion to Christ in helpful service to those for whom he had died. Bishop Fisher was also with us and delivered two great addresses on missions. Bishop Fisher graduated from Asbury College many years ago, attended other schools, and has labored extensively in India, and his heart is burdened for that benighted people. He is also rejoicing over the wonderful spiritual awakening in India. Bishop Fisher's development and growth as a man, a Christian, and great bishop in the church is manifest.

The Commencement was a great occasion. Visitors and student body scattered abroad throughout the nation full of enthusiasm and faith for a greater Asbury College. Dr. Akers will no doubt write more in detail about the closing exercises.

H. C. M.

### A Great Tent Meeting in Lexington, Kentucky.

Rev. Raymond Browning, one of the most successful evangelists in the country, is now engaged in a great tent meeting in Lexington, Ky. His big tent with seating capacity for 2,500 people is pitched on the corner of Main Street and Walton Ave. We bespeak for him a large and sympathetic hearing, also the prayers and support of all good people interested in the salvation of souls.

I hope our friends in the surrounding towns of Winchester, Mt. Sterling, Richmond, Paris, Cynthiana, Millersburg, and all the country about will avail themselves of this opportunity to hear Brother Browning's message of full salvation. I wish we might keep him and his big tent in Kentucky for the entire summer. There is no way to estimate the blessing that comes from his faithful and loving ministry.

Faithfully,

H. C. MORRISON.

### EVOLUTION OUTLAWED.

(Continued from page 4).

against evolution in Princeton University as late as the year 1924. Talk about all the anti-evolution scholars belonging to past generation and being dead! The evolutionists are destitute of convincing argument and are unable to produce facts to prove their theory. They are forced to dodge the issue and bank a great deal on mere assumptions and speculations. They cannot face the scholars who are opposed to the unproved and disproved theory of the descent of man from an ape-like ancestor. Their only hope is to ignore them and to evade the questions at issue. They are being brought out into the limelight more and more. The people are beginning to get their eyes open. Recently there was a great World-Conference on Fundamentals at Toronto, Can. Many scholars met in defence of the Bible doctrine of creation as opposed to the evolutionary speculation!

Dr. Howard Kelley, of Johns Hopkins, of Baltimore, a fine scholar and recognized authority, is a strong opponent to the theory of evolution. A short while ago over six hundred scientists in Europe met and passed resolutions against the Darwinian theory of evolution. And yet some of the modern monkey evolutionists have the unmitigated temerity to tell us that all the scientists of the world are on the side of evolution. Their unfairness and unscientific spirit will be the cause of their final defeat. They are destined

to defeat themselves. They hate to come out into the open and debate the question of evolution from the foundation up. They think that their only hope is to hold on to the baseless claim that the theory is already demonstrated as a scientific fact. They know that if they give up this contention they are doomed. But sooner or later they will have to acknowledge the corn and confess that evolution is not proven and that the scientists are not all on the side of evolution.

George Barry O'Toole, the learned biologist of Siton Hill College, Pa., who has written such a deep, scientific book on "The Case Against Evolution," is a standing refutation to the claim that all scholars believe in evolution. Arthur I. Brown, the scholarly surgeon of Vancouver, is in the field, slaying the evolutionary Philistines on the right and the left. The evolutionists will soon have to take their sign down. Real science and real scholarship will win the battle against the modern monkey philosophy.

(To be continued)

### THE HAPPY FOLKS.

(Continued from page 5)

to the Methodist Church. Upon his face was a smile which remained throughout my pastorate at that place. I doubt not that he is going to carry that smile right on into heaven. To be sure such a happy disposition as his is going to make heaven brighter and better. At the close of my first year the church lacked something like \$300.00 having enough to report in full at conference. Although he had paid his entire pledge he told the church he would give \$100.00 extra if they would raise the rest. The Church responded to his offer and I reported in full at conference. At the close of the second year we lacked \$500.00 having enough to be able to report in full at conference. Again, notwithstanding the fact that he had paid his annual pledge he informs the church that he is ready to pay another \$100.00 extra if they will raise the balance. The church responded to his offer and I reported in full at conference. At the close of the third year we lacked \$225.00 having enough to report in full. Once more, and even after he had paid his annual pledge, he tells the church he will give \$50.00 extra if they will raise the balance. Again the church responded to his offer and I reported in full at conference. At the close of the fourth year we had but little trouble raising the finance. We would have had no trouble at any time if there had been more men like Happy. Did he give over and above his church pledge grudgingly? By no means. Happy was the happiest when he knew his pastor could go up to conference with a full financial report. During my four years' association with this brother I do not recall seeing him with a melancholy expression on his face but once. It was one summer afternoon, about 3:00 o'clock. He was indeed very sad. He had left the Bank, came to the church for prayer and comfort, then on out to the parsonage yard where I was reading. He came forward with tears in his eyes and said, "Brother Michael, at this hour back home (in the East) my mother's funeral is being held in the old church. I could not stand it any longer down at the Bank, and so I came up here for prayer and comfort." After tendering a few words of condolence I got my car, and we drove out into the country among the hills, trees, and the birds. It was then I told him of the departure of my mother, and how I longed to see the day when we would meet again. Thus I comforted him with the glad thought of meeting his dear mother upon that happy golden shore. At the closing out of my fourth year, and the day before my departure from Aztec, I stepped into his bank to bid him good-bye. Once more he extended to me his hand and said, "Good-by, pastor Michael, may the Lord bless you." And oh, how true the text, "Happy is that people whose God is the Lord."



## OUR BOYS AND GIRLS

Dear Cousins: Many, many thanks for the booklets, tracts, and papers sent in answer to my request for the same. Some of them had no name attached so I am unable to write to thank all personally. But any kind of good reading is in great demand. And I delight to supply the need. Thank God there are still a few sane people on the earth who are not satisfied with the present day jazz reading. My husband and I went to Madras to hold an Easter convention and thank God we found many hungry hearts there, not only among the poor and common people who usually follow Jesus gladly, but among the educated from the colleges and universities. My husband is like Dr. Morrison who cries out and spares not these modernists. So many of these students were delighted and came to have a talk with Dr. Marrett, and told him he was the first man they had heard speak against Evolution and Modernism. And saddest of all most of these students were from a so-called Christian(?) college where the professors will not even take the name of Jesus in prayer for fear of offending the non-Christians. If these modernists are right then what fools all missionaries from Calvary to the present have been. For if our Bible is out of tune in spots we have nothing more than the other religions. And most certainly not worth the price it takes to keep these shingled headed women and modern men in modern style. (For all this class do look as if they owned millions as they strut about). But thank God he still has a few who love to be called out of date, unenlightened, narrow, old foggy, and anything else rather than to be classed with this class of moderns who are laughed at by intelligent non-Christians, for receiving pay to preach something or advocate a book they themselves don't believe. Truly, truly, this old world is getting in an awful tangle. Jesus alone can take out the tangles. May God help each of us to work and pray more for our King to come soon. I do feel like a pilgrim in a strange land with a constant longing in my heart for our King to come to reign. I may be old-fashioned but truly these half-dressed, short-haired, smoking women do make me feel ashamed of my sex. Recently a high government official told me where he was working the women (not lady) missionaries had shingled hair, smoked and were the leaders in dances. Here in Bangalore the majority of missionaries have either the bob or shingle and every other silly style you can think of. May God save you dear young cousins from all the snares of these last evil days.

Yours looking for Jesus,  
Lizzie Leonard Marrett.  
14 Wellington St., Bangalore, India.

Dear Aunt Bettie: Hello, every one of you. I knocked at the door and Auntie came and asked me in. It has been about four or five years since I visited you all, but I haven't forgotten you all. What is the matter with the Tennessee boys and girls? Wake up and give us a long, interesting talk, tell us about the community in which you live. I think I live in one of the best communities. We have a community club at our school building; all the people are interested in the club work and we have meetings once a month. At these meetings we have nice programs and attend to the business of the school or community. We also have a club at the schoolhouse each month and all work together. In the fall we have a community fair and pay prizes to the winners. I am the secretary of our community club meeting. I take a part in anything that is asked of me. Some people get strange ideas in their head, they think when a girl gets at the age of sixteen and on up that they are too old to give readings. I say you all have to work together to keep your community going. I am eighteen years old and I give readings and enjoy helping others. I want to ask the cousins to please send me some reading or speeches, as we used to call them. I will appreciate them very

much and will send songs to those who wish for them. In sending the pieces please send some negro pieces and acting ones. I'm fond of funny readings, also sad ones. I am hoping to receive a great number of them. How many of the cousins have won a free trip to a large city? Friends, I won a free trip to Chicago, Ill., in 1924 and I will never forget it. My way there and back and my board bill was paid. I saw things I will never forget. I visited the Lincoln Park, greatest grain market in the world, the Field Museum; this consisted of mounted animals, fish, fowls of all kinds, also costumes of different races of people. Oh, this was a lovely place. I visited the stock yards, and many other places. My! it is getting late and I must say good bye to all. If this letter is printed I will not come again for some time.

Winnie Cooper.  
Rt. 1, Montezuma, Tenn.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? I have blue eyes, fair complexion, brown hair, am four feet and eleven inches tall. I enjoy reading Page Ten in The Herald. Helen L. Holton, I guess your name to be Louise. Esther O'Dell, I guess your first name to be Lora. As this is my first letter I hope to see it in print. Who ever guesses my middle name I will write them a long letter. It begins with E and ends with N, including five letters. I hope Mr. W. B. catches him a fox and is eating it when this arrives.

Barbara E. Benton.  
Caney, Ky.

Dear Aunt Bettie: Here I come again! Wake up, Indiana boys and girls, for the other states are ahead of us. Why not show them that we are just as active as they? Come again, cousin Henry. Your letters are so very interesting that I am sure all of the cousins enjoy reading them. Your letter published April 21, 1926, seemed to overflow with many good and true statements, so come again. W. J. Clevenger, I guess your name to be Walter. Ruth R. Keeling, I guess your name to be Rebecca. P. Virginia Feather, I guess your name to be Pauline. Am I right? If so, don't forget your promise. Alice I. Metcalf, I guess your name to be Irene. Ethel M. Tuttle, I guess your name to be May. If I am right, don't forget your promises. Through The Herald I have corresponded with several children. No one seems to be able to guess my middle name so I will tell you what it is. It is Helena. Well, I hope Mr. W. B. is studying his A B C's when this letter arrives.

Ruth H. Kennerly.  
Avilla, Ind.

Dear Aunt Bettie: Will you let a little West Virginia girl join your happy band of boys and girls? Evelyn Pearson, I have your birthday, August 28th. I guess your middle name is Louise. Am I right? I am thirteen years old and in the seventh grade. I go to Sunday school nearly every Sunday. I weigh 97½ pounds. I have two brothers and two sisters. I go to the M. E. Church. Our preacher's name is Brother Sleeth. Ida McLeod, I guess your middle name is Mae. Am I right? If I am don't forget your promise. Norbeck Reed your first name is Edna. Well as this is my first letter to The Herald I will stop before Mr. W. B. gets here.

Lovie Bell.  
Gilboa, W. Va.

Dear Aunt Bettie: As I saw my first letter in print I will write again. Wonder what you cousins are doing these beautiful days. For myself I am going to school and like it fine. My teacher's name is Miss Nellie Patterson. She is a fine teacher. How many of you cousins like to go to church and Sunday school? For myself I like it just fine. I go to prayer meeting every Saturday night and Sunday school every Sunday morning. I have a fine teacher; her name is Mrs. Mattie Wells. She is a good Christian woman. My father and

mother are both Christians. W. J. Clevenger, I guess your name to be Walter. Love to Aunt Bettie and the cousins.  
Olivia Stewart.  
Rt. 1, Box 19, Robeline, La.

Dear Aunt Bettie: I wonder if you would let a little Louisiana girl join your happy band of boys and girls? A friend of mine gave me The Herald and I enjoyed reading it very much. I am sixteen years old, have dark brown hair and brown eyes. I am a Christian. I enjoy going to Sunday school and B. Y. P. U. Vivian E. Warren, I guess your middle name to be Ellis. Am I right? My middle name begins with R, ends with E, and has seven letters. This is my first letter to The Herald and I hope to see it in print. I will answer the letters of all who write to me.

Effie R. Knippers.  
Rt. 1, Robeline, La.

Dear Aunt Bettie: Will you let a little West Virginia girl join your happy band of boys and girls? I am nine years old and go to school in Maryland. Am in the fifth grade, and like to go to school. My teacher's name is Miss Ercella Giles from Southern Virginia. I am saved and sanctified. Praise the Lord for what he has done for me. I like to see others saved and sanctified. Mother and I had weak eyes and wore glasses, but a few weeks ago we put our glasses aside and trusted the Lord to heal our eyes, and he did, as we believed he would. I am satisfied with my hair the way God made it, without bobbing it, and my complexion without using powder, rouge or lip stick.

Marie Dodge.  
Terra Alta, W. Va.

Dear Aunt Bettie: Will you all please admit me to sneak into some corner for just a minute? I am a small girl just eleven years old. I have black hair, grayish blue eyes, fair complexion and am not very pretty, so that is the description of myself. I go to the Methodist Sunday school most every Sunday. My Sunday school teacher is Mrs. Wilena McBride. Who has my birthday, March 6? My middle name begins with S and has three letters in it. The one that guesses it I will write a nice long letter. Margaret S. Graham.  
Rt. 1, Clinton, Ky.

Dear Aunt Bettie: This is my second letter to The Herald. I enjoy reading the Boys and Girls' Page. I am about sixteen years old. My birthday is Sept. 23, who has it? I weigh 101 pounds, am about five feet, four inches tall, have big blue eyes, brown hair and fair complexion. I am a sophomore in the Liberty Center High School. William J. Hart, I guess your middle name to be John or Jonathan. Don't forget your promise if either one of them is right. I belong to the M. E. Church. I attended the camp meeting last fall at Portage. Do any of you know the address of Fay Liddle, she lived in Indiana the last time I heard from her. I would like to get her address or hear from her. We are having dreadful cold weather here for May. The one who guesses my middle name I will write to them. It begins with E and ends with H. It has nine letters in it. Hoping to see my letter in print I will close.

Vera E. Carpenter.  
Liberty Center, O.

Dear Aunt Bettie: Will you let another little girl join your happy band of boys and girls? My grandma takes The Herald. I enjoy reading page 10. I have light brown hair, blue eyes. I am eleven years old and in the 6th grade. Well, as this is my first letter I will close with love to Aunt Bettie and all the cousins.

Vera E. Goodwin.  
Bethany, Okla.

Dear Aunt Bettie: This is my first letter to The Herald and I should like to see it in print. I have blue eyes and light hair. My father takes The Herald and we think it is a fine paper. I was ten years old when I was saved, and I am glad that we have a Saviour who can save us even though we are young and keep us from the evils of this world. I want to be a soul winner for Jesus and win many to him before it is too late. We have not long to be here in this world of sin, and I want to live for Jesus so

## Gospel Tents

Smith Manufacturing Company,  
DALTON, GA.  
22 Years in Business.

J. H. DICKEY  
of  
**BARRETT, ROBINSON & DICKEY**  
General Insurance—Bonds, etc., solicits your patronage.  
7th Floor, Columbia Bldg.  
Louisville, Ky.

### Prescriptions For Everyone

Give them to people that need them—people in sorrow, trouble, worried people, doubting people, and the like. Use them yourself when assailed by any of the six spiritual maladies which the Prescription will cure. Slip them into your letters, especially if you think any of your correspondents are in need of them. Fasten them around the house as reminders to take the Prescriptions as they are needed. We mean our Bible Prescriptions, six in package, price 15c.

PENTECOSTAL PUBLISHING COMPANY  
Louisville, Kentucky.

that I may be caught up in the clouds of glory to be with him forever. I hope Mr. M. B. doesn't get hold of this.  
Doris Hildenbrand.  
Mansfield, Ohio.

Dear Aunt Bettie: It has been quite awhile since I have written you but I haven't forgotten you. I hope you are all enjoying good health and these bright spring days, although they are rather cool yet but warm days are coming, so cheer up! What is more wonderful than the dawning of spring? After nature has had her long sleep and rest, how radiantly she awakens and as with a fairy wand she touches all plant creation and silently and peacefully it bursts forth into new life and everything is serenely beautiful. How can anyone have the boldness and the audacity to stand up and say there is no divine power, no Creator, no omnipotent God, and that these things just happened in a natural way? Surely it is a very weak argument, a theory without any foundation at all. I'm so glad I have faith to believe that there is a supernatural power and all the infidels, atheists, evolutionists, materialists, naturalists, botanists, and horticulturists in the world could not shake my faith in this belief.

"Springtime is here with all her charm,

With her balmy breeze and her sunshine warm,  
Her twittering birds and her leafy bowers.

Her humming bees and peeping flow-ers.

There is love and warmth in her fragrant breeze

As she brings new life to the plants and trees.

And birds in the tree-tops gaily sing  
On this glad happy first day of spring.

As the world takes on new life and dress,

And the gentle breezes stop to caress  
The plants and flowers everywhere

That they may grow and be more fair;

It seems that a Savior is very near  
To guide and keep me and comfort

and cheer,  
That I too, may take new courage to-day,

And with the birds be cheerful and gay.

Nora Melton.  
Taswell, Ind.

Dear Aunt Bettie: Will you let a Delaware girl join your happy band of boys and girls? This is the first letter I have written to The Herald. This is the first time I have read your paper. I enjoyed it very much. I am five feet and six inches in height. I have dark brown hair, brown eyes, and fair complexion. I am fourteen years old and in the eighth grade. I have a birthday June 29. Who has it? I am very much interested in music. I can play a piano and a ukulele. I would like to hear from all of the cousins.

Eleanor Simpson.  
Houston, Del.



## FALLEN ASLEEP

GILMORE.

Eloise Tinsley Gilmore, daughter of George W. and Elizabeth Ross Tinsley, was born at Blakesburg, Ia., April 13, 1874, and died Monday morning, April 26, 1926, at 9 o'clock. At the age of 18 she was converted and joined the Friends' Church in which she retained membership to the end. On September 5, 1899, she was married to W. R. Gilmore, at Albion, Iowa. To this union was born one daughter, Esther Eloise. Besides her husband and daughter, Mrs. Gilmore is survived by one sister, Mrs. Emma Dunlavy, of Sioux City, Iowa, and three brothers, J. W. Tinsley, of Des Moines, Iowa, J. M. Tinsley, of Villisca, Iowa, and Lee Tinsley, of Silverton, Colo. She was preceded in death by her parents and three brothers, Prior Tinsley, Alfred D. Tinsley and Henry Ross Tinsley.

Mrs. Gilmore was called to the ministry soon after her conversion and ordained as a minister of the Friends' Church. She served as pastor and evangelist and brought to her work rare intelligence, earnestness and faith. The greatest work of her life is without doubt her leadership in the founding of John Fletcher College and her activities in its support. At the age of twenty-one years her life work was outlined to her with regard to the founding of a school. For some time she alone had the vision for the work, but after some months, having been married to Mr. Gilmore, she convinced both himself and Wm. Crosson, and together they began the work. As a proof of her faith that God would bring it to pass she and her husband placed one dollar in one of the banks in Oskaloosa, Ia., as an evidence of their faith. To say that she has had a leading part in the founding and building of the three large buildings on the Fletcher campus is to simply state a plain truth and in all the years she has been a member of its Board of Trustees, where her services have been invaluable.

The funeral was held in the chapel of John Fletcher College at 2:30 o'clock, April 28th. The service was in charge of Dr. J. L. Brasher, late president of the college. The Scriptures were read by Dr. Joseph Owen, President of John Fletcher College, who also led in prayer. Rev. Morris Lemon of the Friends' Church, spoke of her work as a minister of that church. Dr. S. H. Turbeville, pastor of Central M. E. Church, Oskaloosa, Iowa, read the obituary and made a few remarks as to her worth as a citizen and member of the Board of Trustees of the College. Special music was rendered by Mrs. Ethel Collier Pease, and the Fletcher Male Quartette. Also the audience sang one number. Dr. J. L. Brasher then preached the funeral sermon from Rev. 14:13. The committal service at the grave was read by Dr. Turbeville and Dr. Owen. The quartette sang, "I shall know him" and the benediction was pronounced by Dr. Brasher. Burial was in the University Park cemetery. A large number of floral designs were sent in by friends, relatives and the students and faculty of John Fletcher College. A great concourse of people filled all the available space in the large chapel.

J. L. Brasher.

BERRYVILLE, VIRGINIA.

No doubt you receive the Sunday School Times, and have read in the issue for April 3 the editorial paragraph headed "Prayer Rooms." In The Pentecostal Herald for April 21 Dr. Morrison tells of a proposed central building in Louisville for the Evangelical Methodist League. Would it not be well to plan for one or two such rooms in this building?

Surely it is true that "Effectual working needs first effectual prayer"; surely, the Father does his mightiest works in and through those who tarry oftenest and longest with him in the "inner chamber." Of course, all real Christians connected with the

work of the League will have their own prayer closets, but in this building dedicated to the work of hastening the return of One who taught so much concerning the need of prayer and of its infinite power, and who prayed so much himself—one who even now continually intercedes—should there not be one or more "closets" dedicated to prayer?

Before I close this letter I want to say that I always enjoy your articles in The Herald, and find them most profitable, too. Your "What Shall I Render unto the Lord?" offered food for much thought, yet almost as soon as I had read the poem with which you closed the article I found myself writing the following lines:

"Christ wants the best?" Then by what test  
Shall I discern what is my best?  
For naught of worth have I to bring.  
No talents great, nor anything.  
But hungry heart for him to fill,  
Just bring him this? Is that his will?  
"Christ give the best?" Then must I wrest

The best I have, in anxious quest,  
Apart to stand, his gift to find?  
He gives his all was in my mind;  
All I receive, or great or small  
From pierced Hand to me doth fall.  
Me and my all to him I give,  
By him possessed then may I live  
As he doth will; though I've no worth  
Apart from him. 'Tis only dearth  
I bring to him, but 'tis my all,  
No less for him, who gave me all.

Personally, I believe this is the only way to meet the situation, don't you? But to be continually, altogether his, no matter how great the desire, would be too stupendous an undertaking were it not that the wisdom, the strength, the power to endure for each step of the way shall be imparted if we learn to tarry in the "inner chamber." And this brings us right back to "prayer rooms" again. They will be needed in that Louisville building.  
Ella W. Holland.

## LOVE'S TRIUMPH AND CORONATION.

Aubert Lewis Meredith.

Let human hearts their Maker bless  
For all his wondrous grace,  
Who sent his Love in righteousness  
To save a fallen race.  
'Twas Love that wept at Bethany  
Then burst death's prison door,  
That stilled the storm on Galilee,  
And toiled Judea o'er.

Love saved a soul at Jacob's well.  
Love won where Law must fail.  
Love snatched a dying thief from hell  
And rent the temple veil.  
Love bore the cross mankind to save,  
Then spent His sacred breath,  
Despised the terrors of the grave  
That he might conquer death.

What though the sun its brightness veiled,  
The while the earth grew weak,  
What though it seemed that sin prevailed,  
While God delayed to speak?  
Yet priestly hate and Gentile guard  
And death lost in the strife.  
Love heard the life-cry of His Lord  
And answered Life with Life.

Then Love full-crowned with conquering  
q'ring train  
Mounted the golden throne  
Beside the deathless sea to reign  
Forever with his own.  
While throughout all eternity  
Where saints and angels sing,  
Love, Love the theme of song will be,  
Our Saviour, God, and King.

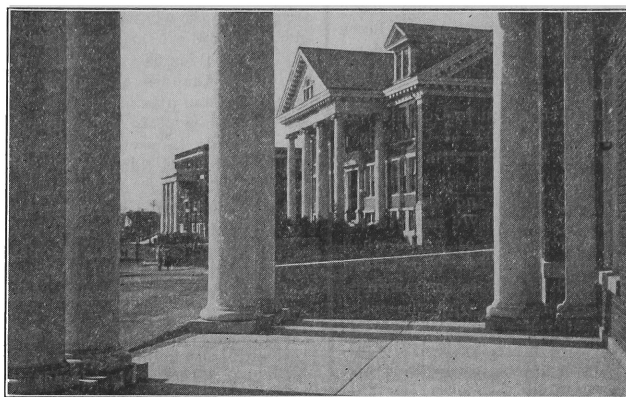
## NORTH DAKOTA METHODIST CAMP MEETING ASSOCIATION

Will hold its 22nd Annual Camp, June 18-27 inclusive, at Jamestown, North Dakota. One of the best trio of Camp preachers will be on the platform this year. Henry Clay Morrison, Joseph H. Smith and S. A. Danford among the foremost holiness preachers will bring the "honey out of the rock" to the people.

Big Junior Camp under experienced Leadership is one of the special features of Beulah Camp. Bring your children and young people.

Write to G. A. Finch, Supt. of Grounds, Jamestown, N. Dak., for tent and other information needed.

Plan to camp on the most beautiful Camp Ground in the middle west for ten days and feed up your soul on the "finest of the wheat."



## A WORLD SCHOOL—ASBURY COLLEGE

"In the Heart of the far-famed Blue Grass."

LEWIS ROBESON AKERS, M.A., D.D., President.

A STANDARD COSMOPOLITAN "A" GRADE COLLEGE enrolling in the College of Liberal Arts this year 603 students from forty states and nine foreign countries. Ninety-four A.B. graduates in the class of '26. Recognized as "A" grade by the Kentucky Department of Education and the University of Kentucky. On the new approved list of colleges of the Association of Southern Colleges. Member of the Association of Kentucky Colleges and Universities.

A DYNAMIC CENTER OF SPIRITUAL POWER for those contemplating Christian service at home or abroad, but furnishing basic courses for the regular profession of life. Asbury College is noted throughout the nation for its fidelity to Methodist standards. Its good fellowship and spiritual atmosphere are unusual. Wholesome activities encouraged. All questionable amusements barred.

THE COLLEGE OF LIBERAL ARTS provides fourteen majors leading to the Bachelor of Arts degree, in Classics, French and German, Spanish, English, Education, History, Philosophy, Political and Social Science, Biology, Mathematics, Physics, Chemistry, Fine Arts, and Religious Education.

ASBURY THEOLOGICAL SCHOOL, Henry Clay Morrison, D.D., President, has a separate faculty of nine trained and consecrated teachers, experienced in pastoral and evangelistic work. Seven departments. Certificate and Diploma Course for undergraduates. For Graduate students a three-year course leading to the B.D. degree.

CONSERVATORY OF MUSIC AND SCHOOL OF EXPRESSION supervised by accomplished and experienced teachers, pupils of such Masters of music as Percy Grainger and Joseph Lhevinne, and graduates in Expression of the Curry School of Expression and other famous schools of the Speaking Art.

ART DEPARTMENT. Vivian May Norris, Director, Member of the Art Students' League, A. M. L., an illustrator of America's leading periodicals. Miss Norris is a director of exceptional talent.

EDUCATION. Special attention given to this Department by two Columbia trained Graduate teachers, with a view to meeting various state requirements. The English Department offers ninety hours under three highly trained Professors.

HOME ECONOMICS. Splendidly equipped quarters with latest scientific electric apparatus. Supervised by a graduate teacher of successful experience.

EQUIPMENT. One of the latest and best equipped colleges in the State. Commodious brick buildings including three dormitories for young men, one of the finest Memorial Halls in the South housing three hundred young women. New water system, electrical conveniences, beautiful campus lighted by a "white way," New Memorial Library of 40,000 volume capacity now under construction.

ENVIRONMENT. Sixteen miles south of Lexington on main line of Southern Railway and near L. & N. main line. Hourly bus service to Lexington. Wonderful scenery adjacent. Four miles from the wonderful High Bridge, seven miles from Dix River Dam, highest in world. Brooklyn Bridge, Shakerstown, Camp Nelson, Chimney Rock, Boone's Cave, Herrington's Lake, 37 miles long, etc., other points of interest. Altitude 1,000 feet. One of the most beautiful towns of the State, population, 2,000 with no pool rooms, moving pictures, or other demoralizing influences.

For Catalog and Seminary Bulletin, write W. BRANDT HUGHES, Dean, Wilmore, Kentucky.

## BETHEL ACADEMY

(Chartered under Asbury College)

Recognized as "A" grade by the Kentucky State Department of Education. Member of the Southern Association of Colleges and Secondary Schools. For Bulletin address:

GEORGE B. BURKHOLDER, Principal,  
Wilmore, Kentucky.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY



## SUNDAY SCHOOL LESSON

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

Lesson XIII.—June 27, 1926.

Subject.—Review.

Reading Lesson.—Psalm 105:4-22.

Devotional Lesson.—Heb. 11:4-22.

Golden Text.—We know that all things work together for good to them that love God, to them who are the called according to his purpose.—Romans 8:28.

Time.—The time from the creation to about B. C. 1700.

Place.—This cannot be settled definitely. It covers the place of the creation, and on through Palestine and Egypt.

We have covered a great deal of ground during the quarter—too much for good work; but if we have been careful to keep up the connection, our study has given us a fair comprehensive view of the book of Genesis; and that is worth while. As we come to the review, we may leave out the Easter Lesson, or better, leave it in the hands of the teacher and his class for such consideration as they may desire.

II. Our first lesson in Genesis was concerning "The Story of Creation"; but I do not like the term **story** in this connection. It sounds as though it might be fiction, and smacks too much of modernism. We need to use great care in the use of words when dealing with Scripture. Words can be so misused as to ruin their significance, as is the case with the word **divinity**, which has almost completely lost its former idea of Deity. Genesis is not merely a story, but history; and it is all the history we have of that far-gone time. Some things we are learning from stones and tablets, unearthed in Bible lands, that tell strange stories of the people who lived as far back as Abraham, or even earlier; but nothing reaching as far back as the creation. After science has done its best, the story in Genesis remains the most dignified, believable statement of the origin of all created things, that men have ever received. To reject it is more than unbecoming to a modest man; albeit some foolhardy one might attempt such a thing. Jesus Christ endorses the writings of Moses; and if he did not know what he was doing, the case for mere men (and we are all in that class) is absolutely hopeless. Besides, it takes a good bit of gall for a man to take sides against the God-man.

III. Few subjects have puzzled men more than the origin of sin, the subject of our second lesson in Genesis. As far as we are aware, it began in heaven. The invisible character we now call Satan was the first being to rebel against the divine government; and we understand that he induced a third part of the angels of God to join him in his mad folly. So much seems to be history, possibly given to men as a warning; but when we seek to learn the why or the how of Satan's fall, all is veiled in impenetrable darkness. Guessing would be the supremest folly; and, maybe, it would do us no good to know. The fall of man presents little of mystery. God created him with freedom of choice—otherwise he would not have been man at all, but a machine. Satan could not tempt him through the carnal nature, for there was no evil propensity in him; but he did tempt him

through his normal desires, just as he tempted the Son of God in the wilderness—just as he continues to tempt every sanctified soul this side of heaven.

There is nothing in the universe so terrible as the fact of sin. The devil knows more about it than any other created being; and he has not yet learned its alphabet. The notion that he rules hell is Miltonian, though not Scriptural. His doom in hell will, doubtless, surpass that of all demons and all lost men. There will be no crown in the pit for him. Sin has blasted our material world till it no longer resembles the thing of beauty that God spoke into being long ages ago—everything has fallen from some lofty standard; but when we consider ourselves—Alas! We are all so marked by the ravages of sin, that even the noblest of our race are but caricatures of what men should be; and somehow we are conscious that this is true; for there stands out before us a standard of manhood that none of us can attain unto.

It will be well to press upon our young people in reviewing this particular lesson, the fall of man and our glorious redemption through the precious blood of God's dear Son. Without that blood, sin is the blackest, most hopeless thing in all the history of our fallen race. Plead it, stress it, press it upon your children as the only remedy for sin.

IV. The tree was planted in the preceding lesson: in the story of Cain and Abel, its fruit is already ripe unto the harvest. In reviewing this lesson, the teacher will do well to explain afresh the nature of the sin offering made by the two brothers. Show how God considers hatred and murder as equally atrocious crimes, and how the former leads readily to the commission of the latter. What a tremendous lesson in personal responsibility is locked up in Cain's question: "Am I my brother's keeper?" Drive it home to the hearts of pupils; for there is no lesson more greatly needed at this particular time and in this particular land of ours. Murder grows rank in the hearts of our people.

V. God's covenant with Noah, marked by the beautiful bow in the heavens, will charm the hearts of men forever; but do not permit pupils to lose sight of the awful sinfulness of the antediluvian world, that brought on the flood with its destruction and ruin. Unless we keep a proper view of sin, all our theology means nothing. The remedy for sin in Christ Jesus is always commensurate with our view of sin. Belittle sin, and the atonement is useless. But, thank God, "Where sin abounded grace did much more abound." One would be justified in using the Ark as a powerful type of our blessed Savior.

VI. In the lesson concerning Abraham and the kings, I would stress the teaching about Melchizedek. In him we have one of the most glorious types of Jesus, our Great High Priest. It will be well to take our pupils, for a few minutes, into Hebrews four and five for a study of him. Who is a "Priest forever after the order of Melchizedek." Here I would prefer to linger for awhile with my class, endeavoring to let this blessed truth take full possession of our hearts.

## 200 School Teachers And Bible Students

We want these to study one of the most spiritual commentaries published on the S. S. Lesson. And in the study of this you will not only get the spiritual blessing yourself, but you will have it to pass on to others. As a special inducement for you to take up the study of Arnold's Practical Commentary on the Sunday School Lesson, we propose to send out these 200 copies at just one-half the regular price, which is 50c, postpaid. If you will send us your order for one or more of these books and after using it you are not more than pleased in every way, you may return the book and we will refund your money. So you can see from this it will not cost you anything to try. Stamps will be acceptable, and don't fail to send your order at once, as we hardly think the books will last long at this price.

PENTECOSTAL PUBLISHING CO.  
Louisville, Kentucky.

VII. Some prefer to spend the time bringing out merely the facts of history connected with the lesson, and this is important as hooks are important in hanging up our garments; but unless we find the underlying spiritual lessons, Bible study is a failure. As we look into the wonderful story of Abraham and the strangers, we must not lose sight of the fact that one of those heavenly visitants was Jesus himself. The conversation between him and Abraham is of more importance than the burning of Sodom and Gomorrah. It is not profitable to waste time on small things while immense issues are at stake. Find Jesus at all hazards.

VIII. I do not know that I would waste much time with Isaac and his wells; except it be that one might look at them for a moment, and then go in search of the Well of Salvation, out of which one may draw rich supplies of the water of life. Most of Isaac's wells are useless now; but the Well of Salvation will be good forever.

IX. Jacob at his mourner's bench down at Bethel is a fine picture. A true penitent always charms a saint and scares a sinner. I have little doubt that Jacob was sincere in his worship; but, like many another poor sinner, he did not go very far before he forgot his vows, and drifted away. But God was with him, and brought him back by the way of chastisement. It is a hard road to travel, but very good for the soul.

X. I like Jacob's case better when he is facing his injured brother Esau at the brook. At Bethel he is overawed by demonstrations of the presence of Jehovah, and that was great; but at Peniel the vision is lost in the wrestling. What a picture! Let us hold it before our pupils until they shall wrestle with Jehovah as did Jacob in the long-ago. A vexed brother and a few cattle and camels amount to but little, but overcoming in a wrestling match with Almighty God means everything.

XI. One might linger for hours in

the study of Joseph's fidelity. Faithfulness to man is a great thing; but Joseph was faithful to God. I fear that we shall not get ahead very much until we lose sight of our responsibility to men in an awful sense of our amenability to God. We are very small beings; and should some one trample upon our rights, it would not amount to very much, but he will hold us everlastingly accountable for all the deeds of a life-time. Fidelity to God, that grows out of perfect love, will settle every question in human life. For Christ's sake, is the biggest motive that ever moved a human heart.

XII. Judah's Plea need take up little time in review. The story is beautiful and the plea eloquent. The picture should move any heart, save one of stone; but it does not reach the spiritual depths of some other lessons of the quarter.

### CAMP MEETING NOTICE.

The Tenth Annual Camp Meeting, under the auspices of the Nazarene Churches, convenes on Trevecca College Campus, Nashville, Tenn., June 27-July 11.

Special Evangelists—Dr. O. G. Mingledorff, Blackshear, Ga., and Dr. C. E. Hardy, Nashville, Tenn. Three services daily. Special Bible Lectures each morning by Dr. O. G. Mingledorff. Free entertainment for all preachers and their wives.

Those who wish to come and enjoy this meeting with us are requested to bring bed linen. Rooms and meals will be furnished by Trevecca College for a very small charge. Plan your vacation so that you can be with us. For further information write T. C. Young, 953 McClurkan Avenue, Nashville, Tenn.

I should like to get in correspondence with some middle-aged person who has no family and could sing and play for tent campaigns all the year round.

Evangelist C. M. Perkins.  
Matewan, W. Va.



## Pre-Inventory Sale

	Net Price.	Sale Price.
Quiet Talks on John's Gospel, by S. D. Gordon . . . . .	\$1.25	1.00
The Unique Historical Value of the Book of Jonah, by W. C. Stevens . . . . .	1.00	.80
Acute and Chronic Unbelief—Its Cause, Consequence and Cure, by A. C. Wyckoff . . . . .	1.50	1.20
Church School Administration, by E. Morris Fergusson . . . . .	1.75	1.25
A Child's Ramble Through the Bible—The Old Testament, by Falconer . . . . .	1.25	.90
The Conditions of Conversion and Other Sermons, by Rev. W. L. Watkinson . . . . .	1.50	1.20
Fields of Glory, by Russell H. Conwell, author of 'Acres of Diamonds' . . . . .	1.25	1.00
The Life-Story of Alice Culler Cobb—and her work in Wesleyan College, Georgia, by Mary Culler White . . . . .	1.50	1.20
Preaching by Laymen, by O. S. Davis. A study of the elementary principles of preaching the Gospel . . . . .	1.50	1.00
The Place of Poems in the Life We Live, by Wm. L. Stidger . . . . .	1.25	.80
The Deeper Voice, by A. S. Winston . . . . .	1.25	.90
Foundations of Faith, by W. E. Orchard . . . . .	1.75	1.00
Harvest Thanksgiving Sermons, by some leading preachers . . . . .	1.00	1.25
The Ten Great Christian Doctrines, by J. C. Massee . . . . .	1.50	1.20
Stories and Poems for Public Addresses, by A. Bernard Weber . . . . .	1.50	1.20
The Ten Greatest Chapters in the Bible, by Rev. J. C. Massee. A series of sermons on Christianity's ten greatest fundamentals, by Tremont Temple's noted preacher . . . . .	1.50	1.20
There They Crucified Him, by John A. Hutton, D.D. An impressive and appealing devotional study of the death of Christ, by one of England's great preachers . . . . .	1.75	1.45
The World's Best Epigrams, by J. G. H. Lawson. A volume that should be on the desk of every one who addresses the public, and one that will soon demonstrate its effectiveness. The complete index makes it easy to refer to epigrams on any particular subject . . . . .	2.00	1.60
A Covenant Keeping God, by Francis Wesley Warne. A Narrative of Personal Experience . . . . .	.50	.40
The Christian Worker's Manual, by S. H. Miller. A very complete handbook for personal workers with seekers and converts . . . . .	1.50	1.20
Christ's Militant Kingdom, by L. R. Scarborough, D.D. An original study by this master evangelist which portrays the nature and consummation of the Kingdom of Christ . . . . .	1.60	1.20
In Quest of Reality, by Rev. James Reed, M.D. Lectures on Preaching by one of the greatest present-day preachers in England . . . . .	1.75	1.40
The Life of Lives, by Louise Morgan Sill. The Story of our Lord Jesus Christ for young people . . . . .	1.50	1.20
The Lord We Love, by C. R. Erdman. Devotional Studies on the Life of the Master . . . . .	1.50	1.20
Sentence Sermons, by Roy L. Smith. The world's shortest sermons . . . . .	1.50	1.20
Standing Up to Life, by Frederick A. Atkins . . . . .	1.25	1.00
Studies in Criticism and Revelation, by Thomas Jolliffe Smith, M.A. . . . .	1.50	1.20
Twelve Great Questions About Christ, by Clarence Macartney, D.D. . . . .	1.50	1.20
Essentials of Prayer, Bounds, Heaven's Place, A City, A Home, by E. M. Bounds . . . . .	1.25	1.00
Satan, His Personality, Power and Overthrow, by E. M. Bounds . . . . .	1.25	1.00

The Reality of Prayer, by E. M. Bounds . . . . .	1.25	1.00
Famous Figures of the Old Testament, by William Jennings Bryan. A gallery of Old Testament Character Portraits . . . . .	1.50	1.20
The Way of the Cross, by J. Gregory Mantle, D.D. A contribution to the doctrine of Christian Sanctity . . . . .	1.50	1.00
Night Scenes of Scripture, by N. M. Caie. Fourteen sermons that are graphic in description, lucid in express, strong in illustration . . . . .	1.25	.85
The Coming King, by William Evans . . . . .	1.50	1.20
The Absurdities of Evolution, by Guy Fitch Phelps . . . . .	1.25	1.00
Father and Son, by Philip E. Howard . . . . .	1.00	.80
One Thousand and One Bible Problems, by T. H. Bowdler . . . . .	1.00	.80
Lights on Scripture Truths, by M. E. Boteler . . . . .	1.25	1.00
At Home in the Bible, by T. H. Darlow . . . . .	2.00	1.60
Bible Memory Cards: Four kinds: No. 7. The Greatest Miracles of the Old Testament. No. 8. The Greatest Miracles of the New Testament. No. 9. Some Favorite Bible Characters. No. 10. The Most Interesting Bible Stories. These cards make fine Bible markers. Order by number. Per dozen . . . . .	.20	.12
Per hundred . . . . .	1.25	.85
A Package of 10 Scripture Motives, size 4x5 1/2 . . . . .	.50	.30
12 inch quartered Oak Collection Plate . . . . .	6.00	4.50
12 inch quartered Walnut Collection Plate . . . . .	6.00	4.50
The Master Key, F. C. Spurr . . . . .	1.35	.80
Large capacity Aluminum Collection Plate . . . . .	3.00	2.40
Church Activities Roll . . . . .	1.00	.80
A convenient chart to hang in the Church lobby on which can be marked all the various activities of the week with the exact date and hour. This chart has a capacity for one year. A fine assortment of Scripture Text Mottoes. Order one of these assortments to sell among your friends. It may prove a blessing to them and will help you as well . . . . .	5.00	3.00
Scripture Text Book Marks, 10 in a package . . . . .	.25	.15
Lantern Stories, by Lena Leonard Fisher . . . . .	.75	.60
One Thousand Bible Readings, by D. J. Wetzel . . . . .	1.00	.80
Bible Soul Winners, by L. A. Banks . . . . .	1.50	1.20
The Haunted House and Other Sermons, by Luccock . . . . .	1.50	1.20
Under Twenty, by Chas. Jefferson . . . . .	1.50	1.20
Scripture Promises or the Christian's Inheritance, by Samuel Clark, D.D. . . . .	.75	.50
This well known collection of Bible promises includes the following subjects: Promises of Temporal Blessing; Promises relating to the Troubles of Life; Promises of Spiritual Blessing in this Life; Promises of Blessing in the Future World . . . . .	1.50	1.20
The Still Hour, by Rev. Austin Phelps. Tiny edition . . . . .	.40	.35
The Practice of the Presence of God, by Brother Lawrence. Tiny edition . . . . .	.40	.35
The Bow in the Cloud, by J. R. Macduff, D.D. Tiny edition . . . . .	.40	.35
The Busy Man's Bible, compiled by Homer P. Dudley, vest pocket size, for convenience of busy men, containing the most vital parts of Revealed Truth for handy reference. Cloth binding . . . . .	.50	.40
Leather binding . . . . .	1.00	.80
Crayon and Character, by B. J. Griswold. Truth made clear		

New Testament in Modern Speech, by Moffatt . . . . .	.60	.48
The Illustrated Bible Treasury, by William Wright, D.D. . . . .	1.00	.85
This book also contains a new Concordance combined with a subject-index and pronouncing dictionary of the Scripture Proper Names . . . . .		
What Are You Worth, by Chas. L. Goodell, D.D. Queries in Personality . . . . .	1.25	1.00
The Life of William Jennings Bryan, by Herick . . . . .	2.75	2.00
A Cry in the Night, by C. F. Wimberly . . . . .	1.00	.50
New Blood, by Louise Rice . . . . .	1.00	.75
A story of the folks who make America, by the author of "The Girl Who Walked Without Fear" . . . . .		
What is New Theology, by John Paul . . . . .	1.00	.75
The Knack of It, by C. B. Loomis. Essays on Optimism . . . . .	1.00	.40
Almond, A True Story, by John Scarlett . . . . .	.50	.15
Hebrew Evangelism, by Godbey. A Day With the Good Shepherd, by Anna F. Mamreov . . . . .	.75	.40
Wisdom and Wit of Warren Akin Candler . . . . .	1.50	1.20
Scripture Text Birthday Folders. Set of six with envelopes . . . . .	.25	.15
Problems That Perplex, by Rev. J. W. G. Ward . . . . .	1.50	1.20
The Trusteeship of Life, by Wm. George Jefferson . . . . .	1.25	.75
Practical Church Music, by Lorenz . . . . .	1.75	1.10
Peace, Power and Plenty, O. S. Mardin . . . . .	1.75	1.20
Is the Devil a Myth? By C. F. Fraser McDowell . . . . .	1.00	.80
In the School of Christ, by Wm. Fraser McDowell . . . . .	1.00	.80
Adventures in Evangelism, by Edmond Thickstun . . . . .	1.50	1.00
Where the Higher Criticism Falls, by Fitchett . . . . .	1.25	.75
The Friend on the Road, by Jowett . . . . .	1.25	1.00
The Life of Thomas Coke, by Candler . . . . .	1.75	1.20
The Balance Sheet of Sovietism, by Boris L. Brasol . . . . .	2.00	.50
The Armor of Youth, by Bowie . . . . .	1.25	1.00
The Deity of Jesus Christ According to the Gospel of John, by S. W. Pratt . . . . .	1.00	.80
What is the Gospel, by C. G. Trumbell . . . . .	.75	.60
A Life of St. John for the Young, by George L. Weed . . . . .	1.00	.50
A Life of St. Peter for the Young, by George L. Weed . . . . .	1.00	.50
Christianity and the State, by S. Parkes Cadman . . . . .	2.50	2.00
Everyone will be eager to see what he has to say on this major problem of Christian manhood in our time. . . . .		
Cyclopedia of Pastoral Methods, by Rev. G. B. F. Hallock . . . . .	2.50	2.00
A new and comprehensive ready reference manual for ministers of all denominations . . . . .		
Life of Frances Ridley Havergal Impressions, by Martin Wells Knapp . . . . .	.90	.50
The Bible and Modernism, by Joseph S. Auerback . . . . .	1.25	1.00
The Practice of Salvation, by Patterson DuBois . . . . .	1.00	.50
Sunday School Essentials, by Amos R. Wells . . . . .	1.25	.50
A Book of Original Parties, by Ethel Owen . . . . .	.75	.60
John's Gospel—The Greatest book in the World, by Robert E. Speer . . . . .	.90	.75
For Listening Children, by Rev. R. C. Gillie. Seventeen Sunday Morning Addresses . . . . .	.75	.60
Roget's Treasury of Words . . . . .	1.00	.80
The right word you want, when you want it. Outlooks on God, or A House of Many Windows, by Wilbert C. Blakeman . . . . .	1.00	.80
This book is strictly devotional and is not a theological discussion . . . . .		
Law Vs. Lawlessness. Edited by Fred B. Smith . . . . .	1.00	.50
An invaluable Manual for carrying on a Campaign for Law Enforcement and Patriotic Citizenship. Through Eye and Ear . . . . .	1.75	1.50
The Story of the American Hymn, by Edward S. Uinde . . . . .	3.50	2.80
Twenty-three full-page illustrations. 129 pages with complete indexes . . . . .		
Bible Stories Retold for Children . . . . .	.35	.20
Plants and Insects, by A. L. Byers. Helpful little nature lessons for children . . . . .	.75	.45
The Story of Moses, by J. H. Shonkweiler. Beautifully illustrated in colors. Paper . . . . .	.18	.12
Doing His Work. Illustrated in many colors, for children . . . . .	.18	.12
Learning His Will. Illustrated in many colors, for children . . . . .	.18	.12
The Story of Paul for Children. Wring illustrated for all ages . . . . .	.18	.12
Universal Dictionary, self-pronouncing. Large, clear print. Up-to-date . . . . .	1.50	.90
Peloubet's Select Notes, 1925 Reference material that will be valuable to any Bible student . . . . .	1.50	.75
Poured Truth, by E. Y. Pierce. A handbook of black-board and object lessons . . . . .	1.25	.50
A Year of Recreation, by Ethel Owen . . . . .	.35	.25
Money Thoughts for God's Stewards, by Andrew Murray . . . . .	.25	.20
From Prison to Pulpit. Life of Curtis Jett . . . . .	.50	.25
The Lord for the Body, A. B. Simpson . . . . .	.35	.25
The Resurrection of Jesus, by D. L. Jameson . . . . .	.25	.20
Studies in the Deity of Christ. Bible Alphabets and Memory Work . . . . .	.25	.20
Broken Petters and Other Sermons, by F. G. Mills . . . . .	.75	.50
The Way, by Richard W. Lewis . . . . .	.40	.30
Out of and Into, by Abbie C. Morrow . . . . .	.50	.30
The First Ten Thousand Years in Hell . . . . .	.25	.15
Wedding Roses . . . . .	1.00	.50
The Task Worth While, by H. C. Mabo. The divine philosophy of missions . . . . .	1.50	.50
The New Citizenship, by A. T. Robertson. The Christian facing a New World Order . . . . .	1.25	.50
A Gift of Love. Loving Greetings for 365 days . . . . .	.75	.40
The Moral Condition and Development of the Child, by W. Arthur Wright . . . . .	.75	.40
The Sunday School of Today, by W. W. Smith . . . . .	1.25	.50
Making the Best of Our Children, by Mary Wood Allen . . . . .	1.00	.50
Helps to Holiness, by Colonel S. L. Brengle . . . . .	.55	.40
Why Do You Not Believe, by Andrew Murray . . . . .	.75	.50
Art Velvet Mottoes, size 10x13 inches with beautiful colored pictures on them. 8 titles. Order by number. 1. Christ Died for All. 2. God is Our Refuge. 3. Remember Now Thy Creator in the Days of Thy Youth. 4. Jesus Who Loved Me and Gave Himself for Me. 5. He is Our Peace. 6. Hope Thou in God. 7. He First Loved Us. 8. Draw Nigh to God. Regular price . . . . .	.50	
Sale price . . . . .	.30	1.00
Set of eight . . . . .	2.40	
Things That Happened, by A. L. Byers. Helpful short stories for children . . . . .	.75	.45
The Story of Jesus, told in words of one syllable, with 40 illustrations . . . . .	.60	.40
Bible Stories for the children, in words of one syllable. 40 illustrations . . . . .	.60	.40
The Story of the Bible, by J. L. Hurlbut, D.D. . . . .	1.50	.90
The Wonder Book of Bible Stories. 262 pages . . . . .	1.50	.90

PENTECOSTAL PUBLISHING COMPANY

Louisville, Kentucky.

## ARE YOU INTERESTED IN THE SALVATION OF SOULS?

A group of us who are deeply interested in the spread of a full gospel, the conversion of sinners, the reclamation of backsliders, the sanctification of believers, and a very general and widespread spiritual awakening, have banded ourselves together in an organization known as The Evangelical Methodist League.

There are hundreds, yes, thousands, of villages and communities and crossroad districts that have had no real spiritual awakening in years. In these places multitudes are dying without Christ. Shall we not do something to try to bring to them a gospel which is the power of God unto salvation?

Mark you, we are not comeouters, but earnest, conscientious workers for the salvation of souls. You need not be in the least afraid of us. We have no scheme to make money, or to do anyone harm.

Last summer the organization had five tents in the field; the workers were able to preach to thousands of people, many souls were blessed. We were greatly encouraged to enlarge and carry forward the work. This summer we shall have sixteen tents in the field. We are praying for and expecting great blessing from God in the conversion of sinners and sanctification of believers.

The membership fee is \$1.00 a year in The Evangelical Methodist League, with the privilege of making any other donation you may choose. We wish to greatly increase our membership in order that we may increase the number of tents and workers in the field the summer of 1927. We also want to hold in the late fall some important conventions. This work is growing wonderfully and is full of promise. Become a member of the organization at once and help us with your contributions and prayers.

Write name and address on blank below, detach same, and send it to our secretary, Mrs. H. C. Morrison, care Pentecostal Herald, Louisville, Kentucky.

Please enroll my name as a member of The Evangelical Methodist League.

Name . . . . .

Address . . . . .

Contribution . . . . .

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY



## EVANGELISTS SLATES

**ANDERSON, T. M.**  
Santa Monica, Calif., June 25-July 4.  
Reading, Pa., July 16-25.  
Sharon Center, Ohio, July 30-Aug. 8.  
Frankfort, Ind., August 9-15.  
Haviland, Kan., August 6-Sept. 5.

**AYCOCK, JARRETTE AND DELL.**  
Crowley, La., July 1-11.  
Bentonville, Ark., July 14-25.  
Boise, Idaho, July 30-August 8.  
Prescott, Ark., August 12-22.  
Durant, Okla., Aug. 26-Sept. 5.  
Norman, Okla., Sept. 9-19.  
Mail address, 2923 Troost Ave., Kansas City, Mo.

**BABCOCK, C. H.**  
North Reading, Mass., June 25-July 5.  
Sebring, Ohio, July 15-25.  
New Albany, Ind., July 29-Aug. 4.  
Mt. Vernon, Ohio, August 5-16.  
Circleville, Ohio, Aug. 20-29.  
Alexandria, Ind., Aug. 30-Sept. 5.  
Lowell, Mass., Sept. 12-26.  
Minneapolis, Minn., Oct. 3-24.  
Home address, 1148 Victoria Ave., Los Angeles, Calif.

**BELEW, P. P.**  
Open date, June 27-July 11.  
Bentleyville, Pa., July 15-25.  
Home address, 1529 W. Nelson St., Marion, Ind.

**BEIRNES, GEORGE.**  
Indianapolis, Ind., June 13-July 4.  
Woodstock, Ont. Can., May 9-30.

**BRASHER, J. L.**  
Wadley, Ala., July 2-11.  
Dothan, Ala., July 16-25.  
Toronto, Ont., July 29-Aug. 8.  
Elkhart, Ind., August 10-15.  
Epworth, S. C., August 20-29.  
Home address, University Park, Iowa.

**BROWNING, RAYMOND.**  
Baton Rapids, Mich., July 20-30.  
Alherton, Ky., August 1-15.  
Popular Branch, N. C., Aug. 18-29.  
Home address, Hendersonville, N. C.

**BROWN, F. C.**  
Open for calls anywhere or place.  
Home address, 306 Pleasant St., Ironton, Ohio.

**BURTON, C. C.**  
Tulouisa, N. Mex., June 21-July 4.  
Kanama, Okla., August 1-15.  
Mentonville, Ky., Aug. 25-Sept. 12.  
Home address, Delmer, Ky.

**RUSSEY, M. M.**  
Youngstown, Ohio, June 17-July 4.  
Rochester, N. Y., July 18-Aug. 1.  
Washington, D. C., June 20-30.  
Home address, South Vineland, N. J.

**CAIN, W. R.**  
Windsor, Ont., July 4-18.

**CANADAY, FRED.**  
Stayton, Oregon, June 21-July 4.  
Ferndale, Wash., July 15-25.  
Home address, Portland, Ore., 1518 Killingsworth Ave.

**CLARKE EVANGELISTIC PARTY.**  
Wynona, Okla., July 1-18.  
Home address, 808 N. Ash, Guthrie, Okla.

**COLLIER, J. A.**  
Lanett, Ala., July 11-25.  
Wedowee, Ala., July 18-August 1.  
Upton, Ky., August 8-22.  
Home address, 1917 Cephas Ave., Nashville, Tenn.

**CONLEY, PROF. C. C.**  
(Song Evangelist)  
Bentleyville, Pa., July 15-25.  
Ludlow Falls, Ohio, July 29-Aug. 8.  
Home address, 556 1/2 North Howard St., Akron, Ohio.

**COX, F. W.**  
Hughesville, Pa., July 22-Aug. 2.  
Open dates—June 22-July 4; July 6-18;  
August 3-29.  
Home address, Lisbon, Ohio.

**COX, MR. AND MRS. W. E.**  
Ridgfield, Wash., June 20-July 11.

**CURRIE, W. T.**  
Saucier, Miss., June 25-July 4.  
Newton, Miss., July 23-August 1.  
Home address, 1616 W. 30th, Oklahoma City, Okla.

**DANFORD, S. A.**  
Cottage Grove, Ore., July 22-Aug. 1.  
Vancouver, Wash., August 2-9.  
Home address, Eugene, Ore.

**DICKERSON, H. N.**  
Detroit, Mich., June 27-July 11.  
St. Bernice, Ind., July 11-24.  
North Little Rock, Ark., July 29-Aug. 8.  
Hazelton, Ind., August 12-22.  
Columbus, Ind., Aug. 26-Sept. 5.  
Red Key, Ind., Sept. 28-Oct. 10.  
Bloomington, Ind., Oct. 17-31.  
Home address, 2608 Newman St., Ashland, Ky.

**DORN, C. O.**  
Lugoff, S. C., June 10-20.  
Oswego, S. C., July 26-August 10.

**DUNKIN, W. B. AND WIFE.**  
Roanoke, Va., June 22-July 4.  
Frankfort Heights, Ill., July 10-25.  
Home address, 1353 Hemlock St., Louisville, Ky.

**EDEN, THOS. F. AND ETHEL.**  
Rice, Texas, June 21-July 4.

**ELSNER, THEO. AND WIFE.**  
Brooklyn, N. Y., June 20-July 11.

Reading, Pa., July 16-25.  
Winchester, Ind., July 22-Aug. 8.  
Richmond Hill, N. Y., August 22-29.  
Portland, Maine, Sept. 15-26.  
East Palestine, Ohio, Oct. 3-17.  
Home address, 25 Lafayette Ave., Brooklyn, N. Y.

**FLEMING, BONA.**  
Barberton, Ohio, June 18-27.  
Jackson, Ohio, July 2-11.  
Bloomington, Ind., July 14-25.  
Oakland City, Ind., August 11-27.

**FLEMING JOHN.**  
New Philadelphia, O., July 1-12.  
Princeton, Ind., July 14-25.  
North Little Rock, Ark., July 30-Aug. 8.  
Oakland City, Ind., August 27-Sept. 5.  
Andover, Ohio, Sept. 15-26.

**FOUNTAIN PARTY.**  
Open dates, Tent and Tabernacle meeting for the summer.  
Home address, Sulphur Springs, Ark.

**FUGETT, C. B.**  
Mansville, Ill., June 20-July 4.  
Yakima, Wash., July 9-18.  
Oakland, Calif., Aug. 29-Sept. 12.  
San Diego, Calif., Sept. 16-26.  
Long Beach, Calif., Oct. 3-17.  
Anaheim, Calif., Oct. 18-30.  
Rerea, Calif., Nov. 1-14.  
Home address, 3220 Hackworth St., Ashland, Ky.

**GADDIS, TILDEN H.**  
Cincinnati, Ohio, June 18-27.  
Charleston, Ill., July 2-11.  
Aspen Grove, Ky., July 18-August 1.  
Frankfort, Ind., August 6-15.

**GLASCOCK, J. L.**  
Murphysboro, Ill., June 20-July 4.  
West Union, Ohio, Aug. 3-15.  
Vacant dates, August 16-31.  
New Carlisle, Ohio, July 15-25.  
Vacant dates, July 26-August 31.  
Home address, 1350 Grace Ave., Cincinnati, Ohio.

**GREEN, JIM.**  
Leicester, N. C., June 27-July 18.  
Camp Free, N. C., July 29-Aug. 8.  
Pig Camp, N. C., Aug. 18-27.  
Home address, E. Spencer, N. C.

**HALLMAN, MR. AND MRS. W. R.**  
Kokomo, Ind., June 11-20.  
Absaraka, N. Dak., June 24-July 4.  
Washburn, N. Dak., July 8-18.  
Elkhart, Ind., August 5-15.

**HAMES, J. M.**  
Gastonia, N. C., June 7-20.  
Open date, June 26-July 25.  
Laport, Iowa, August 1-15.  
Chase, City, Iowa, Aug. 18-29.  
Home address, Greer, S. C.

**HEIRONIMUS, H. T.**  
Open date, June 21.  
Home address, Wilmore, Ky.

**HEWSON, JOHN E.**  
Allendale, Mich., June 4-20.  
Chandler, N. Dak., June 25-July 4.  
Omaha, Neb., July 9-19.  
Scottsville, Tex., July 22-Aug. 1.  
Sherman, Ill., Aug. 5-15.  
Normal, Ill., Aug. 19-29.  
Home address, 127 N. Chester Ave., Indianapolis, Indiana.

**HOBBS, E. O.**  
Open date, tent furnished.  
Wakefield, Va., July 30-Aug. 8.  
Home address, 1063 Lynnhurst, Louisville, Ky.

**HODGE, H. W.**  
Open dates, June, July, for six and ten day meetings.  
Home address, 120 S. 16th St., Flushing, New York.

**HOLLENBACK, ROY L.**  
Cedar Rapids, Ia., June 25-July 11.  
Open date, July 12-August 8.  
Ramsey, Ind., Aug. 13-22.  
Address, Cambridge City, Ind.

**HOLSTEIN, CALBERT V. AND STEEL, WILLIE.**  
Hastings, Mich., July 7-25.  
Cherry Grove, Ind., August 18-29.

**HOWARD, FIELDING T.**  
Walton, Ky., June 21-July 4.  
Cynthiana, Ky., July 4-18.  
Depoy, Ky., July 20-August 1.  
Taylorsville, Ky., August 2-15.  
Open date, August 16-26.  
Kingswood, Ky., Aug. 26-Sept. 5.

**HUFF, WM. H.**  
Red Rock, Minn., June 24-July 4.  
Gracemont, Okla., July 11-Aug. 1.  
Indian Springs, Ga., Aug. 4-15.  
Duhoise, Pa., August 19-29.

**HUGHES, I. N.**  
Southwick, Idaho, July 6-18.  
Williams, Oregon, July 20-August 1.  
Mistle Point, Oregon, Aug. 3-29.  
Home address, 390 E. 12th St., Portland, Oregon.

**HUNT, JOHN J.**  
Chester, Pa., July 1-18.  
Allentown, Pa., July 19-Aug. 8.  
Leslie, Md., Aug. 13-22.  
Home address, Media, Pa. Rt. 3.

**HUYETT, J. DOROTHY.**  
(Gospel Singer, Pianist, Harpist, and Children's Worker)  
Pleasant Ridge, Ky., June 20-July 4.  
Open dates for summer.  
Home address, Wilmore, Ky.

**JACOBSON, H. O.**  
Larimore, N. D., June 8-20.  
Woodworth, N. D., July 7-18.  
Rosholt, S. D., July 21-Aug. 1.  
Devil's Lake, N. Dak., June 23-July 4.

**JONES, EARNEST L.**  
(Song Evangelist)  
Open dates July 1.  
Home address, 1810 Young St., Cincinnati, Ohio.

**KELLEY, WM.**  
Cynthiana, Ky., June 6-23.  
Oddville, Ky., July 15-August 1.  
Home address, Ashland, Ky.

**KENNEDY, ROBERT J.**  
(Singer)  
Lancaster, Tex., June 8-20.  
Hallsville, Tex., June 25-July 4.  
Van Alstyne, Tex., July 27-Aug. 8.  
Open date, July 4-25.  
Allen, Tex., August 8-22.  
Sterling City, Tex., Aug. 22-Sept. 4.  
Home address, 3312 Carlisle Ave., Dallas, Texas.

**KEYS, CLIFFORD.**  
Goshen, Canada, June 16-July 4.  
Columbus, Ohio, July 11-25.  
Rippling, Wis., July 29-August 15.  
Open date, August 17-Sept. 5.

**KINSEY, W. C. AND WIFE.**  
(Singers, Song Leader and Pianist)  
New Carlisle, Ohio, July 15-25.  
Traverse City, Mich., August 5-15.  
Portage, Ohio, August 19-29.  
Home address, Richmond, Ind., 461 So. Third St.

**KLEIN, GEO. T.**  
Halifax, N. S., June 17-27.  
Mitchell, S. D., July 1-11.  
Home address, 56 W. Draver St., Seattle, Washington.

**LAWTON, MR. AND MRS. MELVYN M.**  
(Gospel Singer, Pianist, and Children's Worker)  
Philadelphia, Pa., June, July, August.  
Home address, 2638 No. Lawrence St., Philadelphia, Pa.

**LEWIS AND EMEYART.**  
(Singers)  
Elkhart, Ind., June 6-27.

**LEWIS, M. V.**  
(Song Evangelist)  
Open date, June 21-July 18.  
Scottsville, Tex., July 22-Aug. 1.  
Pleasant Hill, La., August 5-15.  
Fig. N. C., August 18-28.  
Home address, Wilmore, Ky.

**LITTELL, V. W. AND MARGUERITE.**  
Emporia, Kan., June 20-July 4.  
Home address, 1214 Scott Street, Beatrice, Nebraska.

**LOVELESS, W. W.**  
Wadsworth, Ohio, June 28-July 18.  
Warsaw, Ohio, July 22-August 1.  
Home address, London, Ohio.

**LUDWIG, THEO. AND MINNE E.**  
Racine, Wis., July 15-25.  
St. Croix, Wis., July 29-August 9.  
Marshfield, Ore., Aug. 20-30.  
Home address, 772 N. Euclid Ave. St. Louis, Mo.

**MCBRIDE, J. B.**  
Walters, Okla., June 13-27.  
St. Johns, Can., N. B., July 2-11.  
Mt. Olivet, Ky., July 16-26.  
Home address, 112 Arlington Drive, Pasadena, Calif.

**MCCLINTOCK, J. A.**  
Irvine, Ky., June 15-July 4.  
Augusta, Ky., July 11-25.  
Olive Hill, Ky., July 31-August 15.  
Open date, August 18-31.  
Franklin, Ohio, Sept. 6-19.  
Lexington, Ky., Sept. 21-26.  
Home address, Richmond, Ky.

**MCORD, W. W.**  
Portage, Ohio, August 19-29.  
Sale City, Ga., Oct. 14-24.  
Home address, Sale City, Ga.

**MCNEESE, HERBER J.**  
Open dates now.  
Home address, 634 13th Ave., New Brighton, Pa.

**MANLY, IRVIN B.**  
Sugar Land, Tex., June 13-23.  
Concord Church, Chatham, La., Aug. 6-15.

**MILBY, E. C.**  
(Song Evangelist and Young Peoples' Worker)  
Open dates, June 1 to September 1.  
Home address, Gabe, Ky.

**MILLER, MR. AND MRS. F. E.**  
Westport, Ont. Can., June 6-20.  
Westport, Ont. Can., June 6-20.  
Wilmington, N. Y., June 24-July 5.  
Syracuse, N. Y., July 1-11.  
Mooresville, N. Y., July 31-Aug. 15.  
Richland, N. Y., Aug. 22-Sept. 6.  
Home address, Lowville, N. Y.

**MILLER, JAMES.**  
Albion, Neb., June 16-July 4.  
Home address, 1249 N. Holmes Ave., Indianapolis, Ind.

**MILLER, L. J.—SCOTT, O. H.**  
Grenada, Miss., June 13-July 6.

**MINGLEDORFF, O. G.**  
Ringgold, La., June 6-20.  
Nashville, Tenn., June 27-July 11.  
Monroe, La., July 12-Aug. 1.  
Mineral Spings Camp, La., Aug. 5-18.  
Beebe, Ark., August 16-31.

**Blackshear, Ga., Sept. 1-7.**  
Alma, Ga., Sept. 8-26.  
Home address, Blackshear, Ga.

**MORROW, HARRY W.**  
Carpenter, So. Dak., May 30-June 20.  
Chandler, N. D., June 25-July 4.  
Bloomfield, Iowa, July 5-18.  
Hope, Mich., August 1-15.  
Morrowville, Kan., Aug. 18-Sept. 5.  
Home address, 300 So. Oak Park Ave., Oak Park, Ill.

**ONBORNE, ESSIE.**  
Vigo Park, Texas, June 6-20.  
Lost Angeles, Calif., June 21-July 20.  
Berlin, Okla., July 23-August 1.  
Sayre, Okla., August 6-15.  
Pt. Sumner, N. Mex., Aug. 22-Sept. 5.  
Permanent address, Box 538, Sta. C, Los Angeles, Calif.

**PARKER, J. R.**  
Shoon, Ky., June 23-July 11.

**PEFFLEY, DWIGHT.**  
(Song Evangelist)  
Perryville, Ohio, August 1-15.  
Westport, Ind., August 20-29.  
Home address, Rt. 6, Brookville, Ohio.

**QUINN, IMOGENE.**  
(Hoosier Girl Evangelist)  
Alma, Ill., June 6-20.  
Home address, 909 N. Tuxedo St., Indianapolis, Ind.

**REDMON, J. E. AND ADA.**  
Oakland City, Ind., June 11-27.  
New Cumberland, W. Va., July 1-11.  
Anderson, Ind., July 12-18.  
Chenango Forks, N. Y., Aug. 5-15.  
California, Ky., August 20-30.  
Home address, Brookville, Ind.

**REKS, PAUL S.**  
Pittsburgh, Pa., June 13-27.  
New Cumberland, W. Va., July 2-11.  
Sebring, Ohio, July 16-25.  
Toronto, Ohio, July 29-Aug. 8.

**REED, LAWRENCE.**  
Ironton, Ohio, June 16-27.  
Carrollton, Ohio, June 30-July 11.  
Sebring, Ohio, July 16-25.  
Moore's, N. Y., July 30-August 15.  
Home address, Damascus, Ohio.

**REID, FURBAY, HOUSEHOLDER.**  
(Asbury College Trio)  
Middletown, Ohio, June 9-27.  
Dowell, Ill., July 1-11.  
Laird, Colo., July 18-Aug. 1.  
Mooresville, Wyo., August 4-15.  
Wyoming, August 18-29.

**REID, JAMES V.**  
Kerrville, Tex., June 15-20.  
Sycamore Heights, Ft. Worth, Tex., June 21-July 4.  
Lake Arthur, La., July 8-18.  
Magnolia, Ark., July 22-Aug. 1.  
Atlanta, Tex., August 5-15.  
Detroit, Mich., August 22-Sept. 26.  
Waco, Tex., Oct. 3-17.  
Home address, 2912 Meadowbrook Drive, Ft. Worth, Texas.

**RIDOUT, G. W.**  
Open dates, June and July.  
Bowersville, Ohio, August 5-15.  
Shiloh, N. C., Sept. 1-15.  
Permanent address, Wilmore, Ky.

**ROBERTS, T. P.**  
Corinth, Ky., June 6-20.  
Clarksdale, Ill., June 26-July 18.  
Sharon Center, Ohio, July 30-Aug. 8.  
Cherryfork, Ohio, August 9-15.  
Akron, Ohio, August 19-26.

**ROD, PERRY.**  
Shady Side, Ohio, June 19-July 4.  
Open date, July 11-August 11.  
Geneva, Ohio, August 15-29.  
Open dates.  
Home address, Barboursville, W. Va.

**RUTH, C. W.**  
Carcoran, Minn., June 18-27.  
Sebring, Ohio, July 16-25.  
Wilmore, Ky., July 26-August 1.  
Indian Spring, Ga., August 5-15.

**SANDERS, C. C., JR.**  
(Young Peoples' Evangelist)  
Wiggins, Miss., June 6-20.  
St. Louis, Miss., June 27-July 25.  
Carrollton, Miss., August 1-15.  
Port Gibson, Miss., August 19-Sept. 7.  
Philadelphia, Miss., Sept. 12-26.  
Home address, Griffin, Ga.

**SANFORD, MR. AND MRS. E. L.**  
Wallingford, Ky., June 10-27.

**SHANK, MR. AND MRS. R. A.**  
Columbus, Ohio, June 17-27.  
Allerton, Ia., July 1-11.  
Mt. Olivet, Ky., July 16-26.  
Hallsville, Tex., August 4-15.  
Morrowville, Kan., August 20-Sept. 5.  
Home address, 191 No. Ogden Ave., Columbus, Ohio.

**SHELHAMER, E. E.**  
Youngstown, Ohio, June 17-27.  
Syracuse, N. Y., July 1-11.  
Catawagus, N. Y., July 15-Aug. 1.  
Open date, August 1-12.  
Houghton, N. Y., Aug. 12-22.  
Wanneta, Neb., Aug. 26-Sept. 6.  
Plattsburg, N. Y., Sept. 10-19.  
Brooklyn, N. Y., Oct. 29-Nov. 7.  
Home address, 5419 Isleta Drive, Los Angeles, Calif.

**SHELHAMER, MRS. JULIA A.**  
Marion, Ohio, June 17-27.  
Freeport, Pa., June 29-July 8.  
Apollo, Pa., July 9-13.  
Catawagus, N. Y., July 15-Aug. 1.  
Centerville, Pa., August 3-22.  
Home address, 5419 Isleta Drive, Los Angeles, Calif.



**SPINKS, OTIS W.**  
Herrington, Ky., June 30.  
Pt. Jessup, La., July 23.  
Aliceton Camp, Junction City, Ky., Aug. 5.  
Wainsborough, Miss., August 19.  
Shloh, N. C., Sept. 5.

**SPIVEY, G. M.**  
Augusta, Ga., June 10-27.  
Macon, Ga., June 28-July 7.  
Howard, Ga., July 8-18.  
Wrightsville, Ga., July 25-Aug. 8.  
Lakeland, Ga., August 15-20.  
Home address, Macon, Ga.

**STUTTON, MR. AND MRS. B. D.**  
Cairo, Mich., June 25-July 5.  
Webb, Ky., July 15-25.  
Little Rock, Ark., July 31-Aug. 8.  
Beebe, Ark., August 10-22.  
Kingswood, Ky., Aug. 27-Sept. 5.  
Chicago, Ill., Sept. 7-12.  
Home address, 2923 Troost Ave., Kansas City, Mo.

**SWANSON, F. D.**  
Melbourne, Ky., June 21-July 4.  
Mooreland, Ind., July 11-25.  
Oneida, Tenn., Sept. 8-26.  
Fairfield, Va., August 1-15.  
Yeevins, Va., August 16-29.  
Home address, Wilmore, Ky.

**SWEETEN, HOWARD W.**  
Abilene, Tex., July 2-14.  
Eula, Tex., July 16-29.  
Buffalo Gap, Tex., July 30-Aug. 12.  
Carthage, Ark., Aug. 20-30.  
Huntington, W. Va., Sept. 1-20.  
Vincennes, Ind., Oct. 3-18.

**TESTS, ODA B.**  
Joltytown, Pa., June 13-27.  
Mt. Lake Park, Md., July 4-11.  
Home address, Aurora, W. Va.

**THOMAS, JOHN AND EMILY.**  
Flint, Mich., June 14-23.  
Mitchell, S. D., June 25-July 4.  
Sprucuse, N. Y., July 5-August 11.  
Freeport, L. I., July 15-25.  
Lima, Ohio, July 29-August 8.  
Findlay, Ohio, August 12-22.  
Woodburn, Ind., Aug. 28-Sept. 5.

**VANDALL, N. B.**  
(Gospel Singer)  
Barberton, Ohio, July 17-27.  
Bloomington, Ind., July 11-25.  
Hollow Rock, Ohio, July 30-Aug. 8.  
Findlay, Ohio, August 12-22.  
Omaha, Neb., Aug. 27-Sept. 12.

**VAYHINGER, M.**  
Nashville, Ind., June 20-July 4.  
Jerusalem, Ohio, July 15-25.  
Letts, Ind., August 20-29.

**WATTS-CONLEY EVANGELISTIC PARTY.**  
Marango, Iowa, June 6-27.  
Oklahoma Wesleyan Conference, July 1-August 15.  
Stoneboro, Pa., August 17-29.

**WATTS, EMMA.**  
(Personal worker, young people's and children's Evangelist)  
Open dates after July 1.  
Address, Cleveland, North Dakota.

**WELLS, KENNETH AND EUNICE**  
Charleston, W. Va., July 17-27.  
Mt. Lake Park, Md., July 1-11.  
Srebing, Ohio, July 16-25.  
Romeo, Mich., July 29-Aug. 8.  
Wichita, Kan., Aug. 12-22.  
Home address, 2115 Barth Ave., Indianapolis, Ind.

**WHITCOMB, A. L.**  
Alberta, Canada, June 24-July 18.  
Seven Oaks, N. Y., August 1-15.  
Binghamton, N. Y., August 19-29.

**WHITEHURST, R. F.**  
Kalamazoo, Mich., June 16-July 4.  
Lancaster, Ky., July 11-August 1.  
Donalsonville, Ga., August 8-29.  
Home address, Box 14, Wilmore, Ky.

**WIDEL, L. E.**  
Lafayette, Ind., May 30-June 20.  
Terre Haute, Ind., July 1-11.  
Koken, Ind., July 12-Aug. 1.  
Kokomo, Ind., August 4-21.

**WILCOX, PEARL E.—Song Evangelist.**  
Bouguer, Edna—Ohio Girl Evangelist.  
Baltimore, Ohio, July 11-25.  
Home address, 15 Plum St., Westerville, Ohio.

**WILLIAMS, L. E.**  
Open date, June 21-July 21.  
Buckingham, Va., July 23-August 1.  
Dyer, Tenn., August 6-15.  
Circleville, Ohio, August 19-29.  
Home address, Wilmore, Ky.

**WIREMAN, C. L.**  
Williamstown, Ky., June 6-20.  
Middletown, Ohio, June 8-July 4.  
Walton, Ky., July 8-18.  
Open date, July 20-August 1.  
Muses Mills, Ky., August 2-15.  
Ashland, Ky., August 17-22.  
Home address, 2108 Crescent Blvd., Middletown, Ohio.

**YATES, W. B.**  
Lincoln, Neb., June 18-27.

**YOUNG, R. A.**  
Gordon, Neb., June 18-27.  
One Sunday open, June 20-July 4.  
Washington, N. Dak., July 8-18.  
Waco, Texas, July 22-August 1.  
Woonday, Texas, August 1-15.  
Waynesboro, Miss., August 20-29.  
Home address, Wilmore, Ky.

## CAMP MEETING CALENDAR.

**ALABAMA.**  
Kinsey, Ala., Camp, July 16-28. Workers: Rev. Dr. J. L. Brasher and Rev. W. A. Murphree. Write Rev. W. H. Newton, Rt. 5, Dothan, Ala.

**ARKANSAS.**  
Batesville, Ark., Camu, July 30-Aug. 15. Workers: Rev. Eupha D. Beasley, Mrs. Agnes W. Diffe, A. A. Mashburn, Rev. Little Rock, Ark., Camp, July 30-Aug. 8. Workers: Rev. John Fleming, Rev. H. N. Dickerson, and the Suttons. For special arrangements write Mrs. Anna L. Oliver, 715 Magnolia, North Little Rock, Ark.

**CALIFORNIA.**  
Pacific Palisades, Calif., Camp, June 25-July 5. Workers: Rev. W. G. Nixon, Rev. T. M. Anderson, Joseph G. Reece and the Camp Meeting Quartette. Address A. N. Clark, Sec. 826 N. Hobart Blvd., Los Angeles, Calif.

**GEORGIA.**  
Indian Springs Camp, Flovilla, Ga., Aug. 5-15. Workers: Will H. Huff and C. W. Ruth. Music, Mrs. E. A. Sewell, Director. President Board of Trustees: E. F. Burden, Macon, Ga., Secretary-Treas. J. M. Glenn, Dublin, Ga.

**IDAHO.**  
Idaho-Oregon District Camp, Elm Grove Park, Boise, Idaho, July 30-Aug. 8. Workers: Rev. J. E. Anderson and wife, Bud Robinson, and song evangelist L. C. Messer. Address Rev. A. C. Tunnell, 613 No. 13th St., Boise, Idaho.

**ILLINOIS.**  
Murphyshoro, Ill., Camp, June 20-July 4. Workers: Evangelist Rev. J. L. Glascock, Rev. Orvan Keller and wife. Write A. A. Chamberlain, Murphyshoro, Ill.  
Bonnie, Ill., Camp, August 13-23. Workers: Drs. John F. and Joseph Owen, Prof. John E. Moore, Miss Grace Willis, Pianist. W. T. Lawson, Sec., 1205 N. Maple, Benton, Ill.

**INDIANA.**  
Sherman, Ill., Camp, August 5-15. Workers: Rev. Andrew Johnson, Rev. John E. Hewson, Mrs. Della B. Stretch in charge of Children's work. Haldor and Bertha Lillenas, song leaders. Write Mrs. Julia Short Hayes, 2217 East Capitol Ave., Springfield, Ill.

**District Camp, Pilgrim Holiness Church, Charleston, Ill., July 2-11.** Workers: Rev. Tilder H. Gaddis and the Moser Sisters, assisted by Conference preachers. Write Rev. W. M. Hall, Charleston, Ill., Rt. 6, or Rev. D. C. Shamer, Dow, Ill.  
Normal, Ill., Camp, August 20-29. Workers: C. W. Ruth and John E. Hewson, Mr. and Mrs. Chas. Buss, song leaders. Mrs. Della B. Stretch, children's leader. Bertha C. Ashbrook, Sec., 451 W. Allen St., Springfield, Ill.  
Beulah Park Camp, Eldorado, Ill., July 29-August 8. Workers: John F. Owen, George Bennard and Miss Ruth Harris. J. M. Keasler, Cor. Sec., Omaha, Ill.

**INDIANA.**  
Cleveland, Ind., Camp, Aug. 26-Sept. 5. Workers: Rev. John T. Hatfield, Dr. Chas. H. Babcock, Rev. Paul E. Rev. Seth C. Rees, Prof. James E. Campbell and wife. Rev. C. E. Ellsworth, Sec., Greenfield, Ind., Route 9.

**Letts, Ind., Holiness Camp, August 20-29.** Workers: Rev. M. V. Vayhinger, Dwight Peffey, Mrs. Bert Holcomb, pianist. For information, write Mrs. Lena Holcomb, Sec. Elwood, Ind., Rt. 3.

**Monroe, Ind., Camp, July 9-19.** Workers: Rev. C. W. Butler. Mrs. Esther Williamson and Miss Gertrude Cook in charge of the music. Address Mrs. Frank Martz, Sec. Monroe, Ind., Rt. 2.  
Columbus, Ind., Camp, Aug. 27-Sept. 5. Workers: Rev. Bud Robinson, H. N. Dickerson, L. C. Messer, leader in song. Address Courtney Moore, Sec., Columbus, Ind.

**IOWA.**  
Iowa and Polk Co., Camp Meeting, Des Moines, Iowa, July 9-19. Workers: Rev. John T. Hatfield, Prof. and Mrs. T. T. Liddell. Address Mrs. S. R. Keel, Cor. Sec., 1161 19th St., Des Moines, Iowa.

**KANSAS.**  
Kansas State Holiness Association Camp, Beulah Park, Wichita, Kan., Aug. 12-22. Workers: Rev. H. C. Morrison, Rev. Chas. Stalker, Rev. A. D. Zahner, Mrs. H. C. Morrison, Prof. Kenneth and Eunice Wells and Harold Chapman. W. R. Cain, Sec., 515 So. Vine St., Wichita, Kan.

**KENTUCKY.**  
Central Holiness Camp Meeting, Wilmore, Ky., July 23-August 1. Preachers: C. F. Wimberly, C. W. Butler, C. W. Ruth, H. C. Morrison in charge.  
Callis Grove, Ky., Camp Meeting, Aug. 6-15. Workers: Rev. O. H. Callis, Rev. Harry Blackburn, song leader. Miss Marie Pratt, pianist. I. H. Driskell, Sec., Milton, Ky., Rt. 3.

**LOUISIANA.**  
Mineral Springs, La., Camp, August 5-18. Workers: Rev. O. G. Mingleford and Gordon Rainey. Song leader, M. V. Lewis. Mrs. R. L. Armstrong, Sec.  
Lake Arthur, La., Camp, July 8-18. Workers: Rev. H. C. Matland, Jas. V. Reid, pianist and young people's worker, W. R. Wilder, song leader.  
Chatham Holiness Association Camp, Chatham, La., July 11-25. Dr. W. E. Harrison, of Asbury College, physician, teacher-preacher, will be the evangelist. Rev. C. H. Mayo, Sec., Eros, La.

**MARYLAND.**  
Mountain Lake Park, Md., Camp Meeting, July 1-11. C. M. Hood, Pres., Mountville, W. D. A. Dr. Daniel Westfall, Sec., Mgr. 52 Penn Ave., Pittsburgh, Pa. J. P. Bohlander, Treas., Elizabeth, Pa.  
Washington-Philadelphia District Camp (Nazarene), Leslie, Md., August 13-22. Workers: Dr. C. E. Hardy, Dr. John J. Hunt, and the pastor of the district. Write Rev. J. N. Uielson, Darby, Pa.

**MASSACHUSETTS.**  
North Reading, Mass., Camp Meeting, June 25-July 5. Workers: Roy T. Williams, D.D., C. H. Babcock, D.D., C. C. Rinebarger, in charge of music. Rev. H. V. Miller, Dist. Supt., in charge. For rooms address Miss Rose Wright, 1073

Middlesex St., Lowell, Mass.; other information, E. T. French, 10 Story Ave., Lynn, Mass.

**MINNESOTA.**  
Pipestone, Minn., Camp, June 24-July 4. Workers: A. P. Henneman and wife, Alice Brennenman, pianist. Address Mrs. Walter H. Anderson, Sec., Pipestone, Minn.  
Red Rock, Minn., Camp, Red Rock Park, July 1-11. Workers: Wm. H. Huff, Joseph H. Smith, G. G. Valentyne, Floyd Nixon, Mrs. Anna L. Murphy, Mr. and Mrs. E. E. Cowden and their Sunday School Orchestra are expected, also Male Quartettes from Taylor University and John Fletcher College will be present.

**MICHIGAN.**  
Michigan State Holiness Camp, Eaton Rapids, Mich., July 23-August 1. Workers: Rev. Joseph H. Smith, Rev. Guy Wilson, Rev. Raymond Browning, Rev. W. G. Nixon, Rev. Lloyd H. Nixon, song leader, Rev. Blanch Shepherd, Frances, Young People's worker. Write Miss Fern Wheeler, Sec., Charlotte, Mich.

**Simpson Park Holiness Camp, Romeo, Mich., July 30-Aug. 8.** Workers: Rev. H. C. Morrison, D.D., Rev. Joseph H. Smith, Rev. Guy Wilson, Keudeth and Eunice Wells in charge of music. Mrs. Annie Murphy, Young People's Worker. Write Rev. E. L. Tacquish, 4425 McClellan Ave., Detroit, Michigan.

**Lansing, Mich., Camp, July 15-25.** Workers: Ford Hendrickson, Missionary Evangelist, assisted by native workers from South America and possibly Porto Rico and Santo Domingo. Address, Homeland Office, 225 Vine St., Wauseon, Ohio. Ford Hendrickson.

**NEBRASKA.**  
Omaha, Neb., Camp, July 9-19. Workers: John E. Hewson, Jos. H. Smith and wife, John Shallman and C. G. Stuber. Address Mrs. C. G. Stuber, Box 384, Omaha, Neb.

**West Nebraska Holiness Association Camp, Kearney, Neb., August 19-29.** Workers: Rev. M. G. Standley, Rev. Tom Henderson, Rev. C. C. Rinebarger and wife. Write B. J. Patterson, Sec., Kearney, Neb.

**NEW JERSEY.**  
Fletcher Grove, Camp, Delanco, N. J., June 25-July 5. Rev. F. M. Brickley, Rev. Charles Weigle. George Lester Edie, singer.

**Aura Holiness Camp, Aura, N. J., July 9-18.** Workers: Rev. Charles Weigle, George Lester Edie, assisted by visiting ministers.

**National Park Holiness Camp, National Park, N. J., August 13-22.** Workers: Rev. G. Arnold Hodgkin and wife, Rev. Clara Boyd, Rev. William Grum, Mrs. S. J. Dorlin.

**Local Preachers' Holiness Camp, Fletcher Grove, Delanco, N. J., August 25-Sept. 6.** Workers: Rev. J. C. Long, Rev. Richard G. Flexon, Jr., Burl P. Sparks, Mrs. S. J. Dorlin.

**NEW YORK.**  
Freeport, L. I., Camp, July 15-25. Workers: Rev. J. C. Long, Rev. and Mrs. John Thomas, Music in charge of Robert L. Simpson and Rev. H. S. Hurd. Miss Ruth Benton. Write Mrs. John A. Duryea, Seven Oaks, N. Y., Camp, August 1-15. Workers: Frank A. Amador, A. L. Whitcomb, Mildred George and Sadie Lewis. Address W. G. Kingsley, 1565 1st Ave., Watervliet, N. Y.

**NORTH CAROLINA.**  
Camp Free, N. C., Camp, July 29-Aug. 8. Workers: Joseph Owen, Jim Green, R. V. Self, and others. Address Jim Green, Connelly Springs, N. C.

**NORTH DAKOTA.**  
Asbury Camp, Washburn, N. Dak., July 8-18. Workers: Dr. L. R. Akers, Rev. R. A. Young, Singers, Mr. and Mrs. W. R. Hallman. Write Mr. Schaffer, Sec., Washburn, N. Dak.  
Absaraka, North Dakota, Camp Meeting, June 24-July 4. Workers: Rev. L. R. Akers, Rev. Joseph H. Smith, Prof. and Mrs. W. R. Hallman. Address Mrs. W. C. Sages, Sec., Hunter, N. D.  
North Dakota Methodist Camp Meeting Association, annual camp, Fuller Park, Jamestown, N. Dak., June 18-27. Workers: Rev. Henry Clay Morrison, Rev. Joseph H. Smith, Rev. S. A. Danford, Marie Laidson, children's worker; Rev. E. Adkins, song leader. Rev. F. W. Gress, Sec., Steele, N. Dak.

**OHIO.**  
Hollow Rock, Ohio, Camu, July 39-August 8. Workers: Dr. John Brasher, Rev. Paul Reese, Rev. E. E. Bowman, D.D., Song leader, Prof. M. B. Vandall, Young People and Children's Meeting leader, Mrs. Sadie Mispyer. Write F. W. Poland, Sec., East Liverpool, Ohio.

**Bowersville, Ohio, Camp, August 5-15.** Workers: Rev. G. W. Rieout, Earl Dulanyer, Song leader, Bro. Brillhart, Young People's worker, Miss Inez Staley. Address, Fred M. Ross, Bowersville, Ohio.  
Oak Hill, Ohio, Camp, Sept. 5-19. Workers: Rev. Ford Hendrickson, assisted by other preachers and workers. Address Chloe Shay, Oak Hill, Ohio, or Miss Osie England, Heights, W. Va.

**Ludlow Falls, Ohio, Camp, July 29-Aug. 8.** Workers: Rev. W. R. Cox, Rev. J. A. Huffman, Rev. J. A. Beery, Rev. H. M. Metzger, also several foreign missionaries on furlough. Address Rev. H. M. Metzger, 517 Hubert Ave., Springfield, Ohio.

**Circleville, Ohio, "Mount of Praise" Annual Camp, August 20-29.** Workers: Dr. Charles H. Babcock, Rev. Life E. Williams, Rev. Charles L. Slagle, Address Rev. E. A. Keaton, 48 N. High St., Chillicothe, Ohio.

**Lima, Ohio, Camp, July 29-August 8.** Workers: Rev. John Thomas, J. B. McBride, Rev. C. F. Stark and Mrs. Nell Parker have charge of music. Address Rev. E. T. Bowdle, 563 S. West St., Lima, Ohio.

**Middletown, Ohio, camp meeting, corner of Crescent Blvd. and Malvern Ave., June 8-July 4.** Special workers: Rev. C. L. Wireman and wife, Rev. George Codding, Gerald F. Bryan, and Harney Harding.

**Sharon Center, Ohio, Camp, July 30-Aug. 8.** Workers: Rev. T. M. Anderson, Rev. T. P. Roberts. Song leaders, Lewis and Emeyart. Children's worker, Miss Pearl

Waltz. Address Rev. A. H. Perry, Sec., Shreve, Ohio.

**Western Ohio Holiness Association Camp, Glyndon Grove, Ohio, July 15-25.** Workers: J. L. Glascock, W. E. Lytle, Song leader, W. C. Kinsey and wife. Write G. S. Bucher, Sec., New Carlisle, O., Route 1.  
The Miami Valley Holiness Association, Dayton, Ohio, Camp Meeting, July 15-25. Workers: N. W. Rich, F. Lincome and A. H. and Mrs. A. H. Johnston, singers. Write to J. L. Kennet, 93 N. Kilmer St., Dayton, Ohio.

**Columbus, Ohio, Camp, July 22-Aug. 2.** Workers: Dr. R. T. Williams, Floyd W. Nease. Rev. and Mrs. Haldor Lillenas, song leaders and musicians. Write Rev. Orval J. Nease, 146 King Ave., Columbus, Ohio.

**The Ohio State Camp Meeting (Camp Sychar) Mt. Vernon, Ohio, August 5-15.** Workers: Rev. C. H. Babcock, Rev. C. F. Wimberly, Rev. W. G. Nixon, Rev. E. Hilton Post. Song leader, Prof. W. B. Yates; Young People's Worker, Miss Anna E. McGhie; Children's workers, Miss G. Gorsuch and Miss Ollie Tanner; Young People's Song Leader, W. L. Mullet. Address Rev. E. E. Shiltz, Sec'y., Shady-side, Ohio.

**OKLAHOMA.**  
Blackwell, Okla., Camp, August 26-Sept. 5. Workers: Joseph Owen, J. B. Chapman and Male Quartette from John Fletcher College. Address Mrs. A. L. Wright, Sec., 307 East College, Blackwell, Okla., for information.

**OREGON.**  
Cottage Grove, Oregon, Camp, July 22-August 1. Workers: Dr. S. A. Danford, Rev. Fred Ross, Rev. C. D. Hicks, Miss Stella McNutt, Dr. Forrest Bartholomew and wife, song leaders. Address Clyde Umphrey, Sec., Cottage Grove, Ore.

**Portland, Oregon Camp Meeting, June 24-July 4.** Workers: Rev. L. Clarkson Hinshaw and Rev. M. E. Lewis. Bess Owens Runyan in charge of the music. Write Mrs. Edith Whitesides, 680 Quimby St., Portland, Oregon.

**Halsey, Oregon Holiness Camp Meeting, June 17-27.** Workers: George T. Klein, R. A. Brown, Amanda Mitzen, and Doris Parker. Robert Parker, Sec., Halsey, Oregon.

**PENNSYLVANIA.**  
Bentleyville, Pa., Camp, July 15-25. Workers: Dr. John Paul, Rev. P. P. Bewley, Prof. C. C. Conley, Mrs. J. W. McIntyre, Miss Jane Bradford. Rev. J. W. Schrader, Sec.

**Kittanning, Pa., Camp, August 26-Sept. 5.** Workers: Geo. Bennard, C. W. Ruth and local workers. Song leader announced later. Write Mrs. Mark R. Smith, Cadogan, Pa.

**Reading Camp Meeting, Kricktown, Pa., July 16-25.** Workers: Theodore Elsnar and wife, T. M. Anderson, Rev. C. D. Dreher and others. Music in charge of Mrs. Theodore Elsnar. Address John Aten, Sec., 102 Douglas St., Reading, Pa.  
Conneautville, Pa., Camp, July 30-Aug. 8. Workers: John Paul, C. M. Dunaway, Thomas and Ethel Eden, Emma Valentine. Address C. A. Lockwood, Cor. Sec., 2740 Louisiana Ave., (Dormont), Pittsburgh, Pa.

**RHODE ISLAND.**  
Portsmouth, R. I., Camp Meeting, July 29-August 8. Workers: Evangelist Seth C. Rees, Isaac N. Toole, A. Cora Slocum in charge of singing. Dr. Mary Stone, with her co-worker, Miss Jennie Hughes, will represent the Missionary cause. Adda M. Boutout and Elizabeth Furdy will be in charge of young people's work. Address Andrew B. Starbuck, Vice-Pres., Newport, R. I.

**SOUTH DAKOTA.**  
South Dakota Holiness Association Camp, four miles east of Mitchell, S. D., June 25-July 4. Workers: Dr. H. C. Morrison, Rev. John Thomas, Rev. W. W. Jeffers. Rev. W. H. Blackburn in charge of music. Write Wm. Durkee, Sec.-Treas., Mitchell, S. D.

**TENNESSEE.**  
Vincent Springs Camp, Dyer, Tenn., Aug. 6-15. Preachers: L. E. Williams and Rev. F. Stricklin. Miss Essie Morris, leader in song. Joe T. Hall, Sec., Dyer, Tenn.  
Greeneville, Tenn., Camp, Sept. 7-19. Workers: Rev. C. F. Wimberly, Prof. W. B. Bates, Mrs. E. T. Adams. Mrs. Flora Willis, Sec.

**TEXAS.**  
Waco, Texas, Holiness Camp, July 23-August 1. Workers: Rev. Robert Young, Rev. E. Sweeney, Rev. Joseph E. Bates, Mr. John J. Douglas, in charge of the singing. The Berachah Gospel Band of twenty-five pieces, directed by Mr. Arthur Upchurch, will furnish music daily. For information address J. W. Berryford, Waco, Tex., or J. T. Upchurch, Business Mgr., Arlington, Tex.

**VIRGINIA.**  
Virginia District Camp, Roanoke, Va., August 17-29. Workers: Rev. H. J. Olson, Rev. David B. Wilson, Rev. J. C. Brillhart, song leader, G. H. Butler, 601 19th St., N. W., Roanoke, Va.  
Buckingham, Va., Camp, July 23-Aug. 1. Preachers: Rev. L. E. Williams. Miss Aubra Williams will be in charge of the music. A. C. Garnett, Sec., Buckingham, Va.

**WISCONSIN.**  
Oregon, Wis., Hallelujah Camp, July 30-August 15. Workers: Rev. W. E. Hawkins, Jr., Rev. J. M. Huff, Prof. Edson Crosby, Mr. and Mrs. Jack Linn. Address Rev. Jack Linn, Oregon, Wis.

**St. Croix Falls, Wis., Camp, July 29-Aug. 8.** Workers: Rev. T. J. and Minnie Ludwig, Rev. E. O. Chalfant, Miss Estella Adams, Miss Lillian Birkey. Address Mrs. Grace Smith, Sec., St. Croix Falls, Wis.

**WASHINGTON.**  
Whatcom County Holiness Association, Ferndale, Wash., July 15-25. Workers: I. M. Hargett, Mrs. Delance Wallace, Fred C. Gay and Ruth Fogle. A. O. Quail, Secretary.

**Tacoma, Wash., Camp, July 15-25.** Workers: R. L. Kimbrough and A. C. Watkins, evangelists; also local workers and song leaders. Address W. H. A. Smith, Pres., 3531 South G St., Tacoma, Wash.



# PREACHER'S LIBRARY. Young People's Library

## PREACHER'S LIBRARY No. 1. ONE THOUSAND EVANGELISTIC ILLUSTRATIONS.

By Aquilla Webb.  
Every minister is seeking good illustrations and Dr. E. J. Mullins, President of the Baptist Seminary, says: "I have seen many volumes of sermon illustrations, but I know of none equal in range and variety and forcefulness to the illustrations contained in this collection." This book sold originally at \$3.00. Our special net price, \$1.50.

**WIRELESS MESSAGES.**  
C. N. Broadhurst.  
A book showing the possibilities through prayer. It is written in such style that a minister can get some wonderful illustrations from prayer, as they are short chapters giving some prayer experiences of great men like Luther, Knox, Wesley, Moody, Carvossio, Finney and many others. It has a very complete index of subjects. 234 pages, bound in cloth. Price, \$1.50.

**THE TWELVE.**  
Edward A. George.  
This author takes up the apostolic types of Christian men and he makes real and vivid the life of a divine brotherhood that Jesus established in Galilee. Every preacher will appreciate these splendid autobiographies of the 12 disciples. 235 pages, beautifully bound in cloth. Price, \$1.00.

**LAW vs. LAWLESSNESS.**  
Fred B. Smith.  
Sixteen great addresses on good citizenship, by such men as Bishop McDowell, W. J. Bryan, Justice Florence E. Allen and Hon. Gifford Pinchot. It will be a splendid book for any minister to have in his library for reference, especially when he is called upon sometime to make a patriotic address. Price, \$1.00.

**CONFLICT AND VICTORY.**  
William S. Cochrane.  
The author deals with consecration, culture, co-operation, Christian conduct and other kindred subjects which will prove interesting, helpful and suggestive to any minister. Price, \$1.00.

**THE RELIGION OF THE INCARNATION.**  
By Bishop Eugene R. Hendrix.  
This is a series of Cole Lectures delivered by this great scholar on the vital themes of Christianity and the Bible. 270 pages. Price, \$1.50.

**THE PREACHER'S IDEALS AND INSPIRATIONS.**  
William J. Hutchins.  
The author is one of the professors in Oberlin School of Theology, and he is dealing with the preacher and his chief relationships, such as his Times, his Sermons, his Bible, his Master. The book is highly commended and is well worthwhile. Price, \$1.00.

**MOFFATT'S TRANSLATION OF THE NEW TESTAMENT.**  
Every minister should have one of these translations, as they are really a commentary on the New Testament. Even if you have one, this is a small, neat, attractive pocket edition, good to carry with you or to give away. Price, 60c.

**THE FACT OF GOD.**  
Emory Miller.  
The subject is treated under two heads, "The Fact of God" and "The Spiritual Perception of God." It will give you the reason for the hope that is in you. It is very convincing and very readable. 94 pages, cloth binding, 50c.

**THE LIFE-GIVING SPIRIT.**  
S. Arthur Cook.  
This is a study of the Holy Spirit's nature and office, and it deals with the subject from most every standpoint. There are 100 pages, cloth. Price, 50c.  
The net price of the above 10 volumes is \$10.10.  
Our special Preacher's Library offer, postpaid, . . . . . 5.00

## PREACHER'S LIBRARY NO. 2. THE SERMON ON THE MOUNT.

Rev. Wm. D. Gray.  
A book of 21 sermons, which the author has studied, prayed over and worked on for many years. Although one may possibly not want to preach these sermons, one will get very helpful suggestions from them. Price, \$1.50.

**STUDIES IN THE GOSPEL OF JOHN.**  
George F. Eckman.  
This is the life work of a great teacher and preacher. There are two volumes in one, dealing with every phase of this Gospel. It is truly a great commentary on the book of John. More than 600 pages, bound in a fine quality of cloth, stamped in gold. Price, \$2.00.

**THE CENTRAL IDEA OF CHRISTIANITY.**  
Bishop Jesse T. Peck.  
This is said to be the greatest book published on the deeper spiritual life, and no preacher or layman can read it without getting a great spiritual insight and blessing. 300 pages, cloth. Price, \$1.50.

**DYING TESTIMONIES OF SAVED AND UNSAVED.**  
S. B. Shaw.  
An old book which has had a sale of nearly a half million, and it contains about 300 stories of last hour testimonies of both the saved and unsaved. The price is \$1.25.

**MODERNISTIC POISON AND THE ANTIDOTE.**  
A. V. Babbs.  
Part I deals with the supernaturalism in Christian Experience that radical modern-

ism dares not deny. Part II deals with the psychology which modernists cannot ignore. Part III deals with the inference which radical modernism is too blind to perceive. It is almost impossible to get too much helpful literature on this subject. You will want this book. 319 pages. Price, \$1.75.

**THE WAY OF POWER.**  
John Paul.  
A series of lectures delivered by Dr. Paul at a great Japanese convention, on the deepening of spiritual life. The author spent a great deal of time in preparing these lectures, and we feel sure any minister will get some helpful suggestions from them. Price, \$1.00.

**SERMONS IN A NUTSHELL.**  
J. Ellis.  
This is a little book of 150 outlines of sermons which one will find very helpful and suggestive for prayer meeting, and really if called on for a short talk, one can turn to the index of this little book and find a splendid outline upon which to build a splendid address. Price, 75c.

**HOW TO UNDERSTAND THE BIBLE.**  
Martin Anstey.  
This book not only tells one how to study the Bible, but gives one seven different methods of Bible study. There is one paragraph in the book on the picture gallery of the Bible which is worth the price of the book to any minister. Price, \$1.00. The above 8 volumes are splendid values at the net price of \$10.75. Our special Preacher's Library offer, postpaid, . . . . . 5.50

**HOME LIBRARY.**  
HURLBUT'S STORY OF THE BIBLE.  
A complete Bible story running from Genesis to Revelation, told in simple language for young and old. 168 stories, each complete in itself. This book contains more than 300 beautiful Bible pictures. It also contains a very complete index which will help one in easily locating most any Bible story; also 91 Bible lessons with questions and answers, taking one all the way through the Bible. A wonderful book that should be in every home. Regular agents' price, \$2.75.

**LIFE OF JERRY MCALEY.**  
A marvelous record of human depravity and the possibilities of divine grace. It is more fascinating than a romance. Jerry McAuley was so bad that he might almost have been classed as a moral degenerate, yet he became one of the most fearless and consecrated missionaries this country has ever seen. The book is well illustrated, contains 304 pages, and the price is \$1.50.

**THE CHRISTIAN'S SECRET OF A HAPPY LIFE.**  
Hannah Whitall Smith.  
A whole generation has felt its power and been stimulated by its wholesome faith. The author has the happy faculty of finding the heart of the truth and interpreting it in a clear, pungent way that makes one see its practical bearing upon life's difficulty. The book will prove a great blessing to any one who will read it. Price, \$1.00.

**HOW TO UNDERSTAND THE BIBLE.**  
Martin Anstey.  
This book not only tells one how to study the Bible, but gives one seven different methods of Bible study. There is one paragraph in the book on the picture gallery of the Bible which is worth the price of the book to any minister. Price, \$1.00.

**JERUSALEM PAST AND PRESENT.**  
G. G. Atkins.  
Most every one is interested in this Bible city, and this book will give one an insight into its history, also its spiritual suggestions. It is a splendid book to have in one's library for reference, as it tells of the city of undying memories. The price is \$1.00.

**THE HOLY WAR.**  
John Bunyan.  
Said by many to be a greater than Bunyan's "Pilgrim's Progress," as it deals more specifically with the spiritual life. It is a rare book, as we do not know of another edition on the market. It contains 272 double-column pages, is illustrated and we put the remarkably low price on it of 75c.

**MY GUEST CHAMBER.**  
Sophia M. Nugent.  
This is a deeply devotional book, the subtitle being "For the Master's Use." The subjects discussed are "The Master's Claim," "The Master's Indwelling," "The Master's Winning," and "The Master's Use." You will be delighted with this volume, as it will tend to make you want to be a better Christian. Price, 75c.

**THE PILGRIM'S STAFF.**  
Arranged by Rose Porter.  
There are 365 choice selections of Scripture with a helpful thought on each one, by great authors like Moody, Gordon, Kingsley, Hale, Meyer, Tennyson, Shakespeare, Fenelon, Murray and many others. The book is beautifully printed and attractively bound in white vellum, stamped in gold, gilt top, 245 pages, boxed. Price, \$1.00.

**IN HIS STEPS.**  
By Charles M. Sheldon.  
This is one of the most popular religious classics that has ever been written, as it has had a sale of nearly a million. It is so interesting one can hardly put it down, and it is very conducive to the living of a Christlike life. Bound in cloth. Price, 50c.

**STEPPING HEAVENWARD.**  
Mrs. E. Prentiss.  
This is a most inspiring and helpful story for young girls, and the fact that it

## FOR BOYS. HOW TO UNDERSTAND THE BIBLE.

By Martin Anstey.  
A book presenting seven methods of Bible Study, in which the author tells one how to understand, how to enjoy and study the Bible; he also tells how to master, wield, enthroned, and defend the Bible. It is a word picture of the entire 66 books of the Bible, beginning on page 44, which is worth the price of the book. After studying this book you would tell us you would not be without it for \$5.00. The special pre-war price is \$1.00.

**A COVENANT-KEEPING GOD.**  
By Bishop Francis W. Warne.  
This book not only gives some very interesting incidents in the life of this great man, but tells of his religious experiences and how the Lord has kept him and been with him all through his life. It will be an incentive to make a covenant with God. It is beautifully printed and neatly bound in cloth, price 50c.

**JOHN G. PATTON.**  
By Byron.  
Hero of the South Seas. Full of action from the start. An absorbing story of Christian heroism among savage cannibals. It gives the life of one of the world's most fearless missionaries. Cloth bound, and illustrated. 127 pages. Price 75c.

**MARTIN LUTHER.**  
By Morrison.  
The Lion-Hearted Reformer. Every Christian, young or old ought to read about this great sixteenth-century reformer. This book shows you the condition of the religious world and why and how Luther "broke off" relations with the Pope. Interesting and thrilling. Cloth bound, and illustrated. 119 pages. Price 75c.

**JAMES HUDSON TAYLOR.**  
By Hunnex.  
Pioneer Missionary of Inland China. The life story of a fearless missionary who dared to take Christ to a dangerous, threatening people. How God led, directed, and protected him is a story worth any one's time to read. Cloth bound, and illustrated. 154 pages. Price 75c.

**BLACK ROCK.**  
By Ralph Connor.  
This is one of the old classics that we have a new large type edition of. It is well printed and bound, it is an interesting and readable story, at the same time suggestive and helpful. Price, 75c.

**THE PRINCE OF THE HOUSE OF DAVID.**  
By Ingraham.  
This book is so popular and so well known that it needs no introduction. It is a wonderful story of the Christ, told in the form of letters—thirty-nine of them. Bound in cloth, Price, 50c.

**PRAYERS FOR BOYS.**  
By Herman.  
Our Savior gave us a form of prayer. This author merely suggests to young men or boys short prayers for safety, for purity, for self-control, for forgiveness and 60 other subjects. We believe it will tend to give variety and definiteness to prayer. Price, 50c.

**THE PILGRIM'S STAFF, OR DAILY STEPS HEAVENWARD.**  
By the Pathway of Faith.  
Arranged by Rose Porter.  
There are 365 choice selections of Scripture with a helpful thought on each one, by great authors like Moody, Gordon, Kingsley, Hale, Meyer, Tennyson, Shakespeare, Fenelon, Murray and many others. The book is beautifully printed and attractively bound in white vellum, stamped in gold, gilt top, 245 pages, boxed. Price, \$1.00.

**THE POWER OF PURPOSE.**  
By William Archer.  
The contents of this book is based on the following quotation: "To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to listen to stars and birds, babes and sages with open heart; to study hard; to think quietly, act frankly, talk gently, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious, grow up through the common." It is beautifully printed and bound. Price, 60c.

**THE MIRACLE ON HERMON.**  
By John Marvin Dean.  
A fascinating story of the dawn time of Christianity written in unusual vein. A delightfully interesting tale of a little Gentile cripple-child who catches a vision of the strong, healing Christ, on the shining slopes of Hermon. Nicely bound. Price, 60c.

The above 11 volumes sell at a regular retail price of \$7.70.  
Our special library price for this set, postpaid, . . . . . \$5.00

has had a sale of several hundred thousand, and is a sufficient recommendation of it. 254 pages, bound in cloth. Price, 50c.

**THE SIMPLE LIFE.**  
Charles Wagner.  
This is one of the great devotional classics that needs no recommendation from us, but anyone who reads can tell you it is a worthwhile book for the home. Price, 75c.

**PRINCE OF THE HOUSE OF DAVID.**  
Ingraham.  
This book is so popular and so well known that it needs no introduction. It is a wonderful story of the Christ, told in the

## FOR GIRLS. EVERYBODY'S BIRTHRIGHT.

By Clara E. Laughlin.  
An illustrated story, especially for young girls, written by the author of "Everybody's Louesome." Some of the subjects are "We All Owe the Same Debt—Courage," "All Girls are Brave Times," "Our Birthright is Bravery," etc. 144 pages, beautifully printed and bound, an attractive jacket. Price, 75c.

**STEPPING HEAVENWARD.**  
By Mrs. E. Prentiss.  
This is a most inspiring and helpful story for young girls, and the fact that it has had a sale of several hundred thousand is sufficient recommendation of it. 254 pages, bound in cloth. Price, 50c.

**PRAYERS FOR GIRLS.**  
By Elizabeth Robinson Scovill.  
When the child is old enough to be taught the Lord's prayer, the average parent feels that instruction in prayer is finished. No provision is made for meeting, by prayer, the very real problems, the disappointments and heartaches which come to youthful life. This little book gives more than 60 suggestive prayers for things worthwhile. Price, 50c.

**IN HIS STEPS.**  
By Charles M. Sheldon.  
This is one of the most popular religious classics that has ever been written, as it has had a sale of nearly one million. It is so interesting one can hardly put it down, and it is very conducive to the living of a Christlike life. Bound in cloth. Price, 50c.

**PILGRIM'S STAFF.**  
There are 365 choice selections of Scripture with a helpful thought on each one, by great authors like Moody, Gordon, Kingsley, Hale, Meyer, Tennyson, Shakespeare, Fenelon, Murray and many others. The book is beautifully printed and attractively bound in white vellum, stamped in gold, gilt top, 245 pages, boxed. Price, \$1.00.

**NOW TO UNDERSTAND THE BIBLE.**  
A book presenting seven methods of Bible Study, in which the author tells one how to understand, how to enjoy and study the Bible; he also tells how to master, wield, enthroned, and defend the Bible. It contains a word picture of the entire 66 books of the Bible, beginning on page 44, which is worth the price of the book. After studying this book you would tell us you would not be without it for \$5.00. The special pre-war price is \$1.00.

**A COVENANT-KEEPING GOD.**  
This book not only gives some very interesting incidents in the life of this great man, but tells of his religious experiences and how the Lord has kept him and been with him all through his life. It will be an incentive to make a covenant with God. It is beautifully printed and neatly bound in cloth. Price, 50c.

**THE MIRACLE ON HERMON.**  
A fascinating story of the dawn time of Christianity written in unusual vein. A delightfully interesting tale of a little Gentile cripple-child who catches a vision of the strong, healing Christ, on the shining slopes of Hermon. Nicely bound. Price, 60c.

The above 8 volumes sell at a regular retail price of \$5.35.  
Our special library price for this set, postpaid, . . . . . \$3.00

**ORDER BLANK.**  
Pentecostal Pub. Co.,  
Louisville, Ky.:

Enclosed you will find \$..... for which send to me postpaid books marked above.

Name . . . . .  
Address . . . . .

form of letters—thirty-nine of them. Bound in cloth. Price, 50c.  
The above set of books sells at retail at a net price of \$12.25.  
Our special Home Library offer for the set, postpaid, . . . . . 6.50

### Are You Interested in the Salvation of One or More Souls?

If you are, we have a helpful suggestion that we want to send you. Let us hear from you at once.



# PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, June 23, 1926.

Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.  
Vol. 38, No. 25.

## Modernists, Moderationists, Liberalists, Selfishness, Indifference, Ignorance. By The Editor.

**W**E have a line of very significant words at the head of this column. We shall not enter into any lengthy discussion of the meaning and application of these words; that might require not only a book, but five feet of books. We have *Modernists* among us; they are in all the Protestant churches. They give to the churches a vexed and difficult problem. What is to be done with them? That's the question. What does a modernist believe? Who can tell? Does the modernist know himself? Perhaps we might get at what he does not believe. The full-fledged modernist does not believe in the Virgin Birth of Christ. He does not believe that Christ performed miracles. He does not believe that in the death of Christ there was an atonement made for sin. He does not believe that there was any necessity for the death on the cross. He does not believe in the bodily resurrection of Christ. He does not believe in revivals of religion. He sees no necessity for regeneration. He does not believe there is a personal devil, nor does he believe that there is a future state of punishment for the impenitent wicked. All of this counts him entirely out as an evangelical Christian. It proves his utter unfitness to preach the Gospel. He has no gospel. He has no divine, all-saving Christ to preach. He is without a message to a lost world. He does not believe that he is in a lost world. He will tell you that all the falls have been upward; that man is rising out of the beast into the angel; he has been untold millions of years on the way up and he still has a lurking in him much of the tiger, the swine, the hyena and the serpent, but through the millions of coming years he will gradually rid himself of all this and come into a state of perfection. The full-fledged Modernist is a queer kind of infidel, a very dangerous brand of skeptic. He is constantly preaching what he does not believe. He seems to have nothing fixed in his thinking, nothing definite in his message. He is sailing on a wide sea of skepticism without any definite port in view.

\* \* \* \* \*

We have *Moderationists*. They would have you believe in the inspiration of the Scriptures, the deity of Jesus and the great facts about sin and salvation, revealed in the Bible, but they would have you very moderate in your message on all of these subjects. You must not be dogmatic. It isn't good taste. You must be very generous in your attitude toward the modernistic skeptics. If you preach on Hell you must be a bit like the old minister who said, "My friends, having read the Scriptures on the subject, I have become convinced if you do not repent in a degree you will go to Hell in a measure." The Moderationists would prefer Decision Day and Easter joiners in a quiet, dignified way than a revival of power with searching preaching

and weeping sinners crying out, "What must I do to be saved?" and shouting converts praising the Lord for salvation found by faith in Christ. He is a sort of pussyfoot variety. He is very much afraid of any sort of religious controversy or disturbance. His watchword is quietness. He's much more a friend to the Modernists than he is to those who are loyal and true with deep convictions and powerful protest against wickedness and unbelief in all of its phases. You cannot count on the Moderationist to amount to much in crying out against evil, insisting on repentance, regeneration, a pure heart and a holy life. He is generous and broad in his attitude toward the popular unbelief, the dance, the movies, the immodesty, extravagance and rioting of the age. He would accept a free ticket to a game of baseball on Saturday and not open his mouth on Sunday morning against the great match game that is to be played Sunday afternoon before 40,000 Sabbath breakers on their way to perdition.

\* \* \* \* \*

We have *Liberalists*. They are religious, but possibly not Christian. There are many religions in the world that have no Christianity connected with them. The Liberalist will give the right hand of fellowship to the Mohammedan, the Buddhist, the Confucianist. "Oh, if you are sincere in your belief whatever it may be, kind and generous in your attitude towards your fellow being, you are all right." He will tell you that the strong probabilities are there is no Hell. If you should say there is no sin, he is generous and liberal enough to agree with you. He is averse to controversy. He doesn't believe anything strong enough to defend it with any sort of zeal or earnestness. To him, such controversy would be mere waste of time. Things are all right, and the going is good; the situation is hopeful; time will take care of the evil that is in the world. Problems will resolve themselves. Somehow good will conquer the bad, if anything is bad, and it is not worth while to be contentious about anything. The Liberalist is slipshod in his thinking and without any sort of strict rules in his living. He doesn't believe in the censorship of the movies. He has no objection to Sunday baseball. With him, the young people situation is all right. He has no objection to dresses that expose the knees and are cut low toward the waist. He has much to say about generosity, broadmindedness. He claims to be an optimist. To be serious on any subject, to object to anything, to hint that we are sowing to the wind and must reap the whirlwind is rank pessimism. The only people that he can't fellowship with are those who have definite beliefs, strong convictions and enter their protests against wickedness and insist upon a regenerated life, a sanctified heart and living that measures up to Bible standards.

We have *Selfishness*. There are those who are so occupied with themselves, who are so eagerly seeking place and power and pelf that they have no time to waste in protest against anything. They boast that they are not modernists, nor liberalists, nor fundamentalists, and they are not; they believe nothing in particular except in the things they think will contribute to their advancement. They are not like Judas Iscariot, betraying his Master one time with a kiss and for so many pieces of silver; they betray him at any and all times without a kiss and without any payment down. They will take notes on long time and risk a chance of collection. They are not interested in revivals; they have no thought of defending the truth; they could not tell the difference between truth and falsehood; they are very busy, but they will tell you that they have no time for theological hairsplitting. They have their hearts set on certain things and they fear any kind of disturbance that might turn things topsy turvy and hinder the realization of their ambitions. They have no conception of their real condition; the spiritual paralysis has crept upon them gradually and meanwhile they have been persuaded that they have no ambitions apart from a genuine desire for the best interests of the church or other organizations with which they are associated.

\* \* \* \* \*

We have the *Indifferent*. We hardly know how to describe this brother. John Bunyan could perhaps have drawn a good pen picture of him. He likes to eat a hearty dinner and find a place for a long, lazy snooze in the afternoon where he will not be bothered with flies. His bosom is a kind of graveyard. Any sort of enthusiasm for anything good or evil lies dead and buried within him. It doesn't matter to him whether you are a modernist, liberalist, fundamentalist, postmillennialist, premillennialist, Russellite, Eddyite, Mormon, saint or sinner. He's a sort of corpse walking about eating, drinking, sleeping. He hardly has the industry of a hog to root or the protest of a dog to bark. He's nobody's friend and he is an enemy to nothing. He's not even "waiting for something to turn up." He doesn't want to be disturbed. He will let everybody alone if everybody will let him alone. He's a hard nut to crack. Perhaps if you broke his shell you would find no kernel within. He certainly doesn't count as a moral force, as an evangelist of truth. He's taking things easy.

\* \* \* \* \*

We have the *Ignoramus*. He's moving about among the people. He seems to be reading the church papers; he attends service; not infrequently he's a preacher, but he doesn't seem to know anything. He is surprised beyond measure if you should tell

(Continued on page 8)



# HOLINESS AND THE BIBLE.

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

**H**OLINESS is a Bible Doctrine and Experience. Heb. 12:14.

Dr. C. J. Fowler once put in a very concise way the teaching of the Bible on this great subject. He said:

"That regeneration does not allow the committing of conscious sin. 1 John 3:8, 9.

"That all Christians may love God perfectly, and this God commands. 1 John 4:17, 18.

"That this is impossible while there is any pride, anger, self-will, unbelief, malice, fear, or any form of wrongness in the heart. Gal. 5:19-21.

"That God is both willing and able to remove all evil affections from the heart, and thus enable love to be unhindered. 1 John 1:7.

"That the cleansing of the heart from all indwelling evil is effected by the incoming of the Holy Ghost, in his fullness, who then abides. Acts 15:9.

"That the heart thus cleansed and possessed will grow in all Christian graces better than ever, since sin the greatest hindrance to growth, has been removed. 2 Pet. 3:18.

"That this is the great secret of Christian living. All Christians want to keep from sinning; this is the Divine plan." 1 Thess. 4:3.

Holiness is synonymous with the Baptism of the Spirit. One has said:

"The popular method of preaching on the baptism with the Holy Ghost is to speak of the same as an endowment of power for service; but the holiness movement has always insisted that the primary object of the baptism with the Holy Ghost is the cleansing and purifying of the heart. This is unpopular, and always will remain so. The explanation of this lies in the fact that the 'endowment of power' merely carries the thought of addition—something added to what is already possessed, whereas, purity can only be realized by subtraction; the destruction and removal of some things we have always possessed. While the majority of people would be glad to have more power, few, comparatively, are willing to part with the 'right hand,' or 'right foot' sin, and 'cut them off' in order that they may have purity."

Holiness in Christian Experience in essence is the fulfillment in personal life of Ephesians 3:16-20. M. W. Knapp, in one of his beautiful books on Holiness, calls it "*Christ Crowned Within*."

"That Christ may dwell in your hearts by faith."

"A Christian is born of God, engrafted in Christ, and is a habitation of the Holy Spirit. His nature is renewed, his mind illuminated, his spirit changed."

"In the Christian, Christ *lives and speaks and acts*. He is Christ's representative on earth, his witness before men, and his follower before God. The Christian hearkens to Christ's teachings, rests on Christ's sacrifice, avails himself of Christ's mediation, and cheerfully obeys the laws of Christ. He inquires, What would Christ have me to know, what do, and what enjoy? To know Christ is Christianity intellectual, to obey Christ is Christianity practical, to enjoy Christ is Christianity experimental, and to be like Christ is Christianity perfected. As bread to the hungry, as water to the thirsty, so is Christ to the Christian."

Holiness adds greatly to the efficiency and value of the Believer to the King and the Kingdom. A bar of steel worth five dollars, when wrought into horseshoes, is worth ten dollars. If made into needles, it is worth three hundred and fifty dollars; if into pen-knife blades, it is worth thirty-two thousand

## SANCTIFICATION.

"I feel that we ought to be thoroughly right—profoundly right. I am impressed that a good deal goes for sanctification that needs to be sanctified. Some persons get along easy and go along easy. Our consecration should be so complete, and our baptism so thorough that we should be living epistles read and known among all men. In Washington I felt that we needed this great work, that the plow should go down deep, and stir up the very depths of our being, that we might become so thoroughly cleansed and filled with the Spirit that we should become sweet in our spirit, have a single eye, and an abundance of fruit and beauty. We need every one to get down and to get the baptismal power often. We who are identified with holiness need every now and then to go away down into littleness, and let the big waves go over us, to enlighten us, to illumine us, and to fix us. I like anything under heaven but a superficial sanctification; there seems to be much that is called sanctification that doesn't come up to a thorough regeneration. Let us come up, dear friends to the proper standard, to the scriptural standard of this full salvation. Let us have the power from on high, that our heads, our hearts, our hands, and all our members and faculties may be sanctified to the service of God. May the Lord Almighty let this power come on us, so that we shall be utterly unmanageable by the devil; that we may have grace to run through a troop, or to leap over a wall. Jesus can take us and mould us thoroughly for his own use and service. I have been praying for a month for the Lord to give me a baptism of power for the work of this summer. I want to be filled to the very brim, that I may be a power. I want you to pray that God may let resurrection power come on us on Sunday at Monument Street Church, where I have to preach. If others are satisfied, I am not. I want to get out a hundred miles at sea. I want to get out of a superficial sanctification, and have the metal polished that it may shine out. I don't want a crumb for a loaf, or a drop for the ocean."

"The writers of the New Testament did not avoid using 'sound words' in their epistles to the churches. The Bible speaks of conviction, repentance, a new heart, newness of life, holiness, sanctification, growth in grace, and so on. The Apostles were not afraid of hurting some one's feelings by using such plain language. They had been sinners themselves, and knew the way they had come, and exhorted others to 'believe on the Lord Jesus Christ' and to 'go on unto perfection.' They prayed that their converts might be sanctified wholly and preserved blameless unto the coming of our Lord Jesus Christ. The burden of their hearts was that the disciples might be established in grace and sealed by the Holy Spirit."

"Such teaching as this runs all through the New Testament, from beginning to end. Surely a man must be blind who says the new birth and holiness of heart and life are not taught in the Bible."—*The Way of Holiness*.

dollars; if into springs for watches it is worth two hundred and fifty thousand dollars. What a drilling the poor bar must undergo to be worth this! But the more it is manipulated, the more it is hammered, and passed through the fire, and beaten and pounded and polished, the greater the value.

Chrysostom has said: "I have a pledge from Christ—have his note of hand—which is my support, my refuge, and haven; and though the world may rage, to this security I cling. How reads it? 'Lo, I am with you always, even unto the end of the world.' If Christ be with me, what shall I fear? He is mine. All the powers of earth to me are nothing more than a spider's web."

Holiness is not possible without a whole-souled dedication and consecration to Christ Jesus. The whole question of entire consecration may be said to center in Christ's rightful claim. Mrs. Palmer used to say that holiness was simply common honesty. In a Sunday school class recently the teacher was explaining "The Lord hath need of him"; and putting the question, "What does the Lord ask of us?" a lad promptly replied, "*Sole possession*." And when the teacher

asked further, "Why does he ask this?" the answer came as promptly, "Because he has a perfect right."

There is much consecration that does not get the answer by fire because like that of Ananias and Sapphira it is not free from taint and self and sin. Commenting upon Acts 5:4 several writers said:

v. 4. Thou hast not lied unto men, but unto God. "There is yet to be a reading of hearts; not only what we have done, but what we have left undone is to be judged. Sins which apparently do no harm to society are to be punished. The voice of the judgment is, 'The wages of sin is death.' Though hand join in hand, the wicked shall not go unpunished."—Parker. "It was not simple falsehood. Misrepresentation, deceit, lying, in the ordinary affairs of life, or evils of incalculable magnitude; but this sin was the attempt to deceive and defraud God. In the fervor of their new-born faith and experience, men were parting with their property and consecrating the price of it to Christ and his Church. Ananias and Sapphira had seen enough of the new religion to wish to be numbered among its followers; so they plotted to buy discipleship at a cheaper rate than their neighbors. In this they thought that they were measuring their business capacity against the business ignorance of Peter; in fact, they were trying to deceive the eyes that look through eternity. Many a man since has ventured upon the same experiment."—*Bib. Illustr.* "There are thousands of ways of telling a lie. A man's whole life may be a falsehood, and yet never with his lips may he falsify once. There is a falsehood by look, by manner, as well as by lip."—*Talmage*.

Holiness is inseparably related to the unified and happy Christian Life.

J. C. Upham has well said: "A heart unsanctified, which is the same thing as a heart not united to God, is a heart which has become disordered both in its faith and in its attachments. Its desires are separated from their true center; and consequently are either given to wrong objects, or by being inordinate exist in a wrong degree. The sanctification of the heart is its restoration from this wrong state. And this is done.... by the substitution of a right faith for a wrong one, by taking the desires from wrong objects, and by suppressing all their inordinate action. But this is a process which is not ordinarily gone through without much suffering."

"And it is thus in other things. Looking everywhere except to God, man is everywhere doomed to disappointment. And God, in the exercise of his mercy, means that he shall be. It is in mercy that the divine hand is heavily upon him.... In everything (wealth, health, good name, etc.), which separates him from his God, the storms from heaven sweep away the sandy foundation on which his frail house is built. Ceasing, under such circumstances, to have faith in himself and in anything which depends upon himself, he has nothing left him but hopelessness and despair. And it is in this necessity that he begins to think of the true Source of help. Despair of himself leads him to seek God."

"When the vessel of our own making sinks, when the frail plank to which we had clung passes from under us, it is then and not till then that we seize the strong hand of him who walks upon the winds and waves. We sink that we may rise; we suffer that we may be healed again; we die that we may live. Suffering, considered as a nurse of holiness, may justly be regarded as a spiritual privilege."



# BEACON LIGHTS OF FAITH.

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

## SALT AND LIGHT.

**W**HEN the Master was preaching to his disciples on the mountain side he said to them: "Ye are the salt of the earth." "Ye are the light of the world." These two propositions have been read by the millions through the centuries, but with only a vague conception of their tremendous meaning and what is involved. Jesus meant exactly what he said. In these subsequent studies we shall endeavor to give emphatic meaning and definition, as they have been unfolded through the rugged pathway of history since spoken by the humble Galilean.

We might spend a moment in examination of the functions of "salt" and "light" in order to better grasp the force of the Master's words. Salt has many functions, but three will suffice. First, salt makes palatable the food we eat; how insipid and unpleasant to the taste without salt. Again, it is a preservative; foodstuffs would soon decompose and rot without the saving power of salt. It is an antiseptic, when applied to a germ-infected wound; therefore, the force of the words—"Salt of the Earth."

When the words were addressed to "ye," they were in no sense individualistic, but carried all that is meant for the world through the gospel—the God message—the sense of God in the minds of men; the message of salvation, or the lives of men and women who exemplify the message; the expression of God bringing the sense of God to the lives of the people. The idea of God, his power, his majesty, his love, coming into the thinking and thereby governing human conduct, expressed through the church, or by living epistles. That is the meaning of salt, which must make human society palatable, decent, livable, also to preserve it from self-disintegration and decay. Society would rot from its innate carnality, but for the presence of the sense of God among the people. Salt—the message of God with its appeals, its warnings, its promises, is an antiseptic for the social poison that is ever present. This divine salt is the only antiseptic for the base poisonings so prevalent in the prejudices and superstitions of men. The race would die of autointoxication, but for salt.

Then in no less a measure was the meaning of "Ye are the light of the world." What are the functions of light? First, it illuminates, makes possible the journey through darkness. We have the eye, but it would be of no use without light. Light is life to the animal and vegetable kingdoms. All the food we have comes directly or indirectly from the light of the sun. Light is protection; sin lurks in darkness. The greatest policeman in the world is the noonday sun, and the big candle-powered arc light in the night. We feel safe in the light, but shudder in the darkness. Light is attractive; millions of winged beetles and moths gather about the light; nothing so attractive.

So it is with the God message through the church or the individual—it is light. All through the ages it has been, in the last analysis, the only illumination for the weary pilgrims trudging toward an unknown destiny. This light has raised the morals of the world's standard, whereby society has been protected from the depraved passions of men. In whatever country this light has not shone, women are the beasts of burden and the tool for the lusts of men.

This light has given life in that, under its rays, new hopes, new visions, and new ideals have been born. Like the sun's rays to the orchards and the fields, has this light oper-

ated for the life of men. Then, this "ye", which is an exponent of God and his will to men, has ever been the most beautiful and attractive power in the world. It has smoothed down the sorrows and heartaches of a sin-burdened race. We seek it always in times of distress and sorrow. "Ye are the light of the world;" no greater truth was ever spoken to men and about men.

Emerson said: "History is only the record of human personality—the doings of men." But we venture a much stronger proposition: it is the record of great world crises. "Happy is that nation," says the historian, "that is making no history." We believe that history which does not recognize the unfathomable, and often the intangible power—shaping, moulding, and saving in times of great crises—is not true history. Then aside from our Old Testament, we have no true history. In this record alone do we see the hand of God in his message working through men; his Shekinah, his Pillar of Cloud and Fire leading through the wildernesses, destroying here, and building up there. Such things are overlooked by historians, except in a vague way.

Thousands of volumes have been written, labelled history, but it is not true history unless the issues that have been settled, battles won, this God power, expressed itself in world affairs. Here alone may be found Salt and Light—the forces that save and solve the great crises of world perplexities. The nations that forget God, and ignore his presence and message may thrive for a season, but sooner or later, will go on the rocks, as they have in all the past.

When the voice of the prophet has been hushed; when he has been unable to get his message to the people, the inevitable follows. When the Jeremiahs are put into dungeons the kings of Babylon will soon sack the city and carry the people into captivity. Nations go on the rocks when they lose the sense of God. Babylon forgot the God of Daniel, and "mene, mene, tekell, upharsin" was written on the wall. The land of Demosthenes, Pericles, and Aristotle could not survive when light came to them. Aristotle tried to lead the youth of Greece to God, as he understood him, but they made him drink the hemlock. Greece is but a shadow of her former glory. Rome rejected the God message of Paul, and sought for three hundred years to destroy those who would bring them salt and light, and Ichabod has been emblazoned on her Forum, her Colosseum, and her Seven Hills.

France lost God in the Eighteenth Century, and those who were supposed to be the representatives of religion and faith were alone responsible; the Nobility were all true followers of the Church; the clergy were the willing co-workers and henchmen of the Nobility. The aristocracy oppressed the people with such inhuman cruelties that once the pendulum swung into the hands of the submerged proletarians led by such men as Danton, Miabeau, Murat, and Robespierre—*mercy died*. But a fearful anti-God spirit reigned supreme. In the midst of the Revolution, when France was bleeding at every pore, blasphemy reached its climax: they crowned a harlot "Goddess of Reason," and paraded her through the streets of Paris amid the shouts of the maddened crowd. France lost God, and then she lost her way. The most popular center of Paris was around the guillotine, while the heads of royal families were hoisted on poles and carried through the streets. The French people who had suffered so much became intoxicated on human blood.

The same ominous rumblings were being heard across the English Channel. The same

arrogant, oppressive power had held sway for centuries, and England was on the verge of Revolution, which would have equalled, if not eclipsed, the one in France. But something happened in England; it was a movement arousing the God idea. Through the sanctified personality of John Wesley and his co-workers, God's message reached the people. Writers of English and French history do not tell this story. Volumes have been written but the truth has scarcely been given a hint. England got Salt and Light, and her social order became decent, palatable, preserved, and delivered in a large measure from poison, which coursed through the veins of her neighbors. Light illuminated her pathway and helped her to find, in a measure, the way to travel. That which had been dead, putrifying, stagnant, became regenerated, and England found her way, because God's message reached the people. The French Revolution was the inevitable concomitant of salt having lost its saltiness, and of light under a bushel.

Fifty years ago Germany lost God; the name of Luther was still remembered, but the impact of his voice giving out God's message was hushed. Bible truth and Bible faith had been smothered in the throne room of experience, and rationalism had been enthroned. The gospel was no longer God's message; the sacred altars of the church became bulletin boards for the worship of Thor. The whole world had to help pay the penalty for this leading nation losing her God. If Germany had been supplied with Salt and Light in her social life and in the citadels of learning, there would have been no World War.

Oh, the responsibility of being Salt and Light bearers. The earth—the world and every sacred institution—the home, the school, the marriage vow, the church, the commercial and political organizations—cannot weather the storm in a Godless, Christless atmosphere. We may rear our temples of learning; we may build libraries and courts for the establishment of law; we may build palaces and furnish them with things that delight the eye, and give comfort to every desire of the mind and body, but if there is no salt or light within, the laws of God and man will be ignored, the marriage vows will be forgotten, parental honor and filial obedience will be lost; society will rot in the palace as well as in the hovel without the sense of God.

We must not close this line of reckoning, without the mention of one more concrete example, the latest, Russia. Russia, the stupendous, the riddle of nations. For centuries her royal dynasties caused her subjects to suffer; she sowed to the wind. Little by little God was lost; the knowledge of him was confined to a dead, ritualistic, ecclesiastical interpretation. Like France, the center of power swung to the other extreme; the royal house of Romanoff went down in ignominious destruction. Power was lodged in hands that knew not God; there was neither salt nor light, and since the Armistice Russia has publicly murdered of her best blood and brain 1,700,000. The mind staggers under this appalling slaughter, but it has only one explanation—God has been lost; and what is happening now in Russia, will happen in America, if we allow the message of God to be lost.

We shall undertake to study the great Beacon Lights of Faith who are the true history builders of the past, and see how God has worked in the making of civilization through redeemed souls that have given salt

(Continued on page 6)

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY





# SANCTIFICATION.

Rev. Gaston R. Coyner.



**L**N John Wesley's little book, "Christian Perfection," are cited parts of hymns to show the belief of the founders of Methodism in regard to sanctification. Two stanzas of two different hymns are here given:

"The sanctifying Spirit pour,  
To quench my thirst and wash me clean.  
Now, Saviour, let the gracious shower  
Descend, and make me pure from sin.

"Calm, O calm my troubled breast;  
Let me gain that second rest;  
From my works forever cease,  
Perfecting in holiness."

Every converted person ought to make these verses their earnest prayer. Too many are freed from the sins they have committed but then consider their work done and become lazy on the Lord, heaping up a lot more sins and often getting into a worse condition than they were in before.

There are, I suppose, thousands of people who do not know what sanctification means. If they have any ideas about it they are erroneous because they were received from ignorant persons in this regard and many times from persons of the world who have not been spiritually awakened. If they use the word at all it is in a light way. They think that when a person is sanctified he is living with his head up in the clouds, that he is cut off from the earth, that he cannot make mistakes, that it is absolutely impossible for him to sin when he is tempted. And this is the reason that people many times scoff and sneer at the teaching of sanctification.

But is there such a thing as entire sanctification? (The writer is using these terms synonymously). Yes, as surely as the night follows the day, there is such a thing as sanctification. Yet there are thousands of converted people who are not sanctified because they have not heard the doctrine preached, the reason being that many preachers have failed to preach it, being hindered, I suppose, by the opposition of the world and of worldly people in the church. The world doesn't like such a doctrine, for to be sanctified means that we are done with the sinful things of the world. It means that we cannot take part in the popular amusements of the day, such as the modern dance (or goose wobble); the card game (called in society circles, bridge parties); the indecent, vulgar shows of the day; we cannot read the dirty literature found in news stands and other places; we cannot take the name of God in vain; we cannot swear and use cuss-words when things go wrong; we cannot become angry when folks wrong us and have hatred in our hearts for them; and to live a holy life we must come out from among them and be separate according to God's Word. But don't make the mistake to think that sanctified persons cannot have a good time. They have the best time of any people in the world. They can take part in all the good, clean, wholesome, things and right kind of recreation that may be had so easily. The reason they don't practice the things mentioned above is because they have had inbred sin destroyed, the Spirit of God is abiding in their souls and they don't have any desire to do those things. If any reader, even one who is a professed Christian, after reading thus far, thinks he could not give up the cards and the dance, and the use of profanity and cuss-words and in fact all things that are worldly and sinful and destroy spirituality, the writer would just say to him, "You are asleep; you are dead, and should heed God's Word which says, 'Awake thou that sleepest, and arise from the dead, and Christ shall

give thee light.'" Eph. 5:14. But some one says: "I am a member of the Church; I have been converted, and I don't see why I need anything more. I don't believe God does anything by halves." No, friend reader, God never does things by halves. He does all things well; and when he pardoned the sins you committed he took them all away. But that was not all God wanted to do for you. He wants also to sanctify your soul. He doesn't do things by halves and yet he doesn't do things all at once. He was six days in creating this earth. And God doesn't usually make a perfect Christian character over night. There are many instances of course when God has pardoned and sanctified persons in a very short time.

Sanctification is one of the great Christian doctrines, and is, I believe, the most beautiful experience God has for his justified children. It is not for those who have not come to Jesus Christ for pardon. We must first of all be justified if we are to be sanctified.

What does it mean? It means that the justified one is to consecrate his all to God. He is to surrender his whole life to God and be willing to do whatever God commands. Then it is that God sanctifies. We consecrate and God through the blood of his Son, Jesus Christ, comes in power and sanctifies. Then that which has caused you to yield when you have been tempted is killed. The Adamic nature is destroyed; inbred sin is washed away, and you begin to live your Christian life with new power. Temptations come, perhaps thick and fast, but they do not overcome. Where once you were weak, now you are strong. Then you will sing with the poet that soul-stirring song:

"I'm so glad, I'm so glad,  
For this saving, sanctifying power;  
Waves of glory o'er me roll, peace abides  
within my soul,  
I'm so glad for this sanctifying power."

You may know a great deal about Jesus and his tenderness and mercy and his holy character; but have you apprehended him in these things? Have you laid hold on these blessings he has for you? If you do not have the sanctifying power in your soul, you have not yet tasted of the sweetest sweetness of all. There is an inner sanctuary where your feet have never trod, and in fact know nothing about. And God is saying: "Come." The last beatitude of the ascended Christ was, "Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the City." Rev. 22:14 (R. V.).

To wash your robe and be made clean by the blood of Jesus Christ and to have the sanctifying power in your soul does not mean that then you are as far as you can get. It just means that you have consecrated your all to God, that inbred sin has been destroyed, that you have power to overcome temptation, that you have said goodbye to the world, and that each day you are coming to that Fountain and receiving additional power over sin, and are becoming more and more like the Saviour. Praise God for his goodness to us!

Should any have doubts as to the teaching of the Bible on sanctification, and that God wants us to live holy lives, it might here be said that the words, "sanctify," "sanctified," and "sanctification," appear 101 times in the Old Testament and 35 times in the New Testament. The word "sanctify" has two meanings, to set apart, and to purify. In the Old Testament the first meaning is often used.

The word "holy" is used several hundred times in the Bible and the word "holiness" is found 30 times in the Old Testament and 13

times in the New Testament. Therefore no one can say it is not in the Bible.

"And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6:11.

"If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." 2 Tim. 2:21.

"For by one offering he hath perfected forever them that are sanctified." Heb. 10:14.

"But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy." 1 Pet. 1:15, 16.

"That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:27.

"And that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4:24.

"I have found a precious resting place,  
In the shelter of redeeming grace;  
Here with joy I see my Savior's face,  
Under the atoning blood.

"Under the atoning blood of the Lamb,  
Under the atoning blood of the Lamb;  
Safely I am hiding,  
Constantly abiding,  
Under the atoning blood."

## Central Holiness Camp Meeting

This camp is located at Wilmore, Ky., eighteen miles south of Lexington, on the Southern Railroad. Come to Lexington from any point of the compass, north, east, or west, and take the Southern to Wilmore. Coming from the south come on the Southern, getting off at Wilmore, Ky.

We are expecting a hundred preachers to be present; pastors, evangelists, and preachers of all denominations are welcome and will be entertained free of charge. Write to Mr. C. A. Lovejoy, Wilmore, Ky., for information with reference to the camp. Let the Lord's holy people pray earnestly for the presence and power of the Holy Ghost in our midst during this encampment. Remember the dates—July 22 to August 1.

Faithfully,  
H. C. MORRISON.

## A Correction.

The following correction has been forwarded from a worthy brother and we take pleasure in publishing same.—Editor.

"In your issue of two weeks ago you quoted a report supposed to be taken from the Methodist Year Book, indicating that the increase in membership in the Methodist Episcopal Church was only 16,000 last year while the Methodist Episcopal Church, South, showed an increase of 63,000. The increase in either case is not one to arouse especial pride. But I am enclosing to you a sheet from the *Christian Herald*, giving H. K. Carroll's report of the churches and indicating an increase in the Methodist Episcopal Church of 78,312. In justice I am sure you will make a careful investigation and correction if warranted."

## H. C. Morrison's Slate.

Jamestown, N. D., June 18-27.  
Mitchell, S. D., June 28-July 4.  
Sebring, Ohio, July 16-20.  
Romeo, Mich., August 3-8.  
Wichita, Kan., August 12-22.  
Gaines, Mich., August 27-30.  
Kentucky Annual Conf., Sept. 1.  
Salem, Va., Sept. 19.



## Justification, Regeneration and Adoption.

REV. A. SIMS.

### JUSTIFICATION.

**I**N an earthly court of justice if a man stands charged with some crime, the only way for him to get clear is to establish his innocence. If he can do this he is said to be justified. But as respects the broken law of God and guilty man the case is very different. It is absolutely impossible for him to establish his innocence "For all have sinned and come short of the glory of God." The law having been broken, some one must die, justice must be satisfied, or there can be no escape from the penalty. What, then, can guilty man do? His only refuge is in the atonement made on Calvary.

Jesus Christ having offered himself to offended justice as a substitute has satisfied the fullest demands of a broken law. Whoever heartily repents of his sins, and trusts alone in the efficacy of the blood shed by Christ can and will be justified freely. It will thus be seen that justification is an act of God's free grace wherein for the sake of his Son he freely pardons the sinner of all his past sins, and in the eyes of this law he is as innocent as though he had never once transgressed. Let everlasting praise be ascribed to our God for such wondrous grace.

### REGENERATION.

It should be borne in mind, however, that justification abstractedly considered is something done for us, and simply changes our relationship to God. If the work of grace stopped there, the individual concerned would be as great a slave to sin as ever. *Pardon alone does not change the heart:* we need something done in us to save us from further violations of the divine law. Hence, at the moment of our justification we are also regenerated, which means being born again. Putting it in Scripture language, we are then made "new creatures in Christ Jesus, old things have passed away, and behold, all things have become new." A new life, *the life of God*, has been planted in the soul. A radical and wonderful change has been wrought within. The power of sin has been broken. Old habits, appetites and propensities do no longer bind him: every chain is broken, and his emancipated soul has victory over the world, the flesh and the devil. He is now enabled every day to live without committing any known sin, and to do those things which are pleasing in his sight.

We call your attention in the last place to the word *adoption*. God not only pardons all past offences, and transforms our natures, but at the same time he makes us his own: he actually adopts us into his own family, so that we become sons and daughters of the Lord Almighty. No sooner has this been done than we ourselves become imbued with the very spirit of adoption, and we talk it, and we act it, and we feel it; and we know it. Hence the Apostle says: "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of Adoption, whereby we cry, Abba Father." (Rom. 8:15).

Rev. A. T. Pierson says, "The word 'adoption' here means 'majority.' I used to stumble at that word 'adoption.' People adopt children when they have none of their own by nature; but as the Lord begets children in his own likeness by the natural process of regeneration, he does not need to adopt them. Adoption does not mean taking into the family a child that is not born into the family, but is somebody else's child. In the Latin language the word 'adoption' referred to the declaration of a son's 'majority.' When a young man attains a legal age, his father

took him into the Forum, and from the Bema, or the platform, said to the citizens, 'This is my son; he has now come to full age; he inherits my name, my property and social position.' Then he took off the toga praetexta—the boy toga or coat—and put on the toga virilis—the manly toga, the coat of a man; he invested him, in the presence of the citizens, with the sign of full manhood, and said, 'This is my son.' The Apostle Paul seems to refer to this: 'I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. . . . The whole creation groaneth and travaileth in pain together until now. . . . waiting for the adoption, to wit, the redemption of our body.' In minority you are but children; when you come to your majority you are full-grown sons. There is a day of revelation coming, when God shall take you as his child and set you on the forum of the universe, and say, 'Bear witness, this is my son: in Christ he is the joint-heir of my name, of my nature, of my dignity, of my possessions, of my throne.' and then we shall lay aside the body of our humiliation, the toga that we wore when we were minors, and put on the body of our glory, which is the garment which we shall wear when we get to our majority; and this new investment of the redeemed Son of God in the presence of the universe is ADOPTION."

### Devotional Thoughts.

REV. P. F. ASHER, B.D.

#### Psalm 10. "A Woeful Wail."

The Psalmist utters a bitter complaint regarding the infidelity of the wicked, who say "There is no God." The wish being father to the thought, they encourage themselves in covetousness and pride, which is abhorrent to God. The indignation of fools is in their hearts against righteousness and truth and faith. They are inhuman in their treatment of the poor, and try to enslave them as much as they possibly can. "Man's inhumanity to man makes countless thousands mourn." There are those today who by their acts, if not by their words, evidence their utter carelessness as to God and his claims by their cruelty and oppression of the poor and needy. They forget that the Moral Governor of the Universe must have a reckoning day, and so they go on in their blind opposition to his righteous demands, and in bitter oppression of his children. The Psalmist cried out in the intense need of his soul, "Arise, O Lord; O God, lift up thine hand; forget not the humble," and his prayer received a gracious fulfillment.

Thus the Psalmist, in a highly figurative and richly poetical style, laments God's seeming disregard of his troubles, which were painfully aggravated by the successful malice, perfidy, and impiety of his numerous enemies. But faith becomes stronger as he proceeds, till it triumphs over the spirit of despondency, and he expresses his confidence and reliance on the wise and righteous administration of Providence for the destruction of prosperous and wicked oppressors, and the protection of the helpless and feeble.

In reading verse 1, "Why standest Thou afar off, O Lord? why hidest Thou thyself in times of trouble?", we should remember that it is not God who "stands afar off," but it is we who stand afar off from him through forgetfulness, or unbelief, and then break out in complaints that God cares not for us. When involved in troubles or beset with enemies whose malice and wickedness are successful, we pray earnestly to God for deliverance; and in not getting an immediate answer to our entreaties, we are apt, in our

haste, to conclude that God is unfaithful to his promise or has forgotten to be gracious. But "God is not slack concerning punishing transgressors any more than in rewarding his people, as some men count slackness; but he acts as the wise and righteous Governor of the World; and though his patience with the iniquities of their conduct is often manifested to a degree that calls forth our astonishment, it is to let the impenitent and incorrigible fill up the measure of their iniquities before he proceeds to judgment, which is his strange work."

Just a note in conclusion regarding the construction of this Psalm, which, in the Septuagint and some other ancient versions, is joined to the preceding. There seems to be no sufficient reason for such an arrangement. Psalm 9 is one mainly of thanksgiving; Psalm 10 is one of complaint and distress, on account either of the incursions of enemies, or of a disorganized state of society at home. Both its style and its position, however, make it reasonably certain that it proceeded from the same author.

The dominant notes are:—

1. Infidelity: ver. 4: "There is no God";
2. Indignation: ver. 7: "Full of cursing and deceit";
3. Inhumanity: ver. 9: "To catch the poor";
4. Inconsistency: ver. 11: "God hath forgotten"; see verse 4 also;
5. Intercession: ver. 12: "Arise, O Lord."

### RADIANT LIVING.

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

#### UNDIMMED BY SHADOW.

Can you imagine in that boiling cauldron of liquid fire, the sun, the faintest suggestion of a shadow? Can you imagine in God who is infinite Light, the least suggestion of shadow?

In his Epistle, the Apostle James declares: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness neither shadow of turning."

In this connection I turn to the First Epistle of Saint John and read: "If we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin."

Does Saint John expect us to walk in the light as God is in the light? Does he expect us to walk in light which is infinite, light in which there is "no variableness, neither shadow of turning"?

Is our spiritual light to be as constant, as steady, and as undarkened by shadow as the spirituality of God himself?

I must confess that such a suggestion slowed up my pen as I thought of it, yet an inner conviction that such a statement must be true and the knowledge that such perfection of spirituality is demanded by Scripture drove my pen on through its hesitancy of doubt and on out into the blessed light of fact, to which the Spirit brought verification as he impressed upon my mind the command of Jesus, "Be ye perfect, even as your Father in heaven is perfect."

This seeming impossibility of reaching a place in spiritual life and experience which is undimmed by shadow is attainable, however, by a very simple process, a process open to us all. And that process consists in simply this:—to live up to the fullness of light which you now have. Simply obey what you know God wants you to do—and to be. Obedience to such light as you now possess will lead you into more light, which faithfully followed, will bring you into the fullness of that radiance that streams from God!



## BEACON LIGHTS OF FAITH. (Continued from page 3)

and light to the world. But for these master builders of faith, our civilization would not be standing today. Like the great light-houses along the rocky shores to guide the storm-tossed mariners, so these towering Lights of Faith have guided weary travelers through the maze of centuries.

### The Catastrophe of 1950

A DREAM THAT MIGHT COME TRUE.

EVERETT L. STUART.

**I** am living in 1965. Many strange and wonderful things have transpired since 1925, a few of which I wish to mention.

What is now called the World Revolution began in Russia about 1918 and gradually spread to all the earth, resulting in the establishment of Bolshevism and Red Rule in all the world. In America the contest was most bitter and bloody, if modern wars may be called bloody, for they are fought not with guns as formerly but with deadly gases and burning chemicals. A part of the Army together with the God-fearing, home-loving believers in Christianity fought heroically for the old government, but they were finally overcome by the ignorant, criminal, unAmerican element directed by brainy atheists of modern universities. The property of the rich was confiscated, their homes destroyed or seized, their women humbled and tortured, and they themselves slain.

There are no churches in 1965. All have been destroyed or taken over by the government for other purposes. But we do not need them. There are not enough professed Christians in one place to form a congregation. Millions were slain during the revolution fighting for home and Christianity, for Communism has ever been the avowed foe of both. Even in 1925 the Home was being rapidly overthrown and Soviet propaganda in China was largely directed against Christianity. But the main reason that there are so few Christians now is that in 1950 all the most devout of the earth suddenly and mysteriously disappeared. This occurred at the time of the great earthquake which reached to earth's remotest bound and tumbled the mighty skyscrapers like houses of blocks, tore up the mountains and caused such tidal waves as had never been known, submerging whole countries and raising new islands in mid ocean. A peculiar "freak" of the earthquake was that certain graves were opened while others were left undisturbed. The professed Christians who were left were of the "modern" faith (?), which was too weak and changeable to suffer for. Real Christians must now worship in secret, for they have no protection from the new government.

But the most terrible thing of all is what might be called the curse of Abimelech, (Gen. 20:18). The sacredness of Abraham's home had been violated in that case, and the curse fell upon one family because of it. It is no wonder that, with the institution of the Home almost universally overthrown, such a curse should fall upon the entire race. Few regretted the mysterious departure of the "cranky religionists" in 1950. It was as nothing compared to the loss of life and property in the great earthquake. Many were glad to be rid of the foolish "kill joys." Neither were people surprised at the untimely birth of all the unborn infants. The universal fright because of the terrific earthquake and accompanying unheard of electrical display and cyclones could explain that. But what has caused universal consternation is that not a single child has been born since that great day!

At first the learned atheists said it was

only the result of a nervous condition produced by the earthquake, etc.; later they diagnosed the trouble as a peculiar disease affecting the entire race, and every remedy was tried that could be proposed, but to no avail. Surgery, so successful in the past, proved an utter failure. But after all, few will admit the hand of God; in fact few will admit there is a God.

Women appear to have a fair degree of health, but all look older for their years than formerly; even girls of fifteen show wrinkles and signs of age. But the charms of womanhood are no more. Instead of the once musical voice is one that is harsh and rasping. Her form once so delicately feminine is rough and masculine. A girl with the old-time modesty of virtue would seem as utterly out of place as an angel in perdition. But the sensual passions of women are doubled and their capacity for crime multiplied.

But imagine a world without children! The little shoes and clothes stuff the stores, for there is no one to wear them. Factories making such things are idle, for there are no buyers.

Thousands of former nurse-maids amuse themselves with clever imitations or, gather in little groups and talk sadly of the past. Millions of teachers turn with gloomy hearts to other occupations. An uncanny stillness that seems to grow upon us makes the days seem long and the nights almost unbearable. Those who might have become mothers in the past but refused, would now give the world to clasp a tiny human form. Women may be seen looking sadly at a picture of a mother and babe, then with a wail of despair and a curse for the Almighty they dash it to the earth and stamp it to pieces.

I am now an old man and care not how soon I pass, for who that has known and loved children, taught them and seen their little minds develop like an opening flower, and brought them up upon his knees can bear to live in a childless world? The noise and worry they used to cause would now be a welcome diversion indeed. An infant's "coo" might avail to stop for a moment the avalanche of sensuality and wild profligacy. It would certainly prove now a greater attraction than theatricals of nudity and debauchery. Now the world would worship a baby, though so much despised and avoided before.

But they are no more. Never again will a father returning home be greeted by the joyous shouts and smiles of little ones, or feel their arms around his neck, and their hearts upon his bosom. Nevermore will the young wife hide away from curious eyes to sew and knit the dainty "things" for an expected babe. No more shall a fond mother smooth the soft hair, stroke the dimpled cheek and watch for the first gurgling laugh of her darling babe. All are gone; and gone, too, is love and song and laughter, and day has turned to night and existence here is hell.

Surely God will destroy the race, purge the earth from every trace of this evil age, and people it again with beings who cannot bring defilement and sin!

### Singing Helps in Time of Trouble.

A. W. ORWIG.

But of course we must sing the right kind of sentiments. Hymns filled with Scripture thoughts are well calculated to bring true comfort and victory. To this fact many can testify. And the Bible suggests the same, as follows: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." I think it was Martin Luther who said, "When I am too sad to pray I just sing." Doubtless he sometimes did both in seasons of trouble. "It is easy enough to be glad and gay When smiles and sunshine light the way; But to sing when the sky is overcast, And to cling till the storm is overpast, Ah, that is a test counts more dear, And a sample, indeed, of God's good cheer."

Singing sometimes constitutes the wings of faith that enable us to mount upward and above the sad experiences of life. But not only must the lips sing, the heart must be engaged. Often the song needs to be a prayer, but a song nevertheless. And perhaps when we may not feel like singing, because of an aching heart the Holy Spirit himself will kindle the song. Therefore, beloved,

"It is better to sing than be sighing,  
It is better to live than be dying,  
So let us rejoice in the Lord."

Verily we may sing away many of our sorrows and sing ourselves much nearer to God. Cheerful heart-song will often completely rout the devil, who is ever trying to discourage us and infuse doubts and unbelief into the heart. Repel him by a holy, stirring song. He can't stand the onslaught very long. He will "flee," as the Word of God declares. A teacher of a school where considerable singing was done, once said to a visitor, "If the children don't sing, the devil will get in here; but when they do sing he has to clear out."

And as Christians we can sometimes greatly benefit others by singing. The despondent, the sick and the dying may be helped. Ah yes, some may even be sung to Jesus. An unsaved soldier was dying in a hospital, while a tender-hearted man tried to direct him to the Lord. But all efforts seeming in vain, the Christian visitor began to sing a sweet, old hymn. This touched the soldier's heart, and he asked, "Who taught you that hymn?" "My mother," was the reply. The soldier answered, "And my mother taught it to me. I used to sing it with her." And then and there he heartily turned to his mother's God, and soon passed away. Thus the opportunities are many in which the right kind of singing will prove helpful.

A man who had contemplated suicide, heard the sweet tones of song coming from a little mission chapel, and they so greatly gladdened his heart that he at once renounced his evil purpose.

Under peculiar circumstances a professor of religion became discouraged, and was almost ready to give up serving God. At a hotel he heard a man in an adjoining room whistle the tune, "Stand up for Jesus," and it had such a cheering effect upon him that he went on his way rejoicing.

Dear reader, does Satan sorely harass you, do improper appetites or passions clamor for indulgence, does the world tempt to adoption of its sinful maxims and customs, then unfalteringly look to Jesus for sustaining grace, and sing heartily and in faith,

"In Thy cleft, O Rock of Ages,  
Hide Thou me;  
When the fitful tempest rages,  
Hide Thou me.  
Where no mortal arm can sever  
From my heart Thy love forever,  
Hide me, O Thou Rock of Ages,  
Safe in Thee."

No matter how thorny the pilgrim way, or how frowning the clouds above us, or how greatly pain and want be our portion, and we be not fully reconciled, let us be both rebuked and encouraged by the couplet,

"Birds sing on a bare bough,  
O Christian, canst not thou?"

### DIXON, OHIO.

Last night witnessed the closing service of what is considered the best revival on this charge in years with Miss Imogene Quinn as the evangelist. Some twenty-seven prayed through at the altar; we are expecting several to come into the church. One interesting incident was that of an old man who had not been inside of a church for years, who came to the revival and publicly confessed that he had been a skeptic for years but had decided to live for God the rest of his life. Miss Quinn is a faithful worker and preaches holiness as a second work of grace. No pastor will make a mistake who calls her for a meeting.

Fred Andrews.

There is no true peace there can be no true hope, there can be no true comfort, where there is uncertainty.





# REPORTS FROM SOUL WINNERS.



## EFFECTUAL DOORS STILL WIDE OPEN.

Cecil W. Troxel.

Sunday, December 27th, after an absence of two years and eight months, I arrived at our old battleground, Nankwantao. Immediately upon our arrival information came that under no circumstance must we cross the river until word was sent. Therefore we tarried in the inn and received the intelligence that a reception committee had voluntarily been formed to welcome us back to this market town and work. In time word came that we should cross the river, and as we descended the east bank of the river I noticed a large crowd of elegantly dressed men moving slowly toward the west bank of the river. Immediately in front of them they carried a square table which was gaily decorated with a "red apron." On the table were plates of Chinese candies and cookies. Following the table were many of the representative men all wearing a happy smile and moving "ceremoniously" forward. I crossed the pontoon bridge and was met by these people, who immediately removed their hats, gathered around the table and gave the new Chinese bow, which has been adopted by the Republic instead of the old-fashioned shaking of their own hands. In unison they expressed their delight that I had returned and would again be able to take up the work. After the greetings had been thoroughly exchanged the table was lifted and carried in front of the procession, all of us joining and marching together down the main street to our mission compound. At the gate they halted a moment, and then all were ushered into our yard and, as many as could find space, into the guest hall. Tea only was served. But the sweets that had decorated the table were brought to the guest room that we might enjoy them there. A very interesting conversation then took place between their spokesmen. Then they stood, each vying with the other to heap up their expressions of appreciation of the good missionary work done in this community. Also in the expression of their hope that our work would enlarge.

Contrast if you can, this official, yet unofficial, reception with the first reception we received when entering this unevangelized portion of China in 1910, and later to live, in 1911. Then, as we walked down the street we heard one say under his breath, "When we kill the foreigners as we did in 1900, this fat one, Mr. Tao, (meaning Mr. Troxel), will be the first to be slain." Then under their breath, on every hand, they called "Fore'gn Devil, Foreign Devil." Today all was pleasant, everyone smiling, the main street thronged with merchants, the wealthiest citizens, and many of the poor; all turned out to make us glad that we had returned to this land.

Monday, Brother Richards, Brother Bishop and I went eighteen li to the southwest for a meeting in Fang Er Chai. This is the largest market for the exchange of stock that we have in this whole section. Twenty-two years ago I first passed through this thriving center when the market was at its height and thousands of people were thronging everywhere, busy in the exchange of their wares. I could but stop and preach a while on the street and breathed a prayer that God would speed the day when there would be a mission station opened here. Praise the Lord, I have lived to see this day. Think of the change that has come in answer to prayer! We were taken to our dilapidated compound, but it seemed like an oasis to my heart. There the exceedingly cordial greetings from multitudes of Christians as well as many of the merchants greatly encouraged our hearts. Our crowd was so large at the ordinary services that we had to hold the meetings in the yard. God most graciously sent us two glorious sunny days. Though the thermometer registered nine degrees above zero the people sat in the yard and listened hour after hour to the Word of God. Would that you could look in upon that congregation as the matter of titing was presented. I wish you could have seen them when the opportunity came to give. Hilarious is the only word that describes the manner in which they gave. Some were shouting. Some had tears filling their eyes and trickling down their faces because they wanted to give but were too poor. Others swinging their arms in the air, waving them as triumphantly as any demonstrative saint I have seen anywhere, while one brother stood and with arm fully extended waved his hand and shouted, "God is opening the windows. The windows of Heaven are opening upon us, and they shall continue to remain open if we are faithful and true in obeying God and bringing in all the tithes." The testimony meetings were most remarkable. They had the true, old-fashioned ring. They were definite. Praises to God for answered prayer in the saving of loved ones, in their healing, in their deliverance from robbers, and trials of many kinds. Many clearly stated their own enjoyment of definite regeneration and entire sanctification. Many times I thought during these two days of service of the first visit to this market town. Now think of the hundreds who attended these services and are living witnesses to the power of God. The dear little hunch-back, of whom I spoke so frequently in America, was beaming. His blind mother and nephew were there, his brother also. We needed a certain amount of money to complete the two hundred strings that we felt this congregation could give toward the building of a chapel and the enlarging of their local work. The dear hunch-back had already given, but with tears rain-

ing down his face he arose. A deathlike stillness settled over the congregation. All were eager to catch every word this brother was about to say. Between sobs he said, "The Lord has moved upon my heart, and though I have already given, I will complete the sum necessary to make it the round number." But instead of stopping there, the congregation continued giving. They gave more than two hundred and twenty strings, and when you stop to realize that one string is now a days wage in this land you will appreciate they have given far more than if I told you the amount in our American money.

## GOD IN THE MIDST.

God has been very gracious to me since my last report to *The Herald*. He gave us a sweeping victory at East Liverpool, Ohio, with Rev. O. L. Benedict, pastor. Over two hundred seekers, with such singing and shouting as you seldom hear. From there I went to Jamarica, N. Y., with Rev. W. J. Bennett, pastor. We were caught in that awful snowstorm which tied up all the east, more snow and the coldest weather I had ever seen. We closed the meeting after one week.

Then I made a short trip on the boat to Miami, Fla. Had a little rest, and then began the battle again at New Philadelphia, Ohio. God gave some marvelous manifestations of his presence and power in this meeting; some of as bright cases of sanctification as I have ever witnessed. One man seemed nearly killed with holy laughter and glory when the Lord sanctified him.

I came from there to Monongahela, Pa. The break came the third night, and the altar would not hold the people; we had to use the front bench also.

It pays to live clean, keep filled with the Holy Ghost, and honor him in the meetings, and preach the Word of God. There is power in the gospel when we go with God and do his way. I am deeply grateful to God for such a number of fruitful revivals. All honor to the Blood. Please pray for me.

Rev. M. M. Bussey, Evangelist.

## A VISIT TO MT. CARMEL SCHOOL.

It was my privilege to visit the new mountain school founded by Miss Lela G. McConnell of the Asbury College Mountain Missionary Society. It was properly named Mt. Carmel—for it is indeed a spot where the power of prayer has been again demonstrated. The first spade of dirt towards its construction was turned March 10, 1925. Now there stand on the beautiful hill rising above the Kentucky river, two splendid buildings, the administration building and boys' dormitory. The total cost of the plant and its maintenance this first year has been toward \$30,000. Of this amount \$15,022 is unpaid.

The teachers—graduates of Asbury College—are manifesting a spirit of devotion to the work that is rarely found. Any of them could secure easily twice their present salary elsewhere. They have not received any pay since school opened but have insisted on the payment of the general indebtedness first.

The students are bright mountain boys and girls of great possibilities. Most of them have bright religious experiences and give their personal testimony. They for the most part are untouched by the destructive practices of the modern age. There is little doubt but what the work of the kingdom will be greatly extended by their lives.

The management of the school is economical and careful. The money given has been handled sacredly and wisely. No marks of extravagance are seen and the pupils and teachers live simply and plainly. The school is under the control of the Mountain Missionary Society of Asbury College. This society was formed by a classmate of mine, Rev. Claude Mingle-dorff, and this school is one of the fine results of that movement. Its scope has been enlarged and it is maintaining several outposts in neglected and isolated sections of the mountains. The work of the leader, Miss McConnell, is commendable and the people interested in this type of evangelism should help her free it from indebtedness.

John Owen Gross.

Dist. Supt. Southeastern Dist., Ky. Conf., M. E. Church, Barbourville, Ky.

## THE NATIONAL ASSOCIATION.

The National Association for the Promotion of Holiness held its annual election during the Convention in Chicago, May 25-30. The daily program had certain hours for business and certain hours for conference, or convention matters in parliamentary consideration. There was also the School of the Prophets and the great evangelistic messages. Souls were gloriously saved and others just as wonderfully sanctified. The old-time gospel of a full salvation from all sin rang out clear, and the "blood of the Lamb," the Lamb slain from the foundation of the world, "gave a ground for faith that no powers of hell could shake." There was not a barren altar service; the closing night climaxed this with full altars and earnest seeking and glad finding.

The preaching was largely done by our President, Rev. Joseph H. Smith, and Revs. C. W. Ruth, C. H. Babcock, John Knapp, John Paul, and S. U. Hogle. There were many others, evangelists and pastors present, who helped in various ways to further the cause. Helpful and uplifting music was furnished by Miss Ethel Hatterman and her Choir of Chicago

Evangelistic Institute. She was ably assisted in the solo work by Miss Ruth Innis Harris, Mrs. Jack Linn, and Mrs. Iva D. Vennard.

There was a representative attendance from New York, New Jersey, Pennsylvania, Ohio, Kentucky, Missouri, Iowa, the Dakotas, Washington, California, and the states nearby Chicago, and Canada.

The Missionary Department presented the attendance of several wide-awake missionaries from our National work in Chicago, and some from other foreign fields.

The business sessions were seasons of heaven's visitation. They were prefaced with prayer, and permeated with prayer. Larger usefulness of the National was planned, including the holding of great regional conventions in pivotal centers. All our people are invited to co-operate in these plans, and to write the Corresponding Secretary concerning openings for said conventions. The annual election of officers for the ensuing year resulted as follows: President, Rev. Joseph H. Smith; First Vice-President, Rev. C. W. Ruth; Treasurer, Mr. Ludwig Anderson; Cor.-Sec., Rev. Millie M. Lawhead; Railroad Secretary, Rev. O. W. Rose.

Rev. Millie M. Lawhead, Sec.

## OLIVET COLLEGE CAMP MEETING AND COMMENCEMENT.

We have just closed what is considered by most people to have been the best Camp Meeting and Commencement in the history of Olivet College. When I say "best," I mean above everything else that God was most graciously present. We also had the best attendance of any time in recent years. The finances were more easily provided for. The preaching was of high order. The singing could not be excelled.

We were blessed in having a fine corps of workers. Dr. R. T. Williams was at his best in preaching and in helping in every way to make the Camp Meeting a success. He never preached better. His ministry was never more honored of God, at this place, than at this time. Our own Uncle Bud Robinson was with us for the closing week. Uncle Bud preached, shouted, and I think received one hundred and thirty-five subscribers to *The Herald of Holiness*. Rev. T. M. Anderson, of Wilmore, Ky., was a new worker at the camp. Brother Anderson brought his great messages which produced conviction, edification, and a general uplift to the people. His Baccalaureate sermon on the first Sunday morning was acknowledged by everyone to be one of the very best ever delivered at the College. The music was in charge of Rev. Frank Watkins, our good pastor at Marion, Ohio. Brother Watkins knows how to get everyone to singing, and to weave in all the special singers, as well as anyone can do. His work was most acceptable. Dr. Jerrett, pastor at Detroit, Michigan, preached for us the first Sunday afternoon.

The Commencement exercises were blessed and honored of God. Rev. W. G. Schurman, pastor of First Church, Chicago, delivered the Commencement address to the delight and good of all. We had about fifty graduates from all departments. The closing day of the Camp Meeting was one of great power, victory, and blessing. At the afternoon service, with Dr. Williams in charge, we raised about \$14,000 on the College debt Trust Fund. Eleven persons gave \$1,000 each.

We can honestly say that the past year has been one of the very best in the history of the Institution. President Sanford has proven that with the aid of the District apportionments the school can be run practically without deficit. He brought to the Trustees a most encouraging report, and according to his records the finances of his Department are in fine condition.

The College certainly appreciates the prayers and co-operation of all those who have helped in this their greatest crisis. Brother Willingham, our good financial Secretary, has done a great work. By the time this report is read you will have known the outcome of the debt proposition. Remember to pray for Olivet College.

E. O. Chalfant.

## THE HAM REVIVAL—OKLAHOMA CITY.

I want to tell you about the wonderful revival we have just had in this city. Dr. M. F. Ham, of Anchorage, Ky., whom I am sure you know quite well, has just completed a seven-weeks' revival here, under the auspices of the Baptist Churches, more particularly the First Baptist Church, whose pastor is Dr. Lincoln McConnell, whom you also no doubt know. And while I belong to Dr. Forney Hutchinson's church, I did not miss but two of Mr. Ham's meetings. It was indeed, a great revival, and some 800 souls saved, and I am sure many, many others who have been calling themselves Christians, were also saved, and of which no account was taken. Attendance was all the way from 2,000 to more than 4,000 at all the evening and Sunday meetings. Mr. Ham helped me along the way to a more full salvation, upon which you started me when you held a revival in Dr. Hutchinson's church some three years ago, and I shall forever praise his name for saving me from the wave of modernistic thought that is getting such a firm hold on so many Christians today. It is getting awfully hard to win souls today, but with God's help I am going to make that my program henceforth. Nothing else that I can do would be worthy of his grace and great goodness.

Bessie Clement.



# THE PENTECOSTAL HERALD

PUBLISHED WEEKLY

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

Subscription Discontinued When Time Is Out.

In ordering address changed give both old and new address. Write all names plainly.

Notify us promptly of any irregularities in receiving your paper.

For distribution, to secure new subscribers, sample copies will be sent free on application.

Remit by Registered Letter, New York Exchange, Express, or Post Office Money Order.

PENTECOSTAL PUBLISHING COMPANY  
323 South First Street Louisville, Ky.

## OUR CONTRIBUTORS

Rev. C. F. Wimberly, D.D.	Rev. O. G. Minglehoff, D.D.
Rev. P. F. Asher, B.D.	Rev. Richard W. Lewis, D.D.
Dr. Len G. Broughton	Dr. Henry Ostrom
Rev. L. R. Akers, B.D.	Dr. W. B. Hinson
Rev. C. W. Ruth	Rev. E. E. Shelhamer
Rev. J. B. Culpepper	Rev. C. M. Griffith
Rev. Andrew Johnson, D.D.	Rev. J. H. Smith
Rev. Bud Robinson	Rev. G. W. Ridout, D.D.
Bishop H. M. Dubose	

(Continued from page 1)

him that there is a modernist, that there is anybody who doubts the Virgin Birth and the bodily resurrection of our Lord. He doesn't know that evolution is written in our textbooks and taught in our public schools. He doesn't know that newspapers and magazines are saturated with a dangerous brand of skepticism. He doesn't know that the popular novels are shrewdly written to poison the mind of the reader against evangelical Christian faith. He doesn't know that anything dangerous is being taught in universities or church schools. He sees no reason in the world why there should be any protest made against indecent dress or lewd art or the encroachments of infidelity upon the sacred precincts of the church. He is rattling around busy doing nothing. He is like a soldier in the army firing his gun into the air without taking aim, shooting too high to strike the foe. It's hardly worth while to talk to him or to try to instruct him. He'll become indignant if you insist that anything's going wrong. He could hear Harry Emerson Fosdick preach against the Virgin Birth of Christ, the miracles of Christ and the bodily resurrection, and think it was a fine sermon and not understand that when a man contradicts the writings of Matthew, Luke, John the Beloved, and Saint Paul, he is digging at the very foundations of inspiration and the whole of Bible Christianity. He seems to think that Matthew might have forged the account of the Virgin birth, but be entirely trustworthy in the rest of his gospel writings; that Luke, for some reason, might have given us the wonderful record of the Virgin Birth of Christ out of pure imagination without any facts whatever for a foundation for his statements, but the remainder of his gospel be inspired and trustworthy. He loses sight of the fact that John gives clear testimony to the Virgin Birth of Christ when he says, "In the beginning was the Word, and the Word was with God, and the Word was God", thus teaching that Jesus was pre-existent, that he was before Abraham, that he was a person long before Adam was created. He does not seem to get hold of this same truth when he reads from Saint Paul that Jesus was the creator of all things. He is a dull, unsusceptible, ignoramus. He often imagines himself very intellectual and very broad, but he is incapable of any clear,

accurate thinking. He is untrustworthy. In a world like this and times like these he is of but little value. He is no warrior. He hasn't the sword of truth drawn for high and holy conflict against anything. He is almost hopeless.

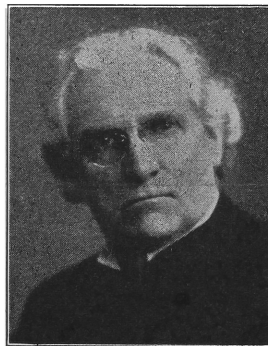
\* \* \* \*

We do not claim to have drawn true pictures of any of these characters. Our estimates may not be in every particular correct. Time and space will not admit of anything approaching life size drawings of the characters under consideration. They are not worthy, powerful ministers of the gospel of Christ. They will not awaken the dead nor arouse the slumbering soul. They are not driving back the wolves that rend the flock or bringing the stray sheep home to the Father's house. May God save his people from these unfortunate men and guide his true ministers, Spirit-filled and fire-baptized to mightily preach his Word until the nation blazes with a great revival of true religion.

## Monthly Sermon.

### LOST SOULS.

Text: "The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments."—Luke 16:22, 23.



speaking in parables. It matters little with us for the present, whether he was giving us actual history, or teaching a great and serious truth by the use of a striking and startling parable.

Our Lord never exaggerates or overstates the truth in any of his parables. Whatever he says in parable is absolutely true as if he were relating some event that had actually taken place. It is quite easy to believe that in this instance our Lord is giving us a bit of history. Men die; rich and poor alike, must meet death. Death is a visitor that is no respecter of persons. He does not hesitate to enter the hovels of the poorest, and the massive doors and bars of the greatest palace cannot prevent his entrance. Many rich men have died and lifted up their eyes in hell. No doubt many poor men have died and gone at once into eternal rest. Let it be understood at once that our Lord is not teaching that all rich men on dying go to hell, nor that all poor men go to heaven. Neither is he teaching that in this instance the rich man went to hell because of his wealth, or that our friend Lazarus went to heaven because of his poverty. It is suggested here that riches cannot keep a man out of hell and poverty cannot keep a man out of heaven. No doubt there have been men of wealth who were consecrated to God and dying, went into heaven; no doubt many a poverty stricken fellow being has died in his sins and gone down to hell.

Evidently, it is the purpose of our Lord in this teaching to arrest our attention and so impress us with striking contrasts that we cannot forget the great truth that men do not die, that the body, the temple in which man

lives, may decay and cease to function, but the man himself, the tenant of the body, must live forever. When that takes place in the body, which we call death, the immortal spirit, the real man, vacates this earthly habitation and with all the powers that distinguish him from the mere animal, goes with his personality and capacities into conscious existence elsewhere.

The contrasts here are very striking. Lazarus is in the depths of poverty; he has no home, he is lying out of doors at a rich man's gate. He is in rags, with a loathsome disease. He has no human friends to attend him; he is lying among dogs; they snarl and growl about him and lick his sores. His condition is most pitiable. It is the purpose of our Lord to represent him as having reached the depths of human misery,—homeless, friendless, foodless, dying in desolation. But at once he is caught up by the angels and borne away to eternal blessedness. What a change! How sudden! A few moments ago his condition was as miserable as can be described or imagined; now he is in the midst of blessedness. Yesterday, he was a pauper; today he is a millionaire forever. Yesterday, he was in rags; today he is in robes whiter than the snow. Yesterday, he was among the snarling dogs; today he is with Abraham, the saints and the angels.

Our Lord is teaching us here that sin is worse than poverty; that a man may be extremely poor in this world, but immensely rich in the world to come. That beneath the rags of the diseased beggar there may be a faith that lays hold upon redeeming power, and a love that burns supreme. He is teaching us that the poorest may have faith in him for salvation, and the sweet hope of immortal life and glory. He is teaching us to be hopeful and happy if we are in straitened circumstances; if our clothes should be ragged, our food scarce, and our friends should desert us. After all, life is short and death may prove the open door into riches untold.

O, ye poor, patch up your old garments, garner carefully your meager food, but drink deep from the wells of salvation. Sing in your heart, with a restful faith and joyful hope, that up yonder in the looms of heaven they are weaving beautiful robes of snowy whiteness for you that will never grow old, nor fade, nor frizzle. Let your faith grip fast upon Jesus. He is speaking in this lesson for your encouragement and comfort. How quickly the changes come! Death is certain, it may be sudden. You do not know where you will get next month's rent, or the winter coal, or a peck of coarse meal for the empty barrel. Who knows but you will spend next month in the house of many mansions, in a sunshine that knows no chilling breeze, feasting upon the fruits of the tree of life.

Behold, the contrast! This rich man fared sumptuously every day. He clothed himself in robes, comfortable and beautiful. He is no doubt surrounded by fawning admirers who possibly have a contempt for him while they enjoy the comforts of his mansion and the luxuries of his table. It is often so. Perhaps, he feasts upon a bountiful evening meal, but before twelve o'clock at night he is crying for a drop of water to cool his parched tongue. How striking and startling the figure! Yesterday, he was a millionaire; today he is a pauper. Last night he was wrapped in finest robes; this morning he is wrapped in the red flames of torment.

O, rich men and women, take warning. Death will come, perhaps, suddenly, then the immortal spirit must leave behind all things that minister to the flesh, that comfort and entertain the mere animal life; then the soul, leaving its wealth behind to the last penny, its raiment to the last raveling, must go out naked to meet God. How unfortunate those who gather treasures and enjoy them here, and make no provision for the hereafter, laying up no treasures in heaven. We often look upon a splendid mansion of the rich,



their gay clothing, their fine equipment and their rounds of travel, gaiety, extravagance and luxury, and think of the tremendous contrast, when they shall wake up in hell, if, in their self-indulgence, they fail to make preparation for the world to come.

The rich man in our text was evidently a selfish man. He did not go to hell because he lived in a mansion, but because he let a brother man lie outside at his gate among the dogs. God did not object to his having three good meals per day; the sin was that he left a man in sight of the windows of his dining room starve to death. It was, perhaps, not crime for him to wear comfortable and beautiful clothing; but it was a crime to let Brother Lazarus die in nakedness. There was a room somewhere in his mansion that might have been comfortably arranged. Lazarus might have been brought in, given a soft bed, and a good meal, and a restful sleep; and the rich man might have gone into his quiet room, sat at his bedside and learned from him the secret of eternal life. But no, he is so full of self; he forgets the suffering about him; he buys many robes, goes from feasting to feasting, surrounds himself with his admirers and leaves Lazarus lying at his gate, starving among the dogs.

It is not to be understood that housing Lazarus, clothing him comfortably and feeding him back to good health, would have saved the rich man, but a bit of human kindness might have tendered his heart and opened the way to let the dear Savior come in.

Untold thousands are going into hell. I will not say, "If the Bible be true." That is a settled question. The Bible has demonstrated itself to be true. We are surrounded everywhere with proof of its trustworthiness. Is our speech too plain, too definite? Would you have us modify a bit? Very well. Untold thousands are going into eternity with the essence of hell in them—selfishness, sin, and the love of sin, profanity, blasphemy, adultery, covetousness, hatred, malice, the spirit of murder, disrespect for law, the love of the world, hatred of God and his truth—everything that makes heaven an impossibility and hell a certainty.

Men who go into heaven in the hereafter must have learned the secret of letting heaven into themselves here. They must have become obedient to the law of God, repentant before God for sins committed. They must exercise faith in the Son of God for salvation from sin. They must have found in Jesus a Saviour. There must have come into them by the power of the Holy Spirit that divine love that binds them to the Christ and fills them with the spirit of solicitude and helpfulness for their fellowbeings. Death does not change men: it changes their place of residence. If in this life they were going downward they continue to go down, and lift up their eyes in hell being in torments. If they were going up with faith in Christ, they continue to ascend amidst the unending and enlarging glories of eternity.

And now, O man, woman, who are you? What is your life, your love, your attitude toward God and your fellowbeings? If you should die tonight where would you spend eternity? Do not close your eyes in slumber until you have an assurance of the salvation of your soul through faith in the Lord Jesus Christ.

### Our Fifty Cent Proposition.

From July 1 to January 1, we will send THE PENTECOSTAL HERALD to new subscribers for fifty cents. This is a fine opportunity to use some of your tithe money to good advantage. Put a live, aggressive, wide-awake religious paper into the homes of some of your relatives, neighbors or friends the coming six months for FIFTY CENTS. We shall be glad to send you samples so you may get busy and help to scatter the good seed of full salvation.

H. C. MORRISON.

## Asbury College Commencement.

THE Commencement Exercises of Asbury College just closing were attended by the largest and most cosmopolitan gathering in the history of the school. Friends and patrons of the institution came from all quarters, from the far West, the extreme North, from Maine and Florida as well. The program opened on May 27th with a sermon by Dr. H. C. Morrison full of profound truth and earnest admonition. On Friday morning, Rev. C. W. Ruth, of Indianapolis, brought one of his typical, virile messages to the great delight of his hearers. In the afternoon, the audience was thrilled by the stirring appeals of Miss Jennie Hughes and Dr. Mary B. Stone, of China. Bethel Academy Commencement address on Friday evening was delivered by President L. R. Akers to a crowded house. On Saturday the Fine Arts Exhibit was thronged with visitors and the work this year was more extensive and of a higher quality than ever before. The Conservatory Grand Concert on Saturday evening was exceptionally fine. Many expressions of heartfelt commendation and appreciation were heard.

On Sunday, Bishop Theodore Henderson, of Cincinnati, delivered a great discourse, practical and timely, on Christian Service. In the afternoon he gave another great address; at night the school's own honored alumnus, Bishop Frederick B. Fisher, stirred his audience with a mighty message of compelling truth. Monday morning saw the Student Volunteers in session and interesting talks were given by visiting missionaries. The all-day meeting of the Board of Trustees was most harmonious. Reports from the President and the Business Manager were very encouraging and the outlook for the school seemingly was never brighter. The Alumni Day services on Tuesday opened with a splendid praise and testimony hour. This was followed by the Gold Prize Oratorical Contest, the participants being six in number, three from the Senior and three from the Junior Class. Dr. Clarence True Wilson was the Alumni Day orator at both the morning and afternoon sessions and his audiences were thrilled by his splendid presentation of truth. The Alumni Dinner and program in the evening was largely attended and enthusiastic in its outlook.

Wednesday morning the graduating exercises were held and one of the most beautiful programs ever given in the history of Asbury College was rendered at this time. The notable features of this closing service were the Mantle Oration by the President of the Senior Class, Mr. Donald Householder, and the response by Mr. Claude Young, President-elect of the Class of '27. The purple ribbon was given to eleven honor students. The honorary degree of Doctor of Divinity was conferred upon the Rev. W. B. King, of Central Church, Charleston, W. Va., the Rev. James Ira Jones, pastor First M. E. Church, Richmond, Ind., and the Rev. Furman A. DeMaris, pastor First M. E. Church, Asbury Park, N. J., Rev. W. M. McIntosh, General Evangelist, M. E. Church, South, Columbus, Miss., Rev. Hawk, of Texas.

Thus came to a close the most wonderful year in the history of Asbury College, a year of great spiritual refreshing with the revival tide running throughout both semesters while the scholastic work was unexcelled. As we turn our eyes toward the future we ask the prayers of THE HERALD readers that this great institution may be divinely guided in all of its ways and that the Holy Spirit may continue to brood over its halls and classrooms. Pray earnestly that God may send a host of Spirit-filled youth here for Christian training and that friends may be found who

will assist financially in the great work of her material upbuilding.

L. R. AKERS, President.

## The Tent Campaign.

We now have sixteen tents in the field, most of them up and revival work in progress. One of our group leaders writes that he has had 80 conversions and several sanctifications. We lift up our hearts in praise to God.

Two tents are yet in the shop being finished and we hope to ship them out the latter part of this week. We are believing for great things. We yet need to pay for these tents about \$950. We are more grateful than words can express for the offerings that have come in, but this remaining need is pressing us and we shall be most grateful if the friends will send in at once their offerings toward this work.

Rev. Z. T. Johnson opened up his tent meeting here in Louisville yesterday, Henry Pollock leading the singing, and Horace Booker, the blind boy, presiding at the piano. He is a wonder as a musician. The tent is pitched near Epworth Methodist Church, at Fifth and Winkler. Brother Martin, pastor of Epworth M. E. Church, joined us heart and soul. Brother Johnson and the tent crowd worshipped in Epworth Church Sunday evening, Brother Johnson preaching. We are believing for gracious results.

If some pastor in Kentucky desires these young men full of holy zeal for a tent meeting let him write Mrs. H. C. Morrison at once, care PENTECOSTAL HERALD. They will come for the freewill offerings.

Let thousands of HERALD readers pray for the gracious blessing of God upon this tent work, with its eighteen groups of revival workers, scattered abroad in many states. Good reports are coming in. Let us hear from you right away with a contribution for this last payment.

Faithfully,  
H. C. MORRISON.

## An Explanation.

MRS. H. C. MORRISON.

A friend writes me that he wishes to know what explanation I shall give for attending the picture show. He read a recent article over my signature in which I gave a rather lengthy quotation from a paper in which the writer referred to the vile pictures he had seen in a picture show.

The friend writing to me regarding the matter seemed to have overlooked the quotation marks indicating the portion that was by another writer, and for fear there may be others who have done likewise, I am writing to set myself clear on the matter by saying the picture shows do not receive my patronage, nor in any way can they count on my frequenting such places, and in the second place, I have better use for the money that represents my brain, muscle and strength, than to spend it in such diversions.

I can understand how this friend who failed to notice the quotation marks would be grieved and deeply solicitous about my attending a picture show, for one who sponsors the reading matter of thousands of people every week as it appears in THE HERALD, should by all means, have a life that none can point to as an unsafe example to follow. Time is too precious, the days are too fleeting, and the account I shall have to give is too exacting to be trifling it away in places where one is not helped, but hindered, in their morals and ideals of life. We are here but once and the acts of today will face us tomorrow, and for even the idle thoughts, we shall have to render an account; so let us be careful in our living, pure in our thinking and true to the Christ whom we profess to follow.

"Help me to watch and pray,  
And on thyself rely;  
Assured if I my trust betray,  
I shall forever die."



## OUR BOYS AND GIRLS

Dear Aunt Bettie: The word Montana is not very often printed on page ten, so I thought I would try my luck at getting it there. I am a regular Montana girl of fifteen, and belong to the Camp Fire Girls. I like this organization very much especially because I think it creates the love of man for God and the love of man for man. Girls, I think you would all enjoy it if you would join. Boys, I surely think the Boy Scouts would be nice to join. I have medium brown hair, which isn't bobbed, and blue eyes. I think the most beautiful thing a girl can own is long hair. I am a Sophomore in high school this year and am looking forward to going to the Junior-Senior banquet next year. Please don't think that banquets and parties are all that I care for. To give you an honest statement I would as leave go to church and hear our minister speak as to go to a party. I am a Christian and try my best to always do what is right. Since I live seven miles out in the country it is impossible for me to get in town every Sunday for services. But a few years ago I went a whole year without missing. I received a Bible for this. Reading my Bible is one of my happiest pastimes and am very proud of having one all my own. A friend of ours sent us *The Herald* over two years ago. My parents subscribed for it after the subscription ran out. We surely are indebted to him and myself especially as I enjoy reading it. I like page ten very much, and other articles printed are a great help. "Is there any harm in dancing?" for instance, has settled a great problem for me.

Rapelje is a town of about three hundred inhabitants and has three churches. I belong to the Evangelical. We have a good minister and he has more power to understand all kinds of people than anyone I ever knew. I wish you all could hear him and get some of the inspirations which I enjoy. I have been Secretary and Treasurer of a little Sunday school two miles from our place for the last year. Sometimes I play for Sunday school and church. I play the piano and love music. It seems to be a way to state my joy and my sorrow. Cousins, please write to me. I will tell you all I know about the country if you want to know about it. I have been through the Yellowstone National Park which isn't so far from here. I pray that God may bless Aunt Bettie and all the cousins.

Florence M. Wilcox.

Rapelje, Montana.

A splendid letter, Florence.

Aunt Bettie.

Dear Aunt Bettie: I would like to join your happy band of boys and girls. This is my first letter to *The Herald*. My grandpa takes *The Herald* and I sure do like to read page ten. I have three pets, a pony, a calf, and a cat. My father got a picture of a kitchen god that the Chinese worship that a missionary sent him. When I grow up I am going to be a missionary and go over in China and teach the Chinese people about God. I think I hear Mr. W. B. coming so I will have to close.

Mary H. Henry.

Index, Ky.

Dear Aunt Bettie: Will you please print a letter for me? T. I. Moore, I guess your first name to be Thelma. Virginia Feather. I guess your first name to be Pauline. Lois Dingler, I guess your age to be thirteen. My middle name begins with E. and ends with N. has six letters. Who guesses it I will write a letter. My father is a Methodist Preacher. We read a chapter in the Bible, and have prayer every night. I enjoy going to church. I am a Christian. Well I guess I had better go for I hear Mr. W. B. coming. I will be glad to receive letters from the cousins.

Mae E. Whitworth.

Knifley, Ky.

Dear Aunt Bettie: Will you let another little Ohio girl join your happy band of boys and girls? I know you will. I am seven years of age. I have light bobbed hair and fair com-

plexion. I have just finished my first year of school. I live in a little village about a quarter of a mile from the schoolhouse. I also go to church every Sunday that I am able. My father is a Sunday school teacher. My brother an assistant superintendent, and my sister the secretary. I have two brothers and two sisters. Who wants to guess my middle name? It begins with M and ends with E. It has five letters in it. I hope to see this letter in print as I want to surprise my parents. I will close with love to Aunt Bettie and the cousins.

Ellen M. Mowbray.

Rt. 1, Roxabel, Ohio.

Dear Aunt Bettie: I thought I would write to you, Aunt Bettie. My mother reads page ten to me. I am eleven years old and am in the fifth grade. I go to Sunday school every Sunday. I live just across the street from the church. I would like to see my letter in *The Herald*. I will not write it long and perhaps it will not land in the waste basket. This is the first time I have written to *The Herald*.

Agnes Olson.  
Glover, N. Dak.

Dear Aunt Bettie: May I join the glad circle of cousins and chat awhile? I promise not to stay too long. I'm from Dixie, a land of hanging gardens, and a home of the brave and true. Shall I describe it? The topography of Texas presents many interesting features. Its low coastal plains cover thousands of square miles; it has vast areas of high rolling timber land, great plateaus, long ranges of hills and many high mountains. Texas covers an area of 265,000 square miles. Its greatest width from North to South is 825 miles, and from East to West 740 miles. The greatest area of the State, its geographical location and its physical features must all be considered in the study of conditions affecting climate. From the sea level at the coast there is a gradual rise in elevation for a distance of 100 miles. Then comes a succession of hills of plateaus and mountain ranges until an elevation of 4,000 feet is attained in the Panhandle. To the Southwest are mountains varying in elevation from 2,000 to 9,600 feet. There are vast timbered tracts, treeless plains, vales and plateaus, all of which tend to produce conditions affecting temperature and rainfall. No part of Texas is free from sudden changes of temperature which invariably occur with the passage of the great cyclonic and anti-cyclonic disturbances of middle and higher altitudes. The physical configuration of the State is such as to facilitate the Southward movement of anticyclones which are popularly known as cold waves or "Northers." Occasionally these waves carry ice and snow to the coast line, and into the Artesian Belt, but more often they are much ameliorated by the warm waters of the Gulf and welcomed as a relief from the warm spell preceding them.

I must close the adjective part of this letter notwithstanding the synopsis is only a pin scratch in detail, but I want to speak a word for Jesus. Cousins, I'm a candidate for the ministry, having done local work for sometime with good results through Christ. He gave, and gives victory. Well, I must go hoping that Mr. W. B. has gone fishing when this letter arrives, it being my first one. May God bless Aunt Bettie, and all the cousins, is my prayer.

Morris G. Lee.

Rt. 3, Box 5, Queen City, Tex.

Dear Aunt Bettie: Will you please make room for another little West Virginia girl? This is my first letter to *The Herald*. I am eight years old. I am four feet tall, weigh 45 pounds, have dark hair, blue eyes and light complexion. My school closed today. I was promoted to the fourth grade. This is my second year in school. I go to Daily Vacation Bible School in summer. Go to Catechism on Saturday afternoon, and to Sunday school every Sunday. I like to read Bible stories. I have a little brother four years old so I don't have much time to get lonesome. Will have to

close for I don't want to make my letter too long. With much love to Aunt Bettie and all the cousins.

Shirley Rosalind Young.  
Decota, W. Va.

Dear Aunt Bettie: Will you please move over a little and let a new cousin join your happy band of boys and girls? I live in West Virginia. I am about five feet and four inches tall, weigh 118 pounds. I will be fourteen May 31. If I have a twin I would like to hear from them. I go to Sunday school every Sunday I can. I live about one-half mile from the church; also I go to school every day. Though our school has closed now. Would like to correspond with any of the cousins. I am in the eighth grade at school. My father takes *The Herald* and so I can get to read it. I have nine sisters and two brothers. Four of my sisters are married. The one who guesses my name I will write to them. The first letter is R and the last is R; it has seven letters. As this is my first letter I hope to see it in print.

George R. O'Dell.  
Mt. Nebo, W. Va.

Dear Aunt Bettie: We have taken *The Herald* for about a year and like it fine. I like to read page ten. I go to Sunday school every Sunday. I have an uncle that goes to Asbury College and I hope to go there some day. Our school was out April 30. I am eleven years old and in the sixth grade. This is my first letter and am not going to make it long. I hope to see my letter in print.

Leslie F. Nelson.  
Elkville, Ill.

Dear Aunt Bettie: I have just been thinking about writing to you and have fully made up my mind to do so. I am so happy today. I have been saved. It sure is wonderful. Oh the children that are not saved don't know what a life it is to live. I tell you it is wonderful. I am so glad that Jesus has found me. I am so glad he lifted me up by his love. The devil tries to make me think I am not a Christian. I sure hope Mr. W. B. doesn't get this letter. I would love to see it in print. Some of you cousins write to me and tell me how you are getting along serving the Lord. I'm in the seventh grade at school and am thirteen years old. My Sunday school teacher is Mrs. Shafer part of the time, and the rest of the time Mrs. Davis. I sure love to go to Sunday school and church. I had better close you might not have enough room to put such a long letter in the paper.

Cleo Godard.

Box 92, Supply, Okla.

Dear Aunt Bettie: Well it has been some time since I wrote to *The Herald*. How many chapters are there in the Old and New Testaments? Where is the Lord's Prayer, Ten Commandments, Paul's conversion, power of prayer, five verses alike, two chapters alike, longest verse, shortest verse, prodigal son, parable of Ten Virgins, abiding chapter, rest verse, greatest verse, best chapter, last command? Do any of you Pennsylvania cousins know Elizabeth Davidson, Rice's Landing, Pa.? If you do ask her if she received my last letter. I go to school and am in the seventh grade. I attend the Oakes Creek Sunday school. We are trying to organize our class. If any of you cousins would send me some helpful suggestions I would return the favor in any way I could. Will answer all letters I receive.

Edna Martin.

Wakefield, Ky.

Dear Aunt Bettie: Will you let another Kentucky girl join your nice band of boys and girls? I live in the Southwestern part of Kentucky on the Cumberland River. This part of the state is very mountainous. This little town in which I live is very beautiful. It resembles a park, in that there are so many trees. I do not live in the main part of town. I live on a hill overlooking the river. There are lots of cliffs covered with pretty grass and trees; they are lovely places for picnics. How many of you cousins go to Sunday school? I go, and have the loveliest teacher, Mrs. Lovitt; she makes the lessons so interesting, and tells us girls so many things that are helpful to us. I belong to Epworth League and go every Sunday evening. I also stay for preaching services for we have a real

## Gospel Tents

Smith Manufacturing Company,  
DALTON, GA.  
22 Years in Business.

J. H. DICKEY  
of  
**BARRETT, ROBINSON & DICKEY**  
General Insurance—Bonds, etc., solicits your patronage.  
7th Floor, Columbia Bldg.  
Louisville, Ky.

**200 Sheets**  
**100 Envelopes**  
**PERSONAL STATIONERY**

High Grade White Bond Paper, size 6x7 inches, with envelopes to match. Every sheet and envelope printed in gothic type up to 4 lines, with your name, business, and address.

This Stationery also makes an IDEAL GIFT. Shipment within 10 days after receipt of order. ORDER NOW!

Pentecostal Pub. Co.,  
Louisville, Ky.

Gentlemen: Enclose please find \$1.00 for which send me postpaid a box of your Personal Stationery consisting of 200 Sheets of Paper and 100 Envelopes printed as follows:

To avoid errors write or print clearly

### Prescriptions For Everyone

Give them to people that need them—people in sorrow, trouble, worried people, doubting people, and the like. Use them yourself when assailed by any of the six spiritual maladies which the Prescription will cure. Slip them into your letters, especially if you think any of your correspondents are in need of them. Fasten them around the house as reminders to take the Prescriptions as they are needed. We mean our Bible Prescriptions, six in package, price 15c.

PENTECOSTAL PUBLISHING COMPANY  
Louisville, Kentucky.

nice pastor. I am a brunette of eighteen summers, weighing about 135 pounds and am about five feet and four inches high. I would like to correspond with all the cousins near my age who care to write.

Eva Allen.

Williamsburg, Ky.

Dear Aunt Bettie: Will you allow a little girl from Arkansas, the "Wonder State," to join your band of boys and girls? I am ten years old, have large blue eyes and light brown curly hair. My father and mother read *The Herald*. Father is a school teacher. He is teaching a normal here now. I will study the fifth grade next school. I live in sight of the M. E. Church, and go there to Sunday school. I have a little cousin playmate, Genevieve Hollabaugh. We live in the Ozark region where there are many beautiful mountains.

Louise Hollabaugh.  
Marshall, Ark.

Dear Aunt Bettie: Will you please let a little Mississippi girl join your happy band of boys and girls? This is my first letter to *The Herald*. I attend the M. E. Church, South. I am ten years old. We live twenty miles from Jackson, the state capital. This is a farming country. I have no middle name for you to guess. I will start at the sixth grade next fall term. I have five brothers and one sister living. Our land joins the Oakley State farm where they work the convicts. We can see them marching to the cage every day. They march in groups; each group has guards and a driver. The trustees are used for guards, cooks, and general servants. I would be glad to receive any letters.

Helen Wright.  
Raymond, Miss.



## FALLEN ASLEEP

### FRASER.

Jefferson Fraser, youngest of a family of nine children, and the last to pass away was born in Onedia county, New York, January 9, 1851. His early boyhood was spent in that community and some years later he was graduated from an academy at that place and entered the school teaching profession. Later he removed to Ogle county, Ill., to visit a brother and here met Miss Henrietta Nash to whom he was married Nov. 6, 1876. Three daughters and two sons survive this union. Three children preceded their father in death: Oreis, Leslie and Walter dying in childhood.

Two years after his marriage Mr. Fraser returned to New York state where he lived on his father's farm for eight years. In 1887 he moved to the farm home south of Holmes. This was a ninety acre tract which Mr. Fraser purchased sight unseen for \$7.00 per acre. More land was added from time to time making 400 acres in all. About seventeen years ago Mr. Fraser left the farm and moved to Clarion where he resided for a year and then returned to the farm. Five years ago he left the farm and moved to Eagle Grove where he has since resided making more than fifty years of his life spent on the farm.

For the past fourteen years Mr. and Mrs. Fraser had been spending the winters in California, Florida and Texas. Mr. Fraser was spending this winter in California when the accident occurred which was later the cause of his death. He was struck down by a street car April 18 and for some time lay in a state of coma. Later he regained consciousness and was able to tell of the accident. His age was such that he was unable to overcome the shock and he died at 2:30 A. M., May 20.

Mr. Fraser was a lifelong member of the Methodist Church and was a devout Christian. He was kind and loving as a father and husband and his disposition was such that he made many friends. He was interested in every good movement for the uplift of humanity.

### SEEVERS.

Mary, wife of Rev. Seever, of Scio, Ohio, passed on to be with Jesus, May 22, 1926. She was converted and later sanctified and united with the Church of the Nazarene, being a member of the Uhrichville church at the time of her death.

God never blessed a man with a more faithful wife and a church with a more loyal, sacrificing member. It can be truly said, Mary Seever lived for others. Her life was love, kindness, and sacrifice. She had great faith in her Jesus. One of her favorite verses was John 3:16. Her faith remained unshaken, her experience steadfast. Here we shall see her face no more nor hear her footsteps again, but I shall always be glad that I had the privilege of being her friend and her exemplary life will always be a blessing to me. Let us weep not for her as those who have no hope. I would say to all her friends, let us live as she lived and one sweet day we will see her again just inside the Eastern Gate.

Her friend,  
Cora Voorhees.

### HAMILTON.

Charles E. Hamilton, Jr., was born in St. Joseph, Mo., March 1, 1910; departed this life Feb. 16, 1926. He moved with his parents to Topeka, Kan., where he lived until death. He was taken with appendicitis and moved to the St. Francis Hospital where doctors, nurses and friends did all within their power to save his life but all in vain. He accepted Christ as his Saviour and was baptized and received into the Methodist Church just a few hours before passing away. We weep not as those who have no hope, but expect to meet him again where parting is no more.

Charles was a student in Highland Park high school and esteemed by all who knew him. Many beautiful flowers were brought by friends to lay upon his grave. He leaves father, mother, two brothers, one sister and a host of friends to mourn his depart-

ure. The funeral services were conducted by his pastor, Rev. Davis, in the Highland Methodist Church, after which his remains were laid to rest in the Rochester cemetery by the side of his brother to await the resurrection. A Friend.

### LAMBERT.

On August 3, 1925, the death angel visited the home of Mr. and Mrs. T. L. Lambert and claimed for its victim their darling little Francis, who was born April 3, 1924. He was afflicted with congestion of the brain which the doctors were unable to cure. His body was laid to rest in the Whiteboro cemetery after the funeral which was conducted by Rev. Nails, pastor of the Smiley Methodist Church. To father and mother I would say, live for Jesus that you may meet your loved one again.

His grandmother,  
Mrs. F. D. McLean.

Any one desiring tent meetings during the summer, I will be pleased to arrange if I can know in time. Rev. E. N. Rumbaugh, a United Brethren preacher, and Rev. Henderson, a Methodist preacher, will conduct the meetings.

E. N. Rumbaugh.  
Stillwater, Okla.

### MT. PLEASANT (TICKEY POINT) CAMP, ILLINOIS.

All the old friends of "Tickey Point Camp" will be pleased to know that this old battleground will be revived this year. It was the scene of many marvelous victories in years gone by and never should have been neglected. On Monday, July 5, there will be an all-day meeting with dinner and supper on grounds. Everybody come prepared to stay throughout the day and enjoy the services. All neighboring churches invited to come. Camp situated midway between Coffeen and Donnellson, Ill.

Rev. S. F. Clarkson.

### REQUESTS FOR PRAYER.

M. W.: "Pleaes to pray that I may be sanctified. I have been seeking the blessing for a number of years."

Pray for a husband that he may be restored to health, and that he and his wife may be strong Christians.

G. W. B. requests prayer for healing and guidance from the Lord at this time of affliction.

S. B. wishes prayer that she may be healed of rheumatism.

Pray for Mrs. Flora Willis who has had a severe operation.

Pray for a penitent soul who wishes to be converted.

Pray for a son who is seriously afflicted with mental and physical nervous trouble.

Remember Mrs. J. J. Roodman and Mrs. G. E. Kersey in prayer that they may be healed.

### If You Are Busy

And do not have the time you would like to visit the sick, try sending one of our Messengers of Christian Comfort to take the place of your visit. We have never seen a prettier post card; each one carries a basket of dainty flowers; just the thing for the sick room; then an appropriate verse of Scripture, such as: "The eternal God is thy Refuge and underneath are the everlasting arms." Underneath this is a beautiful verse which is sure to express one's sentiments. One lady remarked that she appreciated the uplifting cards she received while she was sick more than the personal calls, because the cards were continually with her and a reminder that some one thought of her. 12 in a package, price 25c.

PENTECOSTAL PUBLISHING COMPANY  
Louisville, Kentucky.

### MY PRAYER.

I do not ask for ease and indolence,  
But strength to meet life's battles  
day by day;  
For merit earned an honest recompense,  
That I may every obligation pay.

Nor do I pray for tasks to fit my powers,  
But power to fit each task—for this I pray;  
Victorious moments growing into hours,  
Victorious hours to fill triumphant day.

And then my life shall be some little worth,  
Each task accomplished—not a miracle,—  
The power in man that God has given birth,  
Wrought in his will—thus man the miracle.

M. W. Biesecker.

## COMBINATION OFFER

### COMBINATION NO. 1.

The Man and His Ministry .....\$1.50  
(Life of H. C. Morrison)  
The Pilgrim's Staff ..... 1.00  
The Pentecostal Herald 1 year.. 1.50

Regular Price .....\$4.00  
Special Combination Price **\$3.00**

### COMBINATION NO. 2.

The Way of Power .....\$1.00  
20th Century Holiness Sermons ..... .75  
The Pentecostal Herald 1 year.. 1.50

Regular Price .....\$3.25  
Special Combination Price **\$2.50**

### COMBINATION NO. 3.

Life of Gipsy Smith .....\$2.00  
My Guest Chamber ..... .75  
The Pentecostal Herald 1 year.. 1.50

Regular Price .....\$4.25  
Special Combination Price **\$2.75**

PENTECOSTAL PUBLISHING COMPANY  
Louisville, Kentucky.



## A WORLD SCHOOL—ASBURY COLLEGE

"In the Heart of the far-famed Blue Grass."

LEWIS ROBESON AKERS, M.A., D.D., President.

A STANDARD COSMOPOLITAN "A" GRADE COLLEGE enrolling in the College of Liberal Arts this year 603 students from forty states and nine foreign countries. Ninety-four A.B. graduates in the class of '26. Recognized as "A" grade by the Kentucky Department of Education and the University of Kentucky. On the new approved list of colleges of the Association of Southern Colleges. Member of the Association of Kentucky Colleges and Universities.

A DYNAMIC CENTER OF SPIRITUAL POWER for those contemplating Christian service at home or abroad, but furnishing basic courses for the regular profession of life. Asbury College is noted throughout the nation for its fidelity to Methodist standards. Its good fellowship and spiritual atmosphere are unusual. Wholesome activities encouraged. All questionable amusements barred.

THE COLLEGE OF LIBERAL ARTS provides fourteen majors leading to the Bachelor of Arts degree, in Classics, French and German, Spanish, English, Education, History, Philosophy, Political and Social Science, Biology, Mathematics, Physics, Chemistry, Fine Arts, and Religious Education.

ASBURY THEOLOGICAL SCHOOL, Henry Clay Morrison, D.D., President, has a separate faculty of nine trained and consecrated teachers, experienced in pastoral and evangelistic work. Seven departments. Certificate and Diploma Course for undergraduates. For Graduate students a three-year course leading to the B.D. degree.

CONSERVATORY OF MUSIC AND SCHOOL OF EXPRESSION supervised by accomplished and experienced teachers, pupils of such Masters of music as Percy Grainger and Joseph Lhevinne, and graduates in Expression of the Curry School of Expression and other famous schools of the Speaking Art.

ART DEPARTMENT. Vivian May Norris, Director, Member of the Art Students' League, A. M. I., an illustrator of America's leading periodicals. Miss Norris is a director of exceptional talent.

EDUCATION. Special attention given to this Department by two Columbia trained Graduate teachers, with a view to meeting various state requirements. The English Department offers ninety hours under three highly trained Professors.

HOME ECONOMICS. Splendidly equipped quarters with latest scientific electric apparatus. Supervised by a graduate teacher of successful experience.

EQUIPMENT. One of the latest and best equipped colleges in the State. Commodious brick buildings including three dormitories for young men, one of the finest Memorial Halls in the South housing three hundred young women. New water system, electrical conveniences, beautiful campus lighted by a "white way," New Memorial Library of 40,000 volume capacity now under construction.

ENVIRONMENT. Sixteen miles south of Lexington on main line of Southern Railway and near L. & N. main lines. Hourly bus service to Lexington. Wonderful scenery adjacent. Four miles from the wonderful High Ridge, seven miles from Dix River Dam, highest in world. Brooklyn Bridge, Shakerstown, Camp Nelson, Chimney Rock, Boone's Cave, Herrington's Lake, 37 miles long, etc., other points of interest. Altitude 1,000 feet. One of the most healthful towns of the State, population, 2,000 with no pool rooms, moving pictures, or other demoralizing influences.

For Catalog and Seminary Bulletin, write W. BRANDT HUGHES, Dean, Wilmore, Kentucky.

### BETHEL ACADEMY

(Chartered under Asbury College)

Recognized as "A" grade by the Kentucky State Department of Education. Member of the Southern Association of Colleges and Secondary Schools. For Bulletin address:

GEORGE B. BURKHOLDER, Principal,  
Wilmore, Kentucky



## SUNDAY SCHOOL LESSON

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

Lesson 1.—July 4, 1926.

Subject.—Israel Enslaved in Egypt. Exodus 1:8-14.

Golden Text.—For the LORD will not cast off his people. Psalm 94:14.

Time.—Unsettled. Dr. A. Clarke puts it at B. C. 1604; but others differ widely from this date. About B. C. 1600 will answer.

Place.—Egypt.

Introduction.—We closed the work of the last quarter with Judah's Plea, recorded in Genesis 44:18-34, leaving a wide gap between that lesson and the one for today. We can mention only salient points, and leave the reader to complete the work for himself. This is very important; and it must be well done, in order to get a clear connection.

Judah's plea resulted in Joseph's making himself known to his brethren. They were humbled to the dust; but the reconciliation was complete. Following upon this event, Joseph sent for his aged father, with all that appertained to him, inviting him to come down to Egypt and sojourn there. Jacob went down to see his long-lost son, under whose care he and his household found protection and sustenance during the remaining years of famine. Jacob may not have intended to spend the remainder of his life in Egypt; but Joseph held such a high position, and the land of Goshen was so good, that he settled down and tarried till death called him away, leaving all his descendants fixed in the land for many generations to come.

Jacob's introduction to Pharaoh was a bit pathetic. One feels the pang of sorrow in his answer to the monarch as to his age: "The days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of this pilgrimage." The grief of past years had left its mark upon his soul, no less than upon his body. When Jacob had blessed Pharaoh, and gone out from his presence, Joseph placed him and "his brethren in the land of Rameses, as Pharaoh had commanded," that being about the best part of the land.

As the time of Jacob's death drew near Joseph took his two sons, and went to visit him. Having laid his hands upon the two grandsons, he gave them his parting blessing. Soon his twelve sons gathered about his couch; and he gave to them his dying message. The dignity of the dying patriarch charms us: "Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father." Out of all that he said to his sons, we select just one verse concerning Judah: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." This prophecy was fulfilled to the letter when Jesus came.

The dying Jacob would have his body laid to rest in the cave of Machpelah in the land of Canaan, where rested the bones of Abraham and Sarah, Isaac and Rebekah, and of other loved ones gone before. Joseph, too, had his body embalmed and kept in a coffin in Egypt till the chil-

dren of Israel made their long journey back to the homeland. The history indicates that they carried his mummy during their forty years in the wilderness; but he had bound them under a solemn oath to carry him to Canaan for burial.

The book of Exodus (The Road Out) begins with a renaming of the sons of Jacob who went into Egypt with their father, a small company of seventy souls. Joseph was already in Egypt. At the time of the Exodus, and for sometime prior thereto, the Egyptians had put the Israelites into slavery of the severest type; for a king had arisen, who knew not Joseph; and their former protection was all gone. They were made to "serve with rigor." It has long been supposed that they were, perhaps, the builders of the pyramids and other great structures in Egypt; and in these latter times the work of archaeologists is proving the truth of the supposition. Some of the tablets discovered contain the reports of overseers, of foremen, telling of the number of brick made, and the sending of men to labor in the stone quarries. The work of the spade is constantly confirming the accuracy of the records given by Moses in the Pentateuch. We have nothing to fear for the Bible.

Notes on the Lesson.

8. There arose up a new king over Egypt which knew not Joseph.—Who this king was it is impossible to determine with accuracy; but he is supposed to have been Rameses II., the great builder. Dr. Clarke thinks that the verb knew means that he did not approve, or that he would not acknowledge, the style of government set up by Joseph when he was prime minister of Egypt—he lacked gratitude, a rather bad quality in any one.

9. Behold, the people of the children of Israel are more and mightier than we.—He must have been a coward; or maybe he was jealous; for the children of Israel were a vigorous race, and were increasing rapidly.

10. Let us deal wisely with them.—That he did not mean to treat them kindly, but meanly, comes out in the next clause: "Lest they multiply." Cruelty would tend to make them multiply the faster. When there fall eth out any war, they join also unto our enemies.—The Hittites living east of the region inhabited by the Israelites may have been the enemies in question. But this was not the real fear; "and so get them up out of the land," was the thing that troubled Pharaoh. The Israelites were worth too much to Egypt to suffer them to leave: it would have drained the country of its labor. Some regions in the South had a similar experience a few years ago when the Negroes went north in great crowds.

11. Set over them taskmasters to afflict them with their burdens.—That language indicates that they were already slaves; but the purpose was to work them so hard that they could not increase their population. They built for Pharaoh treasure cities, Pithom and Raameses.—I can find nothing definite about these two cities. Raameses should be spelled Rameses. It is supposed, and perhaps correctly, that they were built for the storage of grain and other supplies.

## 200 School Teachers And Bible Students

We want these to study one of the most spiritual commentaries published on the S. S. Lesson. And in the study of this you will not only get the spiritual blessing yourself, but you will have it to pass on to others. As a special inducement for you to take up the study of Arnold's Practical Commentary on the Sunday School Lesson, we propose to send out these 200 copies at just one-half the regular price, which is 50c, postpaid. If you will send us your order for one or more of these books and after using it you are not more than pleased in every way, you may return the book and we will refund your money. So you can see from this it will not cost you anything to try. Stamps will be acceptable, and don't fail to send your order at once, as we hardly think the books will last long at this price.

PENTECOSTAL PUBLISHING CO.  
Louisville, Kentucky.

### South Dakota Holiness Association

### Annual Camp Meeting Mitchell, S. D. June 25-July 5

THE LEADERS.

Dr. H. C. Morrison, Louisville, Ky.  
Rev. John Thomas, Wilmore, Ky.  
Rev. W. W. Jeffers, Mexico.  
Rev. H. W. Blackburn, Spearfish, S. D.

ting upon its overrunning its own banks; they set them also to build pyramids, and wore them out, and forced them to learn all sorts of mechanic arts, and to accustom themselves to hard labor."

There was one compensation for the Jewish people in all this terrible slavery: It prepared them for future hardships. Under the rigors of Egyptian slavery, no doubt, the weaker ones died out rapidly, and left the strong members of the race to become the parents of future generations; so that when they followed Moses across the Red Sea, there were no sickly weak ones among them. They were prepared for forty years in the desert. Maybe there was another good thing about their slavery: It taught them discipline and obedience; and even with this training, it was almost impossible for Moses to control them. While God did not force them into slavery, nor did he approve the cruelty of their Egyptian masters, yet his eye was upon them, and his hand was over all things concerning them. In the fullness of time he brought them out with a high hand; and notwithstanding all their shameful disobedience, he still has his purpose for Israel; and some glad day he will bring them back to his own heart; and he will be their God, and they shall be his people.

THE GOLDEN PARABLE  
By David James Burrell  
Studies in the story of the Prodigal Son. 159 pages. \$1.50 net.



## "Sow Beside All Waters."

We must sow if we expect to reap, and the Bible tells us that His word will not return unto Him void. So it behooves us to be continually sowing, and one of the most effective ways is to scatter good literature. By investing only 50c you can have THE PENTECOSTAL HERALD visit any home every week for the next six months. It will be difficult to calculate just what it will mean to send 16 pages of reading matter like THE HERALD contains into a home for 25 weeks, for the different members of the family to read, and for those who come in and go out to read. Please think of this, pray over it, and see if you do not feel that you should take advantage of this opportunity to do some sowing, and then pray that it may bring forth a great harvest.

### THE PENTECOSTAL HERALD, WEEKLY, FROM NOW UNTIL JANUARY, 1927, FOR ONLY 50c. New Subscribers Only

Send in your orders immediately so the new subscribers will not miss a single copy, and if perchance you haven't the money to invest, speak to the friend or neighbor that you want to read THE HERALD, and ask them to give you 50c for the paper. Address your order to

PENTECOSTAL PUBLISHING COMPANY, Louisville, Ky.

#### ENTERING THE EVANGELISTIC FIELD.



LEWIS J. AND EDYTHE RICE, Evangelists.

We are praising God for salvation through the blood, and the abiding presence of the Holy Ghost. After being church members for years, yet living in sin and running with the world, being proud and haughty, the Holy Ghost arrested us about eleven years ago, and brought us before the Judge at an altar of prayer. We pleaded guilty and received pardon. About three years later we were convicted of holiness of heart, came before God the second time and received the baptism with the Holy Ghost and

fire, purifying our hearts by faith.

Being called of God into the ministry while firing a locomotive on the Pennsylvania Railroad System, and believing this to be a God-given call, I laid down the scoop, took off my dirty overalls, washed my face and hands of the grease and coal dust and went to school to prepare for the ministry. After being instructed in the things of God, I made a trial trip on the old "Gospel" train, had a good fire, lots of steam, and on my first run God gave me over one hun-

dred souls, and I am confident God has called us for he has kept us busy ever since.

My wife has stood by my side, helped me preach, sing, and pray through many a battle and we have won many a victory through the name of Jesus. We have experience in both pastoral and evangelistic work, and know the many problems of the preacher and his church. I am an ordained elder in the Church of the Nazarene. We both preach and wife conducts young people's meetings which are very profitable to any church. We are ready to go anywhere in God's great harvest field, so any church, camp, or district desiring our services write or wire us, 2923 Troost Ave., Kansas City, Mo.

I am a regular commissioned evangelist in the Church of the Nazarene and on the Dallas District. I have a few open dates for meetings August 5-15, Sept. 10-Oct. 15. I would be glad to arrange for meetings in the North, on these dates, as I already have a meeting to be held in Northern Kansas closing Sept. 5.

For reference I give the names of the following pastors with whom I have recently labored: Rev. W. B. Gil-

more, Altus, Okla.; Rev. C. C. Cluck, Texarkana, Tex.; Rev. Mrs. Lettie Moore, Denison, Tex.; Rev. J. A. Sharp, McKinney, Tex.; Rev. J. W. Goodwin, Wolf City, Tex. Write me at my home address, 216 E. Brockett St., Sherman, Tex.

Yours for the salvation of the lost.  
B. F. Harris, Evangelist.

#### CAMP MEETING ANNOUNCEMENT.

The Tacoma Holiness Association will hold its fifth annual camp meeting at 6610 S. Sprague St., Tacoma, Wash., June 23 to July 4. Rev. John Hatfield will be the preacher, assisted by others. Mrs. Lila Dudley will have charge of Young People's meetings, and Brother Edwards and wife will have charge of the music. Miss Fern Tillman will be our missionary speaker.

#### The Need of Every Community

Is some one who is intensely interested in the placing of some good religious, wholesome literature into every home—not to do it from a financial standpoint, but that you may be of service to those who need it. We carry the literature and can allow you a very liberal discount to pay expenses. If you are interested in some work of this kind, write us.

PENTECOSTAL PUBLISHING COMPANY

## ARE YOU INTERESTED IN THE SALVATION OF SOULS?

A group of us who are deeply interested in the spread of a full gospel, the conversion of sinners, the reclamation of backsliders, the sanctification of believers, and a very general and widespread spiritual awakening, have banded ourselves together in an organization known as The Evangelical Methodist League.

There are hundreds, yes, thousands, of villages and communities and crossroad districts that have had no real spiritual awakening in years. In these places multitudes are dying without Christ. Shall we not do something to try to bring to them a gospel which is the power of God unto salvation?

Mark you, we are not comeouters, but earnest, conscientious workers for the salvation of souls. You need not be in the least afraid of us. We have no scheme to make money, or to do anyone harm.

Last summer the organization had five tents in the field; the workers were able to preach to thousands of people, many souls were blessed. We were greatly encouraged to enlarge and carry forward the work. This summer we shall have sixteen tents in the field. We are praying for and expecting great blessing from God in the conversion of sinners and sanctification of believers.

The membership fee is \$1.00 a year in The Evangelical Methodist League, with the privilege of making any other donation you may choose. We wish to greatly increase our membership in order that we may increase the number of tents and workers in the field the summer of 1927. We also want to hold in the late fall some important conventions. This work is growing wonderfully and is full of promise. Become a member of the organization at once and help us with your contributions and prayers.

Write name and address on blank below, detach same, and send it to our secretary, Mrs. H. C. Morrison, care Pentecostal Herald, Louisville, Kentucky.

Please enroll my name as a member of The Evangelical Methodist League.

Name .....  
Address .....  
Contribution . . . . .



## EVANGELISTS SLATES

## ANDERSON, T. M.

Santa Monica, Calif., June 25-July 4.  
Reading, Pa., July 16-25.  
Sharon Center, Ohio, July 30-Aug. 8.  
Frankfort, Ind., August 9-15.  
Haviland, Kan., August 6-Sept. 5.

## AYCOCK, JARRETTE AND DELL.

Crowley, La., July 1-11.  
Bentonville, Ark., July 14-25.  
Boise, Idaho, July 30-August 8.  
Prescott, Ark., August 12-22.  
Durant, Okla., Aug. 26-Sept. 5.  
Norman, Okla., Sept. 9-19.  
Mail address, 2023 Troost Ave., Kansas City, Mo.

## BARCOCK, C. H.

Sebring, Ohio, July 15-25.  
New Albany, Ind., July 29-Aug. 4.  
Mt. Vernon, Ohio, August 5-16.  
Circleville, Ohio, Aug. 20-29.  
Alexandria, Ind., Aug. 30-Sept. 5.  
Lowell, Mass., Sept. 12-26.  
Minneapolis, Minn., Oct. 3-24.  
Home address, 1148 Victoria Ave., Los Angeles, Calif.

## BELEW, P. P.

Open date, June 27-July 11.  
Bentleyville, Pa., July 15-25.  
Home address, 1520 W. Nelson St., Marion, Ind.

## BEIRNES, GEORGE.

Indianapolis, Ind., June 13-July 4.  
Woodstock, Ont. Can., May 9-30.

## BENNARD, GEORGE.

California, June 1-July 5.  
Gladwin, Mich., July 15-25.  
Eldorado, Ill., July 30-August 8.  
Webberville, Mich., August 12-22.  
Cadogan, Pa., Aug. 26-Sept. 5.  
Petoskey, Mich., Sept. 8-26.

## BRENNEMAN, MR. AND A. P.

Pipestone, Minn., June 24-July 4.

## BRASHER, J. L.

Wadley, Ala., July 2-11.  
Dothan, Ala., July 16-25.  
Toronto, Ohio, July 29-Aug. 8.  
Elkhart, Ind., August 10-15.  
Bpworth, S. C., August 20-29.  
Home address, University Park, Iowa.

## BROWNING, RAYMOND.

Eaton Rapids, Mich., July 20-30.  
Altoona, Ky., August 1-15.  
Popular Branch, N. C., Aug. 18-29.  
Home address, Hendersonville, N. C.

## BROWN, MARY ELLEN.

(Personal Worker and Young Peoples and Children's Evangelist)  
Open dates after July 30 to August 31.  
Home address, 830 N. LaSalle St., Chicago, Ill.

## BROWN, F. C.

Open for calls anywhere or place.  
Home address, 306 Pleasant St., Ironton, Ohio.

## BURTON, C. C.

Tuloussa, N. Mex., June 21-July 4.  
Kanama, Okla., August 1-15.  
Mentonsville, Ky., Aug. 25-Sept. 12.  
Home address, Delmer, Ky.

## BUSSEY, M. M.

Youngstown, Ohio, June 17-July 4.  
Rochester, N. Y., July 18-Aug. 1.  
Washington, D. C., June 6-20.  
Home address, South Vineland, N. J.

## CAIN, W. R.

Windsor, Ont., July 4-18.

## CANADAY, FRED.

Stayton, Oregon, June 21-July 4.  
Ferndale, Wash., July 15-25.  
Home address, Portland, Ore., 1518 Killingsworth Ave.

## CLARKE EVANGELISTIC PARTY.

Wynona, Okla., July 1-18.  
Webb City, Okla., July 25-August 8.  
Home address, 808 N. Ash, Guthrie, Okla.

## COLLIER, J. A.

Lanett, Ala., July 11-25.  
Wedowee, Ala., July 13-August 1.  
Upton, Ky., August 8-22.  
Home address, 1917 Cephas Ave., Nashville, Tenn.

## CONLEY, PROF. C. C.

(Song Evangelist)  
Bentleyville, Pa., July 15-25.  
Ludlow Falls, Ohio, July 29-Aug. 8.  
Home address, 586½ North Howard St., Akron, Ohio.

## COX, F. W.

Hughesville, Pa., July 22-Aug. 2.  
Open dates—June 22-July 4; July 6-18; August 3-29.  
Home address, Lisbon, Ohio.

## COX, MR. AND MRS. W. E.

Ridgfield, Wash., June 20-July 11.

## GRAMMOND, PROF. C. C. AND MARGARET.

Ashten, Mich., June 22-July 4.  
Algona, Iowa, August 1-15.  
Home address, 815 Allegan St., Lansing, Michigan.

## CREEKMORE, F. R.

Open dates.  
Home address, Box 46, Climax, Kan.

## CURRIE, W. T.

Saucier, Miss., June 25-July 4.  
Newton, Miss., July 23-August 1.  
Home address, 1616 W. 30th, Oklahoma City, Okla.

## DANFORD, S. A.

Cottage Grove, Ore., July 22-Aug. 1.  
Vancouver, Wash., August 2-9.  
Home address, Eugene, Ore.

## DICKERSON, H. N.

Detroit, Mich., June 27-July 11.  
St. Bernice, Ind., July 11-24.  
North Little Rock, Ark., July 29-Aug. 8.  
Hazelton, Ind., August 13-22.  
Columbus, Ind., Aug. 26-Sept. 5.  
Red Key, Ind., Sept. 28-Oct. 10.  
Bloomington, Ind., Oct. 17-31.  
Home address, 2608 Newman St., Ashland, Ky.

## DORN, C. O.

Oswego, S. C., July 26-August 10.

## DUNKUM, W. B. AND WIFE.

Roanoke, Va., June 22-July 4.  
Frankfort Heights, Ill., July 10-25.  
Home address, 1353 Hemlock St., Louisville, Ky.

## EDEN, THOS. F. AND ETHEL.

Rice, Texas, June 21-July 4.

## ELSNER, THEO. AND WIFE.

Brooklyn, N. Y., June 20-July 11.  
Reading, Pa., July 16-25.  
Winchester, Ind., July 22-Aug. 8.  
Richmond, Hill, N. Y., August 22-29.  
Portland, Maine, Sept. 15-25.  
East Palestine, Ohio, Oct. 3-17.  
Home address, 25 Lafayette Ave., Brooklyn, N. Y.

## FLEMING, BONA.

Barberton, Ohio, June 18-27.  
Jackson, Ohio, July 2-11.  
Bloomington, Ind., July 14-25.  
Oakland City, Ind., August 11-27.

## FLEMING JOHN.

New Philadelphia, O., July 1-12.  
Princeton, Ind., July 14-25.  
North Little Rock, Ark., July 30-Aug. 8.  
Oakland City, Ind., August 27-Sept. 5.  
Andover, Ohio, Sept. 15-28.

## FOUNTAIN PARTY.

Open dates, Tent and Tabernacle meeting for the summer.  
Home address, Sulphur Springs, Ark.

## FUGETT, C. B.

Mansfield, Ill., June 20-July 4.  
Yakima, Wash., July 9-18.  
Oakland, Calif., Aug. 29-Sept. 12.  
San Diego, Calif., Sept. 16-27.  
Long Beach, Calif., Oct. 3-17.  
Anaheim, Calif., Oct. 18-30.  
Berea, Calif., Nov. 1-15.  
Home address, 3220 Hackworth St., Ashland, Ky.

## GADDIS, TILDEN H.

Cincinnati, Ohio, June 18-27.  
Charleston, Ill., July 2-11.  
Aspen Grove, Ky., July 18-August 1.  
Frankfort, Ind., August 6-15.

## GLASCOCK, J. L.

Murphysboro, Ill., June 20-July 4.  
West Union, Ohio, Aug. 3-15.  
Vacant dates, August 16-31.  
New Carlisle, Ohio, July 15-25.  
Vacant dates, July 26-August 31.  
Home address, 1350 Grace Ave., Cincinnati, Ohio.

## GREEN, JIM.

Leicester, N. C., June 27-July 18.  
Camp Free, N. C., July 29-Aug. 8.  
Fig Camp, N. C., Aug. 18-27.  
Home address, E. Spencer, N. C.

## HALLMAN, MR. AND MRS. W. R.

Absaraka, N. Dak., June 24-July 4.  
Washburn, N. Dak., July 8-18.  
Elkhart, Ind., August 5-15.

## HAMES, J. M.

Open date, June 26-July 25.  
Laport, Iowa, August 1-15.  
Chase, City, Iowa, Aug. 18-29.  
Home address, Greer, S. C.

## HEWSON, JOHN E.

Chandler, N. Dak., June 25-July 4.  
Omaha, Neb., July 9-19.  
Scottsville, Tex., July 22-Aug. 1.  
Sherman, Ill., Aug. 5-15.  
Normal, Ill., Aug. 19-29.  
Home address, 127 N. Chester Ave., Indianapolis, Indiana.

## HOBBS, E. O.

Nauvoo, Ala., July 14-18.  
Wakefield, Va., July 30-Aug. 8.  
Home address, 1063 Lynnhurst, Louisville, Ky.

## HODGE, H. W.

Open dates, June, July, for six and ten day meetings.  
Home address, 120 S. 16th St., Flushing, New York.

## HOLLENBACK, ROY L.

Cedar Rapids, Ia., June 25-July 11.  
Open date, July 12-August 8.  
Ramsey, Ind., Aug. 13-22.  
Address, Cambridge City, Ind.

## HOLSTEIN, CALBERT V. AND SISTER WILLIE.

Hastings, Mich., July 7-25.  
Cherry Grove, Ind., August 18-29.

## HOWARD, FIELDING T.

Walton, Ky., June 21-July 4.  
Cynthiana, Ky., July 4-18.  
Depoy, Ky., July 20-August 1.  
Taylorsville, Ky., August 2-15.  
Open date, August 16-26.  
Kingswood, Ky., Aug. 28-Sept. 5.

## HUFF, WM. H.

Red Rock, Minn., June 24-July 4.  
Gracemont, Okla., July 11-Aug. 1.  
Indian Springs, Ga., Aug. 4-15.  
Dubulsa, Pa., August 19-29.

## HUGHES, I. N.

Southwick, Idaho, July 6-18.  
Williams, Oregon, July 20-August 1.  
Myrtle Point, Oregon, Aug. 3-29.  
Home address, 390 E. 12th St., Portland, Oregon.

## HUNT, JOHN J.

Chester, Pa., July 1-18.  
Allentown, Pa., July 19-Aug. 8.  
Leslie, Md., August 13-22.  
Home address, Media, Pa., Rt. 3.

## HUYETT, J. DOROTHY.

(Gospel Singer, Pianist, Harpist, and Children's Worker)  
Pleasant Ridge, Ky., June 20-July 4.  
Open dates for summer.  
Home address, Wilmore, Ky.

## HYSLE, HARVEY B.

Columbus, Ga., June 30-July 18.  
Opelika, Ala., July 19-August 1.  
Clarksburg, W. Va., August 8-22.  
Harper, W. Va., Aug. 25-Sept. 12.  
Mail address, Box 1135, Charleston, W. Va.

## JOHNSON, ANDREW.

Hallsville, Tex., June 27-July 6.  
Ruggles Camp, Ky., July 15-25.  
Little Rock, Ark., July 29-Aug. 4.  
Springfield, Ill., August 5-15.  
Cambria, Ill., August 18.  
Portage, Ohio, August 19-29.  
Orlando, Fla., August 26-Sept. 5.  
Terrill's Creek, Ky., Sept. 10-20.  
Lakewood, Fla., November.

## JACOBSON, H. O.

Woodworth, N. D., July 7-18.  
Rosholt, S. D., July 21-Aug. 1.  
Devil's Lake, N. Dak., June 23-July 4.

## JONES, EARNEST L.

(Song Evangelist)  
Open dates July 1.  
Home address, 1810 Young St., Cincinnati, Ohio.

## KELLEY, WM.

Oddville, Ky., July 15-August 1.  
Home address, Ashland, Ky.

## KENNEDY, ROBERT J.

(Singer)  
Hallsville, Tex., June 25-July 4.  
Van Alstyne, Tex., July 27-Aug. 8.  
Open date, July 4-25.  
Allen, Tex., August 8-22.  
Sterling City, Tex., Aug. 22-Sept. 4.  
Home address, 3312 Carlisle Ave., Dallas, Texas.

## KEYS, CLIFFORD.

Goshen, Canada, June 16-July 4.  
Columbus, Ohio, July 11-25.  
Rippling, Wis., July 29-August 15.  
Open date, August 17-Sept. 5.

## KINSEY, W. C. AND WIFE.

(Singers, Song Leader and Pianist)  
New Carlisle, Ohio, July 15-25.  
Traverse City, Mich., August 5-15.  
Portage, Ohio, August 19-29.  
Home address, Richmond, Ind., 461 So. Third St.

## KLEIN, GEO. T.

Halsey, Ore., June 17-27.  
Mitchell, S. D., July 1-11.  
Home address, 56 W. Draver St., Seattle, Washington.

## LAMP, W. E.

Oblong, Ill., July 1-25.  
Moccasin, Ill., Aug. 1-21.  
Home address, Wayne City, Ill.

## LAWTON, MR. AND MRS. MELVYN M.

(Gospel Singer, Pianist, and Children's Worker)  
Philadelphia, Pa., June, July, August.  
Home address, 2638 No. Lawrence St., Philadelphia, Pa.

## LEWIS AND EMEYART.

(Singers)  
Elkhart, Ind., June 6-27.

## LEWIS, M. V.

(Song Evangelist)  
Open date, June 21-July 1.  
Scottsville, Tex., July 22-Aug. 1.  
Pleasant Hill, La., August 5-15.  
Fig, N. C., August 18-28.  
Home address, Wilmore, Ky.

## LITTRELL, V. W. AND MARGUERITE.

Emporia, Kan., June 20-July 4.  
Home address, 1214 Scott Street, Beatrice, Nebraska.

## LOVELESS, W. W.

Wadsworth, Ohio, June 28-July 18.  
Warsaw, Ohio, July 22-August 1.  
Home address, London, Ohio.

## LUDWIG, THEO. AND MINNE E.

Corsica, So. Dak., July 15-27.  
Elgin, Ill., June 20-July 11.  
St. Croix, Wis., July 29-August 9.  
Marshfield, Ore., Aug. 20-30.  
Home address, 772 N. Euclid Ave. St. Louis, Mo.

## MCBRIDE, J. B.

Walters, Okla., June 13-26.  
St. Johns, Can., N. B., July 2-11.  
Mt. Olivet, Ky., July 16-28.  
Lima, Ohio, July 29-Aug. 8.  
Findlay, Ohio, August 12-22.  
Home address, 112 Arlington Drive, Pasadena, Calif.

## MCCLINTOCK, J. A.

Evie, Ky., July 15-July 4.  
Augusta, Ky., July 11-25.  
Olive Hill, Ky., July 31-August 15.  
Open date, August 18-31.  
Franklin, Ohio, Sept. 6-19.  
Lexington, Ky., Sept. 21-28.  
Home address, Richmond, Ky.

## McCORD, W. W.

Portage, Ohio, August 19-29.  
Sale City, Ga., Oct. 14-24.  
Home address, Sale City, Ga.

## MCNEESE, HERBER J.

Open dates now.  
Home address, 634 13th Ave., N. E. Brighton, Pa.

## MANLY, IRVIN B.

Sugar Land, Tex., June 13-23.  
Concord Church, Chatham, La., Aug. 6-15.

## MILBY, E. C.

(Song Evangelist and Young Peoples' Worker)  
Open dates, June 1 to September 1.  
Home address, Gabe, Ky.

## MILLER, MR. AND MRS. F. E.

Westport, Ont. Can., June 6-20.  
Wilmington, N. Y., June 24-July 5.  
Syracuse, N. Y., July 1-11.  
Moers, N. Y., July 31-Aug. 15.  
Richland, N. Y., Aug. 22-Sept. 6.  
Home address, Lowville, N. Y.

## MILLER, JAMES.

Albion, Neb., June 16-July 4.  
Home address, 1249 N. Holmes Ave., Indianapolis, Ind.

## MILLER, L. J.—SCOTT, O. H.

Grenada, Miss., June 13-July 6.

## MINGLEDORFF, O. G.

Nashville, Tenn., June 27-July 11.  
Monroe, La., July 12-Aug. 1.  
Mineral Springs, Can., Aug. 5-18.  
Beebe, Ark., August 10-31.  
Blackshear, Ga., Sept. 1-7.  
Alma, Ga., Sept. 8-26.  
Home address, Blackshear, Ga.

## MORROW, HARRY W.

Chandler, N. D., June 25-July 4.  
Bloomfield, Iowa, July 9-18.  
Hope, Mich., August 1-15.  
Morrowville, Kan., Aug. 18-Sept. 5.  
Home address, 300 So. Oak Park Ave. Oak Park, Ill.

## OSBORNE, ESSIE.

Lost Angeles, Calif., June 21-July 20.  
Berlin, Okla., July 23-August 1.  
Sayre, Okla., August 6-15.  
Ft. Sumner, N. Mex., Aug. 22-Sept. 5.  
Permanent address, Box 533, Sta. C, Los Angeles, Calif.

## OWEN, JOSEPH.

Aberdeen, S. Dak., June 18-27.  
Anadarko, Okla., July 7-11.  
Heflin, Ala., July 15-25.  
Connelley Springs, N. C., July 29-Aug. 8.  
Bonnie, Ill., Aug. 13-23.  
Blackwell, Okla., Aug. 27-Sept. 5.

## PARKER, J. R.

Shoon, Ky., June 23-July 11.

## PEFFLEY, DWIGHT.

(Song Evangelist)  
Perryville, Ohio, August 1-15.  
Westport, Ind., August 20-29.  
Home address, Rt. 6, Brookville, Ohio.

## REDMON, J. E. AND ADA.

Anderson, Ind., July 2-18.  
Chenango Forks, N. Y., Aug. 5-15.  
California, Ky., August 20-30.  
Home address, Brookville, Ind.

## REES, PAUL S.

Pittsburgh, Pa., June 13-27.  
New Cumberland, W. Va., July 2-11.  
Sebring, Ohio, July 16-25.  
Toronto, Ohio, July 29-Aug. 8.

## REED, LAWRENCE.

Irondale, Ohio, June 16-27.  
Carrollton, Ohio, June 30-July 11.  
Sebring, Ohio, July 15-26.  
Moers, N. Y., July 30-August 15.  
Home address, Damascus, Ohio.

## REID, FURBAY, HOUSEHOLDER.

(Asbury College Trio)  
Dowell, Ill., July 1-11.  
Laird, Colo., July 18-Aug. 1.  
Meeteetse, Wyo., August 4-15.  
Wyoming, August 18-29.

## REID, JAMES V.

Sycamore Heights, Ft. Worth, Tex., June 21-July 4.  
Lake Arthur, La., July 8-18.  
Magnolia, Ark., July 22-Aug. 1.  
Atlanta, Tex., August 5-15.  
Detroit, Mich., August 22-Sept. 26.  
Waco, Tex., Oct. 3-17.  
Home address, 2912 Meadowbrook Drive, Ft. Worth, Texas.

## RICE, LEWIS J. AND EDYTHE.

Menominee, Wis., June 20-July 11.  
Rock Island, Ill., August 1-15.  
Kingston, Okla., Aug. 20-Sept. 5.  
P. O. Address, 2923 Troost Ave., Kansas City, Mo.

## RIDOUT, G. W.

Birmingham, Ala., June 23-30.  
Carthage, Miss., July.  
Bowersville, Ohio, August 5-15.  
Shiloh, N. C., Aug. 29-Sept. 12.  
Permanent address, Wilmore, Ky.

## RINEBARGER, C. C.

(Evangelist and Singer)  
North Reading, Mass., June 25-July 4.  
Everett, Mass., July 5-11.  
Douglas, Mass., July 16-25.  
New Albany, Ind., July 30-Aug. 8.  
Alexandria, Ind., Aug. 13-23.  
Imperial, Nebr., Aug. 26-Sept. 6.

## ROBERTS, T. F.

Clarksdale, Ill., June 26-July 18.  
Sharon Center, Ohio, July 30-Aug. 8.  
Cherryfork, Ohio, August 9-15.  
Akron, Ohio, August 19-28.



**ROOD, PERRY.**

Open date, July 11-August 11.  
Geneva, Ohio, July 11-August 11.  
Open dates, July 11-August 11.  
Home address, Barboursville, W. Va.

**RUTH, C. W.**

Sebring, Ohio, July 16-25.  
Wilmore, Ky., July 26-August 1.  
Indian Springs, Ga., August 5-15.

**SANDERS, C. C., JR.**

(Young Peoples' Evangelist)  
St. Louis, Miss., June 27-July 25.  
Carrollton, Miss., August 1-15.  
Port Gibson, Miss., August 19-Sept. 7.  
Philadelphia, Miss., Sept. 12-26.  
Home address, Griffin, Ga.

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

Albion, Ia., July 1-11.  
Mt. Olivet, Ky., July 16-26.  
Hallsville, Tex., August 4-15.  
Morrowville, Kan., August 20-Sept. 5.  
Home address, 191 No. Ogden Ave., Columbus, Ohio.

**SHELHAMER, E. E.**

Syracuse, N. Y., July 1-11.  
Catawagus, N. Y., July 15-Aug. 1.  
Open date, August 1-12.  
Houghton, N. Y., Aug. 12-22.  
Waukena, Neb., Aug. 26-Sept. 6.  
Plattsburg, N. Y., Sept. 10-19.  
Brooklyn, N. Y., Oct. 29-Nov. 7.  
Home address, 5419 Isleta Drive, Los Angeles, Calif.

**SHELHAMER, MRS. JULIA A.**

Freeport, Pa., June 29-July 8.  
Apollo, Pa., July 9-13.  
Catawagus, N. Y., July 15-Aug. 1.  
Centerville, Pa., August 3-22.  
Home address, 5419 Isleta Drive, Los Angeles, Calif.

**SPIKES, OTIS W.**

Ft. Jessup, Ia., July 23.  
Albion Camp, Junction City, Ky., Aug. 5.  
Wainsborough, Miss., August 19.  
Shiloh, N. C., Sept. 5.

**SPIVEY, G. M.**

Macon, Ga., June 28-July 7.  
Howard, Ga., July 8-15.  
Wrightsville, Ga., July 25-Aug. 8.  
Lakeland, Ga., August 15-25.  
Home address, Macon, Ga.

**SUTTON, MR. AND MRS. B. D.**

Webb, Ky., July 15-25.  
Little Rock, Ark., July 31-Aug. 8.  
Beebe, Ark., August 10-22.  
Kingswood, Ark., August 27-Sept. 5.  
Chicago, Ill., Sept. 7-12.  
Home address, 2923 Troost Ave., Kansas City, Mo.

**SWANSON, F. D.**

Moreland, Ind., July 11-25.  
Oneida, Tenn., July 15-Aug. 26.  
Fairfield, Va., August 1-15.  
Vesuvius, Va., August 16-29.  
Home address, Wilmore, Ky.

**SWEETEN, HOWARD W.**

Abilene, Tex., July 2-14.  
Bula, Tex., July 16-29.  
Buffalo Gap, Tex., July 30-Aug. 12.  
Carthage, Ark., Aug. 20-30.  
Huntington, W. Va., Sept. 1-20.  
Vincennes, Ind., Oct. 3-18.

**TEETS, ODA B.**

Mt. Lake Park, Md., July 4-11.  
Home address, Aurora, W. Va.

**THOMAS, JOHN AND EMILY.**

Syracuse, N. Y., July 5-August 11.  
Freeport, Ia., July 15-25.  
Lima, Ohio, July 29-August 8.  
Findlay, Ohio, August 12-22.  
Woodburn, Ind., Aug. 28-Sept. 5.

**VANDALL, N. B.**

(Gospel Singer)  
Bloomington, Ind., July 11-25.  
Hollow Rock, Ohio, July 30-Aug. 8.  
Findlay, Ohio, August 12-22.  
Omaha, Neb., Aug. 27-Sept. 12.

**VAYHINGER, M.**

Nashville, Ind., June 20-July 4.  
Jerusalem, Ohio, July 15-25.  
Jetta, Ind., August 20-29.

**WATTS-CONLEY EVANGELISTIC PARTY.**

Oklahoma Wesleyan Conference, July 1-August 15.  
Stoneboro, Pa., August 17-29.

**WATTS, EMMA.**

(Personal worker, young people's and children's evangelist)  
Open dates after July 12.  
Address, Cleveland, North Dakota.

**WELLS, KENNETH AND EUNICE**

Mt. Lake Park, Md., July 1-11.  
Sebring, Ohio, July 16-25.  
Lomeo, Mich., July 29-Aug. 8.  
Wichita, Kan., Aug. 12-22.  
Home address, 2115 Barth Ave., Indianapolis, Ind.

**WHITCOMB, A. L.**

Alberta, Canada, June 24-July 18.  
Seven Oaks, N. Y., August 1-15.  
Binghamton, N. Y., August 19-29.

**WHITEHURST, R. F.**

Lancaster, Ky., July 11-August 1.  
Donaldsonville, La., August 8-29.  
Home address, Box 14, Wilmore, Ky.

**WIBEL, L. E.**

Terre Haute, Ind., July 1-11.  
Koleen, Ind., July 12-Aug. 1.  
Kokomo, Ind., August 2-21.

**WILLIAMS, L. E.**

Buckingham, Va., July 23-August 1.

**Dyer, Tenn., August 6-15.**

Circleville, Ohio, August 19-29.  
Home address, Wilmore, Ky.

**WILCOX, PEARL E.—Song Evangelist.**

BROUGHTON, EDNA—Ohio Girl Evangelist.  
Baltimore, Ohio, July 1-25.  
Home address, 15 Plum St., Westerville, Ohio.

**WIREMAN, C. L.**

Middletown, Ohio, June 8-July 1.  
Watson, Ky., July 8-18.  
Open date, July 20-August 1.  
Muses Mills, Ky., August 2-15.  
Ashland, Ky., August 17-22.  
Home address, 2108 Crescent Blvd., Middletown, Ohio.

**YOUNG, R. A.**

One Sunday open, June 29-July 4.  
Washburn, N. Dak., July 8-18.  
Waco, Texas, July 29-August 1.  
Noonday, Texas, August 1-15.  
Waynesboro, Miss., August 20-29.  
Home address, Wilmore, Ky.

**CAMP MEETING CALENDAR.**

**ALABAMA.**

Kinsey, Ala., Camp, July 16-26. Workers: Rev. Dr. J. L. Brasher and Rev. W. A. Murphree. Write Rev. W. H. Newton, Rt. 5, Dothan, Ala.

**ARKANSAS.**

Batesville, Ark., Camp, July 20-Aug. 15. Workers: Mrs. Eupha D. Beasley, Mrs. Agnes W. Diffie, E. A. Mashburn, Sec. Little Rock, Ark., Camp, July 30-Aug. 8. Workers: Rev. John Fleming, Rev. H. N. Arrington, and the Suttons. For special arrangements write Mrs. Anna L. Oliver, 715 Magnolia, North Little Rock, Ark. Bentonville, Ark., Camp, July 15-25. Workers: Rev. Jarrette and Dell Aycock. Write to Rev. Joe Tyson, Bentonville, Ark.

**ILLINOIS.**

Cambria, Ill., Camp, July 29-August 8. Workers: Dr. Neely, Rev. McKay, Rev. John E. Moore, Miss Rebecca A. Cruise, Pianist. Secretary, A. C. Wolfe, Carterville, Ill., Route 1. Bonnie, Ill., Camp, August 13-23. Workers: Drs. John P. and Joseph Owen, Prof. John E. Moore, Miss Grace Willis, Pianist. W. T. Lawson, Sec., 1205 N. Maple, Benton, Ill.

Sherman, Ill., Camp, August 5-15. Workers: Rev. Andrew Johnson, Rev. John E. Hewson, Mrs. Della B. Stretch in charge of Children's work. Haldor and Bertha Lillenas, song leaders. Write Mrs. Julia Short Hayes, 2217 East Capitol Ave., Springfield, Ill.

District Camp, Pilgrim Holiness Church, Charleston, Ill., July 2-11. Workers: Rev. Tilden H. Gaddis and the Moser Sisters, assisted by Conference preachers. Write Rev. W. M. Hall, Charleston, Ill., Rt. 6, or Rev. D. C. Shearer, Dow, Ill. Normal, Ill., Camp, August 20-29. Workers: C. W. Ruth and John E. Hewson, Mr. and Mrs. Chas. Buss, song leaders. Mrs. Della B. Stretch, children's leaders. Bertha C. Ashbrook, Sec., 451 W. Allen St., Springfield, Ill.

Beulah Park Camp, Eldorado, Ill., July 29-August 8. Workers: John F. Owen, George Bennard and Miss Ruth Harris. J. M. Keasler, Cor. Sec., Omaha, Ill.

**INDIANA.**

Silver Heights Camp, New Albany, Ind., July 29-August 8. Workers: Revs. E. Hilton Post, Chas. H. Babcock, Mr. and Mrs. C. C. Rinebarger, song leaders. Mrs. T. B. Talbot, children's leader. Address E. E. McPheeters, Sec.-Treas., New Albany, Indiana.

Cleveland, Ind., Camp, Aug. 26-Sept. 5. Workers: Rev. John T. Hatfield, Dr. Chas. H. Babcock, Rev. Paul S. Rees, Rev. Seth C. Rees, Prof. James E. Campbell and wife. Rev. C. E. Ellsworth, Sec., Greenfield, Ind., Route 9.

Letts, Ind., Holiness Camp, August 20-29. Workers: Rev. M. Vayhinger, Dwight Peffley, Mrs. Bert Holcomb, pianist. For information, write Mrs. Lena Holcomb, Sec., Elwood, Ind., Rt. 3.

Monroe, Ind., Camp, July 9-19. Workers: Rev. C. W. Butler, Mrs. Esther Williamson and Miss Gertrude Cook in charge of the music. Address Mrs. Frank Martz, Sec., Monroe, Ind., Rt. 2.

Columbus, Ind., Camp, Aug. 27-Sept. 5. Workers: Rev. Bud Robinson, H. N. Dickerson, L. C. Messer, leader in song. Address Courtney Moore, Sec., Columbus, Ind.

**IOWA.**

Iowa and Polk Co. Camp Meeting, Des Moines, Iowa, July 9-19. Workers: Rev. John T. Hatfield, Prof. and Mrs. T. T. Liddell. Address Mrs. S. A. Keel, Cor.-Sec., 1161 19th St., Des Moines, Iowa.

**KENTUCKY.**

Carthage, Ky., Camp, August 20-30. Workers: C. E. and Flora Chatfield, J. Warren and Maybelle Bowman, J. E. and Ada Redmon, O. E. Shelton and wife. For information, address, J. R. Moore, Pres., California, Ky. Central Holiness Camp Meeting, Wilmore, Ky., July 23-August 1. Preachers: C. F. Wimberly, C. W. Butler, C. W. Ruth, H. C. Morrison in charge. Callis Grove, Ky., Camp Meeting, Aug. 6-15. Workers: Rev. O. H. Callis, Rev. Harry Blackburn, song leader. Miss Marie Pratt, pianist. I. H. Driskell, Sec., Milton, Ky., Rt. 3.

**LOUISIANA.**

Mineral Springs, La., Camp, August 5-18. Workers: Rev. O. G. Mingledorf and Gordon Rainey. Song leader, M. W. Lewis. Mrs. R. L. Armstrong, Sec. Lake Arthur, La., Camp, July 8-18. Workers: Rev. C. C. Maitland, Jas. V. Reid, pianist and young people's worker, W. R. Wilder, song leader. Chatham Holiness Association Camp, Chatham, La., July 11-25. Dr. W. E. Harrison, of Asbury College, physician—teacher-preacher will be the evangelist. Rev. C. H. Mayo, Sec., Eros, La.

**MARYLAND.**

Mountain Lake Park, Md., Camp Meeting, July 1-11. C. M. Hood, Pres., Mountsville, W. Va., Dr. Daniel Westfall, Sec.-Mgr., 524 Penn Ave., Pittsburgh, Pa. J. P. Bohlander, Treas., Elizabeth, Pa. Washington-Philadelphia District Camp, (Nazarene), Leslie, Md., August 13-22. Workers: Dr. C. E. Hardy, Dr. John J. Hunt, and pastors of the district. Write Rev. J. N. Nielson, Darby, Pa.

**MICHIGAN.**

Owosso, Mich., Camp, August 13-22. Workers: Geo. B. Kulp, L. N. Toole. For information write, L. W. Sturk, Sec., Owosso, Mich.

Gaines, Michigan, Camp, August 27-September 5. Workers: Dr. H. C. Morrison, Rev. Joseph H. Smith, Dr. C. W. Butler, Mrs. Esther Williams, Mrs. Grace B. Hencks, Write R. C. Millard, Sec., Vermontville, Mich.

Hopkins, Mich., Camp, August 19-29. Workers: Rev. W. H. Cox, Dr. C. W. Butler, Rev. Joseph H. Smith, Rev. Chas. Slater, singer, Mrs. Fred DeWeerd, leader of young people, Miss Lillian Scott, pianist. Write Dr. L. E. Hensley, Sec., Grand Rapids, Mich., Route 9.

Michigan State Holiness Camp, Eaton Rapids, Mich., July 23-August 1. Workers: Rev. Joseph H. Smith, Rev. Guy Wilson, Rev. Raymond Browning, Rev. W. C. Nixon, Rev. L. E. Hensley, song leader. Rev. Blanche Shepherd Frances, Young People's worker. Write Miss Fern Wheeler, Sec., Charlotte, Mich.

Simpson Park Holiness Camp, Romeo, Mich., July 30-Aug. 8. Workers: Rev. H. C. Morrison, D.D., Rev. Joseph H. Smith, Rev. Guy Wilson, Kenneth and Bunice Wells in charge of music. Mrs. Annie Murphy, Young People's Worker. Write Rev. E. J. Tacquish, 4425 McClellan Ave., Detroit, Michigan.

Lansing, Mich., Camp, July 15-25. Workers: Ford Hendrickson, Missionary Evangelist, assisted by native workers from South America and possibly Porto Rico and Santo Domingo. Address, Homeland Office, 225 Vine St., Wauseon, Ohio. Ford Hendrickson.

**NEBRASKA.**

Omaha, Neb., Camp, July 9-19. Workers: John E. Hewson, Jos. H. Smith and wife, John Shalman and C. G. Stuberger. Address Mrs. C. G. Stuberger, Box 384, Omaha, Neb.

West Nebraska Holiness Association Camp, Kearney, Neb., August 19-29. Workers: Rev. M. G. Standley, Rev. Tom Henderson, Rev. C. C. Rinebarger and wife. Write B. J. Patterson, Sec., Kearney, Neb.

**MINNESOTA.**

Red Rock, Minn., Camp, Red Rock Park, July 1-11. Workers: Rev. H. Huff, Joseph H. Smith, G. G. Valtentyne, Floyd Nixon, Mrs. Anna L. Murphy, Mr. and Mrs. A. E. Cowden and their Sunday School Orchestra are expected, also Male Quartettes from Taylor University and John Fletcher College will be present.

**NEW JERSEY.**

Aura Holiness Camp, Aurora, N. J., July 9-18. Workers: Rev. Charles Weigle, George Lester Edie, assisted by visiting ministers.

National Park Holiness Camp, National Park, N. J., August 13-22. Workers: Rev. G. Arnold Hodges, N. C. White, Rev. Clara Boyd, Rev. William Grum, Mrs. S. J. Dorlin.

Local Preachers' Holiness Camp, Fletcher Grove, Delanco, N. J., August 28-Sept. 6. Workers: Rev. J. C. Long, Rev. Richard G. Flexon, Jr., Burl P. Sparks, Mrs. S. J. Dorlin.

**NEW YORK.**

Freeport, L. I., N. Y., Camp, July 15-25. Workers: Rev. J. C. Long, Rev. and Mrs. John Thomas in charge of Robert L. Simpson and Rev. H. S. Hurd, Miss Ruth Benton. Write Mrs. John A. Duryea, Seven Oaks, N. Y., Camp, August 1-15. Workers: Frank E. Arthur, A. L. Whitcomb, Mildred George and Sadie Lewis. Address W. G. Kingsley, 1565 1st Ave., Watervliet, N. Y.

**NORTH CAROLINA.**

Camp Free, N. C., Camp, July 29-Aug. 8. Workers: Joseph Owen, Jim Green, R. J. Self, and others. Address Jim Green, Connelly Springs, N. C.

**NORTH DAKOTA.**

Asbury Camp, Washburn, N. Dak., July 8-18. Workers: Dr. L. R. Akers, Rev. R. A. Young, Singers Mr. and Mrs. W. R. Hilman. Write Mr. Schaffer, Sec., Washburn, N. Dak.

**OHIO.**

Sebring, Ohio, Camp, July 16-26. Workers: Dr. H. C. Morrison, C. W. Ruth, C. H. Babcock, Paul Reese, A. P. Gouthey, Kenneth Wells, singers. Hollow Rock, Ohio, Camp, July 30-August 8. Workers: Dr. John Brasher, Rev. Paul Reese, Rev. Peter Wiseman, D.D. Song leader, Prof. N. B. Vandall. Young People and Children's Meeting leader, Mrs. Sadie Theby. Write F. W. Poland, Sec., East Liverpool, Ohio.

Bowersville, Ohio, Camp, August 5-15. Workers: Rev. G. W. Ridout, Rev. Earl Dulaney. Song leader, Bro. Brillhart. Young People's worker, Miss Inez Staley. Address Fred M. Ross, Bowersville, Ohio. Oak Hill, Ohio, Camp, Sept. 5-19. Workers: Rev. Ford Hendrickson, assisted by other preachers and workers. Address Chloe Shay, Oak Hill, Ohio, or Miss Ossie England, Heights, W. Va.

Ludlow Falls, Ohio, Camp, July 29-Aug. 8. Workers: Rev. W. R. Cox, Rev. J. A. Huffman, Rev. J. A. Beery, Rev. H. M. Metzger; also several foreign missionaries on furlough. Address Rev. H. M. Metzger, 517 Hubert Ave., Springfield, Ohio.

Annual Camp, August 20-29. Workers: Dr. Charles H. Babcock, Rev. Life E. Williams, Rev. Charles L. Slater. Address Rev. E. A. Keaton, 431 N. High St., Chillicothe, Ohio.

Lima, Ohio, Camp, July 29-August 8. Workers: Rev. John Thomas, J. B. McBride. Rev. C. F. Stark and Mrs. Nell Parker have charge of music. Address Rev. E. T. Bowdle, 563 S. West St., Lima, Ohio.

Sharon Center, Ohio, Camp, July 30-Aug.

S. Workers: Rev. T. M. Anderson, Rev. T. P. Roberts. Song leaders, Lewis and Emyraet. Children's worker, Miss Pearl Waltz. Address Rev. A. H. Perry, Sec., Shreve, Ohio.

Western Ohio Holiness Association Camp, Glyndon Grove, Ohio, July 15-25. Workers: J. L. Glascock, W. E. Lytle. Song leaders, W. D. Kinsey and wife. W. G. S. Bucher, Sec., New Carlisle, O., Route 1.

The Miami Valley Holiness Association, Dayton, Ohio, Camp Meeting, July 15-25. Workers: N. W. Rich, F. Lincome and A. H. and Mrs. A. H. Johnston, singers. Write to J. L. Kennet, 33 N. Kilmer St., Dayton, Ohio.

Columbus, Ohio, Camp, July 22-Aug. 2. Workers: Dr. L. T. Williams, Floyd W. Nease. Rev. and Mrs. Haldor Lillenas, song leaders and musicians. Write Rev. Orval J. Neuse, 146 King Ave., Columbus, Ohio.

The Ohio State Camp Meeting (Camp Sycchar, Mt. Vernon, Ohio, August 5-15. Workers: Rev. C. H. Babcock, Rev. C. F. Wimberly, Rev. W. G. Nixon, Rev. E. Hilton Post. Song leader, Prof. W. B. Yates; Young People's Worker, Miss Anna E. McGhie; Children's Workers, Miss May C. Gorsuch and Miss Ollie Tanner; Young People's Song Leader, Rev. W. L. Muff. Address Rev. E. E. Shultz, Sec'y, Shady-side, Ohio.

**OKLAHOMA.**

Blackwell, Okla., Camp, August 26-Sept. 5. Workers: Joseph Owen, J. B. Chapman, and Male Quartette from John Fletcher College. Address Mrs. A. L. Wright, Sec., 307 East College, Blackwell, Okla., for information.

**OREGON.**

Cottage Grove, Oregon, Camp, July 22-August 1. Workers: Dr. S. A. Danford, Rev. Fred Ross, Rev. C. D. Hicks, Miss Stella McNutt. Dr. Forrest Bartholomew and wife, song leaders. Address Clyde Umphrey, Sec., Cottage Grove, Ore.

**PENNSYLVANIA.**

Bentleyville, Pa., Camp, July 15-25. Workers: Dr. John Paul, Rev. P. P. Belieu, Prof. C. C. Conley, Mrs. J. W. McIntyre, Miss Janie Bradford. For further information write Chairman on Arrangements, Mr. Raymond Chester, Charleroi, Pa., or the Secretary, Rev. J. W. Shrader, Newell, W. Va.

Kittanning, Pa., Camp, August 26-Sept. 5. Workers: Geo. Bennard, C. W. Ruth and local workers. Song leader announced later. Write Mrs. Mark R. Smith, Cadogan, Pa.

Reading Camp Meeting, Kricktown, Pa., July 16-25. Workers: Theodore Elsner and wife, T. M. Anderson, Rev. C. D. Dreher and others. Music in charge of Mrs. Theodore Elsner. Address John Aten, Sec., 1102 Douglas St., Reading, Pa.

Conneautville, Pa., Camp, July 30-Aug. 8. Workers: John Paul, C. M. Dunaway, Thomas and Ethel Elmer, Emma Valentine. Address C. A. Lockwood, Cor.-Sec., 2740 Louisiana Ave. (Dormont), Pittsburgh, Pa.

**RHODE ISLAND.**

Portsmouth, R. I., Camp Meeting, July 29-August 8. Workers: Evangelists, Seth C. Rees, Isaac N. Toole. A. Cora Slocum in charge of singing. Dr. Mary Stone, with her co-worker, Miss Jennie Hughes, will represent the Missionary cause. Adda M. Trout and Elizabeth Purdy will be in charge of young people's work. Address Andrew B. Starbuck, Vice-Pres., Newport, R. I.

**TENNESSEE.**

Vincent Springs Camp, Dyer, Tenn., Aug. 6-15. Preachers, L. E. Williams and Rev. P. Stricklin. Miss Essie Morris, leader in son. Joe T. Hall, Sec., Dyer, Tenn. Greenville, Tenn., Camp, Sept. 7-19. Workers: Rev. C. F. Wimberly, Prof. W. B. Bates, Mrs. E. T. Adams. Mrs. Flora Willis, Sec.

**TEXAS.**

Waco, Texas, Holiness Camp, July 23-August 1. Workers: Rev. Robert Young, Rev. L. E. Sweney, Rev. Joseph E. Bates, Mr. John J. Douglas, in charge of the singing. The Bereah Band of twenty-five pieces, directed by Mr. Arthur Upchurch, will furnish music daily. For information address J. W. Berrysford, Waco, Tex., or J. T. Upchurch, Business Mgr., Arlington, Tex.

**VIRGINIA.**

Virginia District Camp, Roanoke, Va., August 17-29. Workers: Rev. H. J. Olsen, Rev. David E. Wilson. Rev. J. C. Brillhart, song leader. Write G. H. Butner, 601 19th St., N. W., Roanoke, Va. Buckingham, Va., Camp, July 23-Aug. 1. Preachers: Rev. L. E. Williams. Miss Aubra Williams will be in charge of the music. A. C. Garnett, Sec., Buckingham, Va.

**WASHINGTON.**

Whatcom County Holiness Association, Ferndale, Wash., July 15-25. Workers: I. M. Hargett, Mrs. Delance Wallace, Fred Canaday and Ruth Fogle. A. O. Quail, Secretary.

Tacoma, Wash., Camp, July 15-25. Workers: R. L. Kimbrough and A. C. Watkins, evangelists; also local workers and song leaders. Address W. H. A. Smith, Pres., 3831 South G St., Tacoma, Wash.

Tacoma, Wash., Camp, at 6610 South Sprague St., June 23-July 4. Rev. John T. Hatfield, evangelist and others. Mrs. Lila Dudley, young people's evangelist. Brother and Sister Edwards, in charge of music. Miss Fern Tillman, missionary speaker. Mrs. W. R. Holloway, Secretary, 6218 Oakes St., Tacoma, Wash.

**WISCONSIN.**

Oregon, Wis., Halleigh Camp, July 30-August 15. Workers: Rev. W. E. Hawkins, Jr., Rev. J. M. Huff, Prof. Edson Crosby, Mr. and Mrs. Jack Linn. Address Rev. Jack Linn, Oregon, Wis.

St. Croix Falls, Wis., Camp, July 29-Aug. 8. Workers: Rev. Theo. and Minnie Ludwig. Rev. E. O. Girard, Miss Estelita Adams, Miss Lillian Bierke. Address Mrs. Grace Smith, Sec., St. Croix Falls, Wis. Racine, Wis., Camp, July 14-25. Workers: Rev. Theo. and Minnie Ludwig. Mr. and Mrs. Kirby Fields, singers. For information address Mr. L. H. Hilker, Sec., 1825 Clayton Ave., Racine, Wis.



# PREACHER'S LIBRARY.

## PREACHER'S LIBRARY No. 1.

### ONE THOUSAND EVANGELISTIC ILLUSTRATIONS.

By Aquila Webb.  
Every minister is seeking good illustrations and Dr. E. Y. Mullins, President of the Baptist Seminary, says: "I have seen many volumes of sermon illustrations, but I know of none equal in range and variety and forcefulness to the illustrations contained in this collection." This book sold originally at \$3.00. Our special net price, \$1.50.

### WIRELESS MESSAGES.

C. N. Broadhurst.  
A book showing the possibilities through prayer. It is written in such style that a minister can get some wonderful illustrations from prayer, as they are short chapters giving some prayer experiences of great men like Luther, Knox, Wesley, Moody, Carver, Finney and many others. It has a very complete index of subjects. 234 pages, bound in cloth. Price, \$1.50.

### THE TWELVE.

Edward A. George.  
This author takes up the apostolic types of Christian men and he makes real and vivid the life of a divine brotherhood that Jesus established in Galilee. Every preacher will appreciate these splendid autobiographies of the 12 disciples. 235 pages, beautifully bound in cloth. Price, \$1.00.

### LAW vs. LAWLESSNESS.

Fred B. Smith.  
Sixteen great addresses on good citizenship, by such men as Bishop McDowell, W. J. Bryan, Justice Florence E. Allen and Hon. Gifford Pinchot. It will be a splendid book for any minister to have in his library for reference, especially when he is called upon sometime to make a patriotic address. Price, \$1.00.

### CONFLICT AND VICTORY.

William S. Cochrane.  
The author deals with consecration, culture, co-operation, Christian conduct and other kindred subjects which will prove interesting, helpful and suggestive to any minister. Price, \$1.00.

### THE RELIGION OF THE INCARNATION.

By Bishop Eugene R. Hendrix.  
This is a series of Cole Lectures delivered by this great scholar on the vital themes of Christianity and the Bible. 270 pages. Price, \$1.50.

### THE PREACHER'S IDEALS AND INSPIRATIONS.

William J. Hutchins.  
The author is one of the professors in Oberlin School of Theology, and he is dealing with the preacher and his chief relationships, such as His Times, His Sermons, His Bible, His Master. The book is highly commended and is well worthwhile. Price, \$1.00.

### MOFFATT'S TRANSLATION OF THE NEW TESTAMENT.

Every minister should have one of these translations, as they are really a commentary on the New Testament. Even if you have one, this is a small, neat, attractive pocket edition, good to carry with you or to give away. Price, 60c.

### THE FACT OF GOD.

Emory Miller.  
The subject is treated under two heads, "The Fact of God" and "The Spiritual Perception of God." It will give you the reason for the hope that is in you. It is very convincing and very readable. 94 pages, cloth binding, 50c.

### THE LIFE-GIVING SPIRIT.

S. Arthur Cook.  
This is a study of the Holy Spirit's nature and office, and it deals with the subject from most every standpoint. There are 100 pages, cloth. Price, 50c.  
The net price of the above 10 volumes is \$10.10  
Our special Preacher's Library offer, postpaid, \$5.00

## PREACHER'S LIBRARY No. 2.

### THE SERMON ON THE MOUNT.

Rev. Wm. D. Gray.  
A book of 21 sermons, which the author has studied, prayed over and worked on for many years. Although one may possibly not want to preach these sermons, one will get very helpful suggestions from them. Price, \$1.50.

### STUDIES IN THE GOSPEL OF JOHN.

George P. Eckman.  
This is the life work of a great teacher and preacher. There are two volumes in one, dealing with every phase of this Gospel. It is truly a great commentary on the book of John, more than 600 pages, bound in a fine quality of cloth, stamped in gold. Price, \$2.00.

### THE CENTRAL IDEA OF CHRISTIANITY.

Bishop Jesse T. Peck.  
This is said to be the greatest book published on the deeper spiritual life, and no preacher or layman can read it without getting a great spiritual insight and blessing. 300 pages, cloth. Price, \$1.50.

### DYING TESTIMONIES OF SAVED AND UNSAVED.

S. B. Shaw.  
An old book which has had a sale of nearly a half million, and it contains about 300 stories of last hour testimonies of both the saved and unsaved. The price is \$1.25.

### MODERNISTIC POISON AND THE ANTIDOTE.

A. V. Babbs.  
Part I deals with the supernaturalism in Christian Experience that radical modern-

ism dares not deny. Part II deals with the psychology which modernists cannot ignore. Part III deals with the inference which radical modernism is too blind to perceive. It is almost impossible to get too much helpful literature on this subject. You will want this book. 319 pages. Price, \$1.75.

### THE WAY OF POWER.

John Paul.  
A series of lectures delivered by Dr. Paul at a great Japanese convention, on the deepening of spiritual life. The author spent a great deal of time in preparing these lectures, and we feel sure any minister will get some helpful suggestions from them. Price, \$1.00.

### SERMONS IN A NUTSHELL.

J. Ellis.  
This is a little book of 180 outlines of sermons which one will find very helpful and suggestive for prayer meeting, and really if called on for a short sermon can turn to the index of this little book and find a splendid outline upon which to build a splendid address. Price, 75c.

### HOW TO UNDERSTAND THE BIBLE.

Martin Anstey.  
This book not only tells one how to study the Bible, but gives one seven different methods of Bible study. There is one paragraph in the book on the picture gallery of the Bible which is worth the price of the book to any minister. Price, \$1.00.  
The above 8 volumes are splendid values at the net price of \$10.75  
Our special Preacher's Library offer, postpaid, \$5.50

## HOME LIBRARY.

### HURLBUT'S STORY OF THE BIBLE.

A complete Bible story running from Genesis to Revelation, told in simple language for young and old. 168 stories, each one complete in itself. This book contains more than 300 beautiful Bible pictures. It also contains a very complete index which will help one in easily locating almost any part of the Bible. It also has Bible lessons with questions and answers, taking one all the way through the Bible. A wonderful book that should be in every home. Regular agents' price, \$2.75.

### LIFE OF JERRY MAULEY.

A marvelous record of human depravity and the possibilities of divine grace. It is more fascinating than a romance. Jerry McAuley was so bad that he might almost have been classed as a moral degenerate, yet he became one of the most fearless and consecrated missionaries this country has ever seen. The book is well illustrated, contains 304 pages, and the price is \$1.50.

### THE CHRISTIAN'S SECRET OF A HAPPY LIFE.

Hannah Whitall Smith.  
A whole generation has felt its power and been stimulated by its wholesome faith. The author has the happy faculty of finding the heart of the truth and interpreting it in a clear, pungent way that makes one see its practical bearing upon life. The book will prove a great blessing to any one who will read it. Price, \$1.00.

### HOW TO UNDERSTAND THE BIBLE.

Martin Anstey.  
This book not only tells one how to study the Bible, but gives one seven different methods of Bible study. There is one paragraph in the book on the picture gallery of the Bible which is worth the price of the book to any minister. Price, \$1.00.

### JERUSALEM PAST AND PRESENT.

G. C. Atkins.  
Most every one is interested in this Bible city, and this book will give one an insight into its history, also its spiritual suggestions. It is a splendid book to have in one's library for reference, as it tells of the city of undying memories. The price is \$1.00.

### THE HOLY WAR.

John Bunyan.  
Said by many to be a greater than Bunyan's "Pilgrim's Progress," as it deals more specifically with the spiritual life. It is a rare book, as we do not know of another edition on the market. It contains 272 double-column pages, is illustrated and we put the remarkably low price on it of 75c.

### MY GUEST CHAMBER.

Sophia M. Nugent.  
This is a deeply devotional book, the subtitle being "For the Master's Use." The subjects discussed are, "The Master's Claim," "The Master's Indwelling," "The Master's Winning," and "The Master's Use." You will be delighted with this volume, as it will tend to make you want to be a better Christian. Price, 75c.

### THE PILGRIM'S STAFF.

Arranged by Rose Porter.  
There are 365 choice selections of Scripture with a helpful thought on each one, by great authors like Moody, Gordon, Kingsley, Hale, Meyer, Tennyson, Shakespeare, Fenelon, Murray and many others. The book is beautifully printed and attractively bound in white vellum, stamped in gold, gilt top, 245 pages, boxed. Price, \$1.00.

### IN HIS STEPS.

By Charles M. Sheldon.  
This is one of the most popular religious classics that has ever been written, as it has had a sale of nearly one million. It is so interesting one can hardly put it down, and it is very conducive to the living of a Christlike life. Bound in cloth. Price, 50c.

### STEPPING HEAVENWARD.

Mrs. E. Prentiss.  
This is a most inspiring and helpful story for young girls, and the fact that it

# Young People's Library

## FOR BOYS.

### HOW TO UNDERSTAND THE BIBLE.

By Martin Anstey.  
A book presenting seven methods of Bible Study, in which the author tells one how to understand, how to enjoy and study the Bible; he also tells how to master, wield, enthroned, and defend the Bible. It contains a word picture of the entire 66 books of the Bible, beginning on page 44, which is worth the price of the book. After studying this book you would tell us you would not be without it for \$5.00. The special pre-war price is \$1.00.

### A COVENANT-KEEPING GOD.

By Bishop Francis W. Warne.  
This book not only gives some very interesting incidents in the life of this great man, but tells of his religious experiences and how the Lord has kept him and been with him all through his life. It will be an incentive to make a covenant with God. It is beautifully printed and neatly bound in cloth. Price, 50c.

### JOHN G. PATTON.

By Byron.  
Hero of the South Seas. Full of action from the start. An absorbing story of Christian heroism among savage cannibals. It gives the life of one of the world's most fearless missionaries. Cloth bound, and illustrated. 127 pages. Price 75c.

### MARTIN LUTHER

By Morrison.  
The Lion-Hearted Reformer. Every Christian, young or old, ought to read about this great sixteenth-century reformer. This book shows you the condition of the religious world and why and how Luther "broke off" relations with the Pope. Interesting and thrilling. Cloth bound, and illustrated. 115 pages. Price 75c.

### JAMES HUDSON TAYLOR.

By Hunner.  
Pioneer Missionary of Inland China. The life story of a fearless missionary who dared to take Christ to a dangerous, threatening people. How God led, directed, and protected him is a story worth any one's time to read. Cloth bound, and illustrated. 164 pages. Price 75c.

### BLACK ROCK.

By Ralph Connor.  
This is one of the old classics that we have a new large type edition of. It is well printed and bound, it is an interesting and readable story, at the same time suggestive and helpful. Price, 75c.

### THE PRINCE OF THE HOUSE OF DAVID.

By Ingraham.  
This book is so popular and so well-known that it needs no introduction. It is a wonderful story of the Christ, told in the form of letters—thirty-nine of them. Bound in cloth. Price, 50c.

### PRAYERS FOR BOYS.

By Herbert C. Allen.  
Our Savior gave us a form of prayer. This author merely suggests to young men or boys short prayers for safety, for purity, for self-control, for forgiveness and 60 other subjects. We believe it will tend to give variety and definiteness to prayer. Price, 50c.

### THE PILGRIM'S STAFF, OR DAILY STEPS HEAVENWARD.

By the Faithful.  
Arranged by Rose Porter.  
There are 365 choice selections of Scripture with a helpful thought on each one, by great authors like Moody, Gordon, Kingsley, Hale, Meyer, Tennyson, Shakespeare, Fenelon, Murray and many others. The book is beautifully printed and attractively bound in white vellum, stamped in gold, gilt top, 245 pages, boxed. Price, \$1.00.

### THE POWER OF PURPOSE.

By William George Jordan.  
The contents of this book is based on the following quotation: "To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be without respectability, and wealth; not rich; to listen to stars and birds, babes and sages with open heart; to study hard; to think quietly, act frankly, talk gently, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious, grow up through the common." It is beautifully printed and bound. Price, 60c.

### THE MIRACLE ON HERMON.

By John Marvin Dean.  
A fascinating story of the dawn time of Christianity written in unusual vein. A delightfully interesting tale of a little Gentile cripple-child who catches a vision of the strong, healing Christ, on the shining slopes of Hermon. Nicely bound. Price, 60c.

The above 11 volumes sell at a regular retail price of \$7.70  
Our special library price for this set, postpaid, \$5.00

has had a sale of several hundred thousand is a sufficient recommendation of it. 254 pages, bound in cloth. Price, 50c.

### THE SIMPLE LIFE.

Charles Wagner.  
This is one of the great devotional classics that needs no recommendation from us, but anyone who reads can tell you it is a worthwhile book for the home. Price, 75c.

### PRINCE OF THE HOUSE OF DAVID.

Ingraham.  
This book is so popular and so well-known that it needs no introduction. It is a wonderful story of the Christ, told in the

## FOR GIRLS.

### EVERYBODY'S BIRTHRIGHT.

By Clara E. Laughlin.  
An illustrated story, especially for young girls, written by the author of "Everybody's Lonesome." Some of the subjects are "We All Owe the Same Debt—Courage," "All This is Bravery," "Our Birthright," etc. 144 pages, beautifully printed and bound, an attractive jacket. Price, 75c.

### STEPPING HEAVENWARD.

By Mrs. E. Prentiss.  
This is a most inspiring and helpful story for young girls, and the fact that it has had a sale of several hundred thousand is sufficient recommendation of it. 254 pages, bound in cloth. Price, 50c.

### PRAYERS FOR GIRLS.

By Elizabeth Robinson Scovill.  
When the child is old enough to be taught the Lord's prayer, the average parent feels that instruction in prayer is finished. No provision is made for meeting, by prayer, the very real problems, the disappointments and heartaches which come to youthful life. This little book gives more than 60 suggestive prayers for things worthwhile. Price, 50c.

### IN HIS STEPS.

By Charles M. Sheldon.  
This is one of the most popular religious classics that has ever been written, as it has had a sale of nearly one million. It is so interesting one can hardly put it down, and it is very conducive to the living of a Christlike life. Bound in cloth. Price, 50c.

### PILGRIM'S STAFF.

There are 365 choice selections of Scripture with a helpful thought on each one, by great authors like Moody, Gordon, Kingsley, Hale, Meyer, Tennyson, Shakespeare, Fenelon, Murray and many others. The book is beautifully printed and attractively bound in white vellum, stamped in gold, gilt top, 245 pages, boxed. Price, \$1.00.

### THE PRINCE OF THE HOUSE OF DAVID.

Ingraham.

A book presenting seven methods of Bible Study, in which the author tells one how to understand, how to enjoy and study the Bible; he also tells how to master, wield, enthroned, and defend the Bible. It contains a word picture of the entire 66 books of the Bible, beginning on page 44, which is worth the price of the book. After studying this book you would tell us you would not be without it for \$5.00. The special pre-war price is \$1.00.

### A COVENANT-KEEPING GOD.

This book not only gives some very interesting incidents in the life of this great man, but tells of his religious experiences and how the Lord has kept him and been with him all through his life. It will be an incentive to make a covenant with God. It is beautifully printed and neatly bound in cloth. Price, 50c.

### THE MIRACLE ON HERMON.

A fascinating story of the dawn time of Christianity written in unusual vein. A delightfully interesting tale of a little Gentile cripple-child who catches a vision of the strong, healing Christ, on the shining slopes of Hermon. Nicely bound. Price, 60c.

The above 8 volumes sell at a regular retail price of \$3.35  
Our special library price for this set, postpaid, \$3.00

## ORDER BLANK.

Pentecostal Pub. Co.,  
Louisville, Ky.:

Enclosed you will find \$..... for which send to me postpaid books marked above.

Name .....  
Address .....

form of letters—thirty-nine of them. Bound in cloth. Price, 50c.  
The above set of books sells at retail for a net price of \$12.25  
Our special Home Library offer for the set, postpaid, \$9.50

**Are You Interested in the Salvation of One or More Souls?**  
If you are, we have a helpful suggestion that we want to send you. Let us hear from you at once.



# PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, June 30, 1926.  
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.  
Vol. 38, No. 26.

## DISTINCTIONS TO BE REMEMBERED

By The Editor.

**T**HERE is a wide difference between Christian Holiness and religious fussiness. Get this distinction clearly fixed in mind and work it into daily practice.

When the Holy Ghost comes into the human heart with cleansing power he not only sanctifies from, and casts out, the carnal nature, but he sheds abroad the love of God in that heart, abides to keep that heart from the encroachments of all enemies, that divine love may burn with holy glow.

We can think of nothing more wonderful and gracious in the provisions made in the scheme of redemption than that we should be saved from sin and indwelt by the Holy Ghost. The safety of the human soul in this blessed state is described by the inspired writer when he says that, "We are dead, and our life is hid with Christ in God." Dead to sin; dead to those temptations, fascinations, worldly desires that once charmed and drew us; and alive to God; indwelt by his Spirit, kept by his power.

The heart that is saved from all sin, that has enjoyed the shedding abroad of the love of God, the love that God loved with when he gave his Son to die for us, when he is long-suffering and patient toward sinful men, when he looks with displeasure upon wickedness and yet stays his judgment, if perchance they may come to repentance, when he blesses those in rebellion against him with sunshine, showers, harvest and untold mercies,—when that love comes into the human heart that heart learns the all-important lesson of patience, forbearance, long-suffering; that heart then can love enemies, can keep the streams of forgiveness flowing warm and freely. Those who have thus been blessed in a very gracious degree become Christlike. Behold Saint Stephen dying in a shower of stones but, like his Master upon the cross, praying for those who took away his life.

This profession of Holiness is a very high profession. This claiming to be sanctified from all sin is a very high claim. One should think seriously and guard carefully here. We would not intimate for a moment that those who have found a full salvation in Jesus Christ should not give their testimonies; undoubtedly they ought, not of course for their own glory, but simply for his praise and that others may know what a wonderful Savior Jesus is and may come to him for full redemption. But it is unseemly that man or woman should make this claim and yet be scheming and planning for the gratification of selfish motives, swaggering with egotism, quick tempered, vindictive in spirit, impatient, and grasping for the material things about them. It is well to testify, but it is great to live the crucified life, the life that is entirely given to the Lord Jesus, the life free from hatred and all the spirit of revenge, a

life of patience, compassion, and service where there is no probability of self-aggrandizement or reward in this world. Such a life is like a city set upon a hill which cannot be hid.

Some one said, "We do not object to our preacher preaching full salvation from sin and a holy life, but we regret the vindictive spirit he seems to manifest when he assails those whose views of doctrine and experience are not in harmony with his. When he preaches against the use of tobacco, he has every appearance of being mad with those who use tobacco. When he corrects any one for misbehavior in church or in the camp meeting shed he appears not only to be righteously indignant, but in a state of anger. We love and believe in him, but the question forces itself upon us, Does he simply believe in, and admire, the doctrine of Holiness, embracing as it does the experience of full salvation and perfect love, or has he the experience? Is there something within his heart that enables him to bear all things, to be long-suffering and patient with his fellow-beings? We are perfectly willing that he shall be courageous, that he should stand absolutely four-square for his convictions, that he shall be frank and unswerving in the deliverance of his message, and the giving of his testimony, but we are embarrassed; we are a bit ashamed when he manifests the appearance of ugly temper, of carnal anger. O, that we may all be filled with love divine!

### A Chapter from My Autobiography

#### SOME STRONG TEMPTATIONS. CHAPTER XIII.

**D**URING the year I rode the Jacksonville circuit I experienced some very strong temptations. A very bright, handsome young man came down from Frankfort and opened up a big store at Polsgrove Landing on the Kentucky River. He easily became the lion of all the countryside. The people flocked into his store in great numbers. This young man dressed in the latest style, was unusually attractive, and it seemed that he was marching up a highway to wealth, strewn with flowers. Satan used to come to my room at night and mock me with that young man's fine clothes, big store, great popularity and certain wealth, and tell me if I did not have to preach I could go into business and make a fortune. I had some bitter battles in choosing between the certain poverty that awaited me in the ministry, and what I believed to be certain wealth if I abandoned the ministry and entered upon a business career.

Not many years afterward, I found that this young man so full of promise had gone

into bankruptcy, his health had failed, and he died before he had hardly reached middle life. When this information reached me I remembered my sore temptation and the deceptions of Satan, and thanked God that he had helped me in my hours of trial.

My strongest temptation, however, during this year, came because of my frequent contact with a young lawyer who belonged to one of the strong lawyer families of Kentucky. Having studied law he came down and taught a country school, that he might have some money on hand in the beginning of his practice. He often attended one of my preaching places Sunday morning, sat near the pulpit and gave closest attention. Knowing he was highly educated, and had been reared in a city, his presence was embarrassing, but he always took my hand with a kindly word of encouragement. Many a night Satan, or one of his emissaries, would come to my room and mock me in my poverty; tell me that my relatives cared nothing for me, that they were ashamed of me, that they never wrote me a letter, or gave me a pocket handkerchief to dry my tears in the time of my trials and sorrows. He would tell me what a successful lawyer I would make if I would quit the ministry and begin the study and practice of law. The law had always had a fascination for me, and Satan was touching me in a sore spot. He promised me that I should become district attorney, that I should go to congress; he even modestly hinted the possibility of the United States Senate. He suggested that after a splendid success in politics I should become a great corporation lawyer in some of the eastern cities.

My struggles in these times of temptation would seem to become almost physical. I would grit my teeth, clasp my hands, and weep in a very agony of conflict. These battles would take place at night when lying in bed, and many was the time I wet my pillow in prayers and tears pleading with the Lord for help and strength to overcome the promises of the enemy of my soul. The Devil would bring before me vivid pictures of an old badly kept church, window lights out, a smoking stove, old women feeding candy to the babies to keep them from crying, with a bucket of water sitting on a table near the pulpit, and rows of children marching up to get a drink, walling their eyes over the dipper at me while I was in the midst of my sermon.

I had preached now for about eighteen months, and had received less than \$90.00. I was without a watch, a horse, books, or where to lay my head, except in the kindness of the people; my clothes were threadbare, and the tempter held on to me. He was a night visitor; we fought our bitter battles in the dark; but thank God, when daylight came I always got out on the preacher side of the bed, with my mind made up to stick to the ministry through thick and thin.

(Continued on page 8)



# "YE SAINTS OF THE LORD."

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

## SAINTHOOD ILLUSTRATED.

**A** saint has been defined as a "person sanctified, holy, a goodly person, one eminent for piety and virtue."

Paul in writing to the Corinthian Church—that church which was the most worldly and troublesome of all the New Testament Churches—reminded them in the opening sentences of his letter, of their exceeding high calling. He says: "Unto the church which is at Corinth, to them that are sanctified, *'called to be saints.'*"

It is well that in these degenerate days when there is much profession but little possession, when many testify to the whole alphabet of the highest Christian experiences but live lives not characterized by much saintliness, that we remind ourselves that the Christian's highest calling is to be a saint—or in other words, to cultivate saintliness in life and conduct and character..

One of the ancients once wrote to his son these words: "Think magnificently of God. Magnify his Providence, adore his power, frequent his service, and pray to him frequently and insistently. Bear him always in your mind; teach your thoughts to reverence him in every place, for there is no place where he is not. Therefore, my child, fear and worship and love God: first and last, think magnificently of God."

It is one of the prerogatives and joys of sainthood to think *magnificently of God*. Saints delight in contemplating the Triune God. One of the greatest American saints was Jonathan Edwards—philosopher, preacher, evangelist, saint! He tells the following experience:

"I had a view that for me was extraordinary, of the glory of the Son of God. The person of Christ appeared ineffably excellent with an excellency great enough to swallow up all thought and conception, which kept me in a flood of tears and weeping aloud. I felt an ardency of soul to be what I know not otherwise how to express, emptied and annihilated; to lie in the dust and to be full of Christ alone; to love him with a holy and pure love; to trust in him, to live upon him; to serve and follow him; and to be perfectly sanctified and made pure with a divine and heavenly purity."

Charles Wesley loved to sing hymns of adoration to God. Hear him in the following:

"Great God of wonders! All thy ways  
Display the attributes divine;  
But countless acts of pardoning grace  
Beyond thine other wonders shine.  
Who is a pardoning God like thee!  
Or who has grace so rich and free?"

"This, this is the God we adore,  
Our faithful, unchangeable Friend,  
Whose love is as great as his power,  
And knows neither measure nor end.  
'Tis Jesus, the first and the last,  
Whose spirit shall guide us safe home;  
We'll praise him for all that is past,  
And trust him for all that's to come."

2. Another characteristic of the saint is to dwell deep in God.

In Jeremiah 49:8 and 30 we read these words, "Dwell deep."

The saints of the ages have dwelt deep in God. Abraham did and Moses, Elijah and the great prophets, John the divine and Paul the Apostle, Madame Guyon, George Muller! They got into the hidden places, the secret places of the Most High where God manifested himself to them in overwhelming love and majesty and power.

## A SAINT'S DELIVERANCE FROM SIN.

In the memoirs or "Reflections" of Albin Peyron, the French Saint, of the Salvation Army, he tells of his complete deliverance from indwelling sin which took place quite sometime after his notable conversion; his testimony is as follows:

"I can fix precisely the day when kneeling beside a Salvationist who for years had travelled the way of holiness, I had the distinct impression that the Lord had taken from my soul the roots of sin, that he had purified me from all my stains, all my idolatries. I besought him for this blessing of entire deliverance as I prayed long for the grace of forgiveness. The sister who knelt beside me interrupted with: 'Bless the Lord, because he has granted your prayer.' But ought I not to wait until I realize it before thanking him for it?"

"No, came the answer, 'believe that he has given it. This mercy is obtained by faith.'

"Well, then," I cried, "I bless thee, my Saviour, because thou hast taken sin out of my heart and hast now given me a new heart and a pure heart."

"And he did it. He freed me from evil. He made me literally free. That was nine years ago and I can say here to the glory of God that the sin which he took out of my heart has never returned. I do not mean to say that since that time I have never been tempted; on the contrary, I have been the mark of the adversary and attacked far more than before, and at times these attacks have been terrible. But if Satan has come—and he has—he has had nothing in me. The Saviour has removed that inner correspondence with him which formerly existed, that traitor hidden within who opened the gate to the enemy. Satan still prowls around. I must watch. But thanks to God he prowls around and not within. Jesus guards the gates."

"Dwell deep! The little things that chafe and fret,

O waste not golden hours to give them heed!

The slight, the thoughtless wrong, do thou forget;

Be self-forgot in serving others' need.

Thou faith in God through love for man shalt keep—

Dwell deep, my soul, dwell deep!"

3. A further characteristic of sainthood is to be absorbed—wrapped round about with God. A writer in *Joyful News*—an English paper—gives a suggestive thought on this point thus:

"May we be wrapped up in God," the preacher prayed.

## WRAPPED UP IN GOD!

"A mother is wrapped up in her child. Every thought centers in him; nothing is a sacrifice for his sake, anything that hurts him hurts her. A man is wrapped up in his business, his profession. It is the absorbing interest of his life, all his endeavour is towards achievement in it, his strength is spent for it.

"*Wrapped up in God!* Is it thus with us? Do our thoughts center in him? Is the word 'sacrifice' ruled out when doing his work? Do the things that hurt him hurt us? Is he our absorbing interest in life? Is our strength spent for him?"

"St. Paul was so wrapped up in Christ that he said, 'For me to live is Christ.' He also said, 'Your life is hid with Christ in God,' which points to another aspect of the phrase 'wrapped up in God.'

"St. John shows us how to get there. 'Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God—wrapped up in God.' He that dwelleth in love dwelleth in God, and God in him.—wrapped up in God. Confession and love—nay, rather, put love first, for everything else is contained in it. Love him supremely and then we are there, wrapped up for ever in his almighty, eternal love."

Among the saints of the Twentieth Century perhaps no man reached the depths or the heights so fully as did Albin Peyron, that Salvation Army saint of France. An exchange gives the following particulars of Peyron's wonderful life:

"He was a rich business man of Montpellier in the south of France. Back in the eighties the Salvation Army came to this city, and an invitation to an all-night meeting was handed him on the street. He went with his wife and fourteen-year-old son. The speaking was on lines new to his Christian experience,—of death to sin, deliverance from sin by the way of the Cross. At two o'clock in the morning he got up to go, stirred to the depths of his being, but his little son begged to remain. Before morning dawned the lad had given his heart to God, and the next thing that happened was the conversion of this man of affairs who gave himself not only to God, but also to the Salvation Army.

"Then the Lord made clear to him that he, man of wealth and station, should wear the insignia of the Army. The suggestion was never proffered by his Army friends. It was borne in on him by the Spirit. A week of cruel anxiety passed. 'If I do this I dig a trench between myself and my old friends in the church,' he would insist. 'To what purpose the breaking of these bonds of friendship and influence.' But as he argued and protested he felt a shadow invading his heart. The joy of the Lord withdrew from him,—and the power. He found himself unable to speak with any effect. But when he could say to himself, 'Lord, if thou givest me the cup to drink, I will obey,' light shone again. During the whole week he could neither eat nor sleep. 'I do not exaggerate when I say that if it had lasted much longer I should have died.'

"His wife thought him suffering from an obsession. Finally he gave in. Long after he recalled the pang which he felt when, in a mirror at the store, he saw the Salvation Army *kepi* on his white head. 'My dear wife who accompanied me turned away in tears in order not to see it.'

"A little later the Lord who wished to *bring me to death* ordered me to go to the Stock Exchange in full uniform to sell *En Avant* (The War Cry) at five centimes a copy. He told me to visit the cafes Saturday evening to sell our humble Salvationist papers. It was a time of suffering, but blessed to my soul."

"That which he had foreseen followed. His name was struck off from membership in the church. He was literally cast out of the synagogue. He was dismissed from the Committee of the Evangelical Alliance and obliged to give up a service which he had led for the sick in the Protestant Hospital. His old friends ceased to call upon him. When he appeared at the Bourse some turned away in disgust, others smiled and put finger to forehead in significant gesture. Even his own employees avoided him on the street. 'His son's marriage engagement was broken.

"It was the road to Calvary, and if my Saviour had not aided me I know not what would have happened."

"The path of the Salvationist is hard for the flesh. A. Peyron felt that the Lord had called the Army into being as an agency for crucifying the 'I' as quickly as possible, for making the will supple and plastic to Christ's purposes. He describes how, in the quiet of his chamber in Paris at a time when he was teaching the Army's cadets, it was revealed to him through the Eighty-fourth Psalm that



the Christian receives spiritual blessings that they may overflow to others. The soul that lives this life for others experiences an inner joy, an impression of glory, known only to those who have tasted it. It is a delicious weight of divine grace, the ineffable echo in the hidden depths of the inner man of the Father's declaration, "This is my beloved son in whom I am well pleased." "Why are there so few who enter this path which leads from the cross to glory! Oh, if they only knew!"

Albin Peyron's experience of the deeper things of God was of the most unusual kind. Hear him as he again testifies:

"As I learned better of Christ and the power of his resurrection, I found that what I had been promised was not half what I received from the divine contact. I beg those who read these lines to understand that this testimony does not come from a young enthusiast whose imagination has been fired by the reading of some book, or by the story of

another's experience. It comes from one of ripe age who has been at grips with realities during a long life, possessing some knowledge of men and the ideas of his time. . . . Ah, well, I can say that the person of Christ has grown daily before my gaze, that his tenderness, his patience have made themselves felt to me ever more and more; *that the reality of God's love and the communion of the Spirit have come to me with evidence which is simply irrefragable.*"

## BEACON LIGHTS OF FAITH.

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

THE FATHERS OF THE CHURCH.  
(*Patres Ecclesiastici*)

### CHAPTER II.

**L**IVING as we are in these days of popularized Christianity, and with beautiful places of worship beckoning us from every corner, we forget the meaning and sacrificial value of our heritage. We live in the low lands of faith and experience; the call of Christian fidelity is ranked with the commonplace and secondary interests of life. We wish to take a brief perspective of that period when, to become a Christian, was unpopular above all other positions of society.

As we view the early church through the vista of centuries, it is like a mountain range in the distance—majestic, but indistinct; but at intervals there would appear towering peaks, snow-capped and sun-crowned, reaching above the storms. In John's Apocalyptic message he told them exactly what awaited her. "Ye shall have tribulations for ten days, but be thou faithful unto death and I will give thee a crown of life." The "ten days" meant ten periods of persecution (ten aeons) beginning with the Apostolic days, and closing with the conversion of Constantine in the year 313. There were exactly ten terrible persecutions visited upon the church, inaugurated by pagan Rome, for the purpose of utterly destroying from the earth the Church of Jesus Christ. They were systematically planned and carried out with the utmost zeal, supported by Rome's imperial power.

During those trying centuries we wish to introduce to the readers the stalwart men who, with learning and piety, held on to the faith, and defended it unto death. Whole families and entire congregations were often fed to the lions in the Colosseum at Rome for one day's entertainment; but martyrdom was a coveted honor, and the faithful went to the stake, or the arena, and other places of torture with shouts of victory.

Just as the wisdom and scholarship of Paul guided the early church into channels of adjustment, so those stalwart spirits came on the scene in Apostolic succession, even to the extent, that many believed them to have been inspired. The Fathers of the Church are divided into three groups: viz, The Apostolic Fathers, the ante-Nicene Fathers, and the post-Nicene Fathers, beginning contemporaneous with the Apostles, and reaching through the sixth or seventh century. Some writers list them to a much later period. The only division we can find is that between the ante-Nicene and the post-Nicene. In the year 325, Constantine, the first Christian ruler, called this council to meet in the city of Nice, where many of the great doctrines were finally settled, among others, the so-called Apostolic Creed, so familiar to all Christendom.

In this survey we shall devote no time to the post-Nicene Fathers, as a great part of their writings and leadership were invested for the settlement of rights, powers, and prerogatives of church dignitaries. It was during this age of religious polemics that bitter

controversies arose over the primacy of the Bishop of Rome (the beginning of the papacy) causing the separation of the Eastern and Western Church. The power of Rome grew until Hildebrand (Gregory VII) in the eleventh century, gave to the world the Pope of Rome, as we now have him. All this, aside from its historical value, is of little interest to Protestant Christianity. We are concerned only in the characters, whose fidelity to the truth, as taught by Christ and his Apostles, saved that truth and transmitted it to the coming generations—"the faith once delivered unto the saints."

There are about seventy-five names listed by historians, as Church Fathers, and there is one striking characteristic touching the things they stood for and over so long a period, and in such an age; especially was this true of the Apostolic and ante-Nicene Fathers. We must bear in mind that these men belonged to all the nationalities of civilization: Egypt, North Africa, Greece, Palestine, Asia Minor, Gaul, and Spain. Notwithstanding those diversified countries and peoples, there was almost perfect unanimity in the things they stood for; there was little corruption of life or doctrine for the first three hundred years among the leaders. Heresies arose continually; this was true not only in the days of Paul, but at every crisis, some character would appear to steer the Ship of Zion over the rough seas.

We shall begin this symposium of Church Fathers with Barnabas, a companion of Paul, frequently mentioned in the New Testament. He is honored in Acts as being "a good man, full of faith, and the Holy Ghost." Again: "And Joses, who by the apostles was surnamed Barnabas, a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet." He founded, it is believed, the church at Antioch, and wrote a treatise of twenty-one chapters, proving to the Jews, the Messiahship of Jesus. It was not scholarly, but its strength was the appeal for holy living. Barnabas was stoned to death by the Jews about 75 A. D.

The next one was Clement, one of the first bishops of Rome; he is mentioned in the New Testament, and his writings are preserved in both Greek and Latin. There are seventeen popes of Rome named Clement, and he is listed by them as the first successor of Peter. His epistles to the Corinthians is believed to be genuine, and is known as "Clement of Rome." He was drowned by the Emperor Trajan A. D., 102.

Hermas, or *Pastor Hermas*, is mentioned in Paul's letter to the Romans. Aside from those who believe in the papal dogma of Peter, the best authorities believe him to have been the first settled pastor of Rome. He wrote a work entitled "The Shepherd," which many of the later Fathers believed to be inspired. This book is called the "Pilgrim's Progress" of the early church. He has been confused with another Hermas who lived in the middle of the second century; whether or not he was martyred, we do not know.

Among the early Fathers, no one impressed the first centuries so much as Ignatius, the Bishop of Antioch. He became the

pastor of this flock about A. D. 70, and was a disciple of St. John. He was given the surname of Theophoros—meaning: "One who carries God in the heart," or as he said—"carries Christ." During his ministry the Domitian and Trajan persecution swept the Church. He was called before the emperor who questioned him concerning his faith, and when he finished, called him a "poor devil" for being so unworldly as to go without a murmur to his death for his people. The stern emperor ordered him sent to Rome and fed to the lions for the entertainment of the populous. His execution took place A. D. 107, and some say, 116. The martyrdom of Ignatius was commemorated annually by the Church of Rome. The writings of Ignatius have been preserved in many versions; the most noted is the little word called the "Didache," which has been quoted by Chrysostom and others. The original MS. read in the various churches, as were the letters of Paul, but able critics claim that the present form has many interpolations; but the author places emphasis above all else on the deity of Jesus Christ.

We shall next notice the most illustrious of all the early Fathers—Polycarp, the Bishop of Smyrna. His testimony is regarded as valuable above even his co-laborers, as he is the connecting link between the Apostolic age, and that of authentic history one hundred years later. Polycarp was a disciple and companion of St. John, and ordained by the venerable Apostle. The date and place of his birth are unknown; but his youth was spent in Smyrna, and no doubt was the "angel of the Church at Smyrna," mentioned in Revelation. By him the Church has gotten the most direct and authentic records of Christ and his Apostles, outside of the New Testament. We have extant a letter written to a Roman heretic, and commented upon by Eusebius, who gives an interesting account of Polycarp, and how he looked and what he said of the Apostle John, and others who knew the Lord and had witnessed his miracles. Polycarp was martyred during the reign of Marcus Aurelius about A. D. 166. Every effort was made to save the life of the venerable bishop, but he would not recant, and was burned at the stake.

Papias, another mighty man of God, was Bishop of Hierapolis, in Phrygia and was associated with Polycarp; it is not definitely known whether he got his religious training from John, or from those who did. He speaks of the "living voice" of some who are "still serving." Papias was an extensive writer, and fragments of his writings are extant, and are of great value, as they throw much light on the New Testament, as to when and how such records were made. He was martyred at Pergamus in A. D. 163. It is not certain as to whether or not, he was the "angel of the church at Pergamus, but as it was the place of his execution, many think he was. One of the most prominent features in the writings of Papias was his ardent faith in the Second Coming of Christ, and his millennial reign on earth.

(Continued on page 6)



# Evolution Outlawed by Science.

Rev. Andrew Johnson, D. D., Ph. D.

PART XXVI.

FATAL GAPS.



**G**EOLGY, from *ge*, the earth, and *logos*, a discourse, is literally a treatise on the earth. It is that branch of science that deals with the rocks of the earth, their origin, formation, character and composition. The late William Jennings Bryan declared that it was better to know the Rock of Ages than to know the ages of rocks. The Bible says a great deal about rocks in the way of illustration.

"Speak to the earth and it will teach thee." This statement constitutes the biblical authority for the study of geology. There are three kinds of rocks according to the classification given by geology. Igneous rocks or those formed by intense heat. Sedimentary rocks or those formed from the sediments of mud and ooze. Metamorphic rocks or those changed by crystallization from one form to another, like limestone changed or hardened into marble.

The Bible declares (Gen. 1:1) that God created (Hebrew, *bara*) the heavens and the earth. The modernists are badly mistaken when they tell us that the Bible states the what of creation and that science describes the *how* of creation and formation. The Bible does not leave the *how* of creation and formation to science. The Genesis account includes the *how* as well as the what of creation. The what of creation is the heavens and the earth and all original forms or species of life, and the *how* or method of creation is the divine fiat. God spoke and it was done. He commanded and it stood fast. True science has never contradicted the Mosaic cosmogony. "He stretcheth out the north over empty space and hangeth the earth on nothing. (Job 26:7).

The first question of that long list of eighty-two which God out of the whirlwind asked Job would be an appropriate one to put to the evolutionists. "Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding." (Job 38:4). Where were Darwin, Spencer, Huxley, Tyndall, Haeckel, and the host of evolutionists when God laid the foundations of the earth?

The Bible teaches the rotundity or sphericity of the earth and not the four-cornered flatness of the earth of which the modern mogul misters have made so much ado. "It is he that sitteth above the circle of the earth." (Isa. 40:22). "And my hand hath found as a nest the riches of the people; and as one that gathereth eggs that are left, have I gathered all the earth." Here is a strong hint that the entire earth is in the shape of an egg. An egg is not flat and four-cornered, but more like an oblate spheroid.

The Bible also teaches the rotation of the earth upon its axis. Out of the whirlwind God said to Job: Hast thou commanded the morning since thy days began, and caused the dayspring to know its place? (Job 38:12). In the fourteenth verse God gives the answer: "It is changed as clay under the seal; and all things stand forth as a garment." The Babylonian cylindrical seals for making the clay tablets of the Mesopotamian country in which Job lived, as they rolled over the clay, were a striking illustration of the daily rotation of the earth on its axis. As the sun arose morning by morning and spread its rays of light over the earth, all things that had been dark in the night before stood forth in their beauty "as a garment."

Let us study the time table of the record of the rocks. There is no divergence, discord, gap or gulf between Genesis and Geology.

The great break is between Geology and Evolution. Geologists have divided up the different epochs or eras of the earth as follows: the aozoic, the paleozoic, the mesozoic, the cenozoic, the pleistocene or glacial and the quaternary or the age of man. There are no plants or animals in the aozoic era. The paleozoic era is subdivided into the following periods; the cambrian, the silurian, the devonian, the carboniferous. The mesozoic is divided into three periods, the triassic, the jurassic and the cretaceous. The cenozoic (new life) is divided into the eocene, the miocene and the pliocene periods. The pleistocene covers the great ice-age. The quaternary age is known as the age of man.

According to this division of geology man was the last of the series of organic forms to appear upon the earth. Genesis, long before the study of geology was even thought or dreamed of, tells us that man was the crown of creation—the last and highest being that God made.

Then geology has never taught that all the various rocks in the world came from one primitive, primordial rock or tiny gravel. Evolutionists teach that all the myriad forms of organic life came from that one primitive bit of protoplasm, the accidental product of spontaneous generation. To be perfectly consistent the evolutionists would be compelled to teach that all the rocks and minerals of earth came from some tiny, insignificant, primitive, primordial grain of sand. If all the plants and animals, including man, came from the same identical protoplasmic cell why not all rocks and minerals from the same identical grain of sand? Right here is where the gap between geology and evolution begins to be apparent. Geology, so far as it is scientifically correct, does not lend the least support to the evolutionary theory, but is positively opposed to it. Therefore, when the evolutionists put geology on the witness stand to furnish evidence in support of their theory they unwittingly employ very damaging testimony that goes directly against their own case.

Sir Roderick Murchison said: "I know as much of nature in her geologic ages as any living man, and I fearlessly say that our geologist record does not afford one syllable of evidence in support of Darwin's theory." It is entirely wide of the mark for the modern wisacres to say that Murchison belonged to another age and is dead. Because Darwin belonged to another age and is dead. Every man that has made any real contribution to the methods of evolution belonged to another age and is dead. So on this score the evolutionists would have to admit that evolution is dead and damned and buried beyond the hope of a resurrection. The present-day evolutionists have not added any absolutely new phase to the theory of transmutation. Osborne, Conklin and all the lesser lights trail the dead heroes of the evolutionary hypothesis.

The evolutionists have failed to find any solid support from the rocks of the earth and have turned their attention to the fossils. Hence their main reliance is now based upon paleontology, the science which deals with the fossils of animals and plants entombed in the rocks of the earth. Hence Thomas Hunt Morgan of Columbia University declares that "the direct evidence furnished by fossil remains is by all odds the strongest evidence that we have in favor of organic evolution." George Howard Parker, professor of Zoology in Harvard University, says: "The evidence on the evolutionary problem to be drawn from geology turns largely on the question of fossils." He defines a fossil as anything dug up from the earth, such as

bones, shells and even delicate structures of ferns, that have been more or less converted into stone and have been exhumed from their hiding places in the rocks.

It is said that the ancients believed that fossils were nature's unsuccessful effort to produce new life. It is now universally held that fossils are the remains of once living organisms. The evolutionists contend that rocks not only contain the fossil remains of once living organisms, but that "the underlying rocks hold remains of an older date than do those above them." Hence the argument from geology is that the fossils appear in the strata of earth in an advancing order, the simplest first and the more complex afterwards, that the higher came from the lower by a series of slight successive changes. The evolutionists seize the idea of succession in stratigraphic geology as an evidence of the Darwinian doctrine of descent.

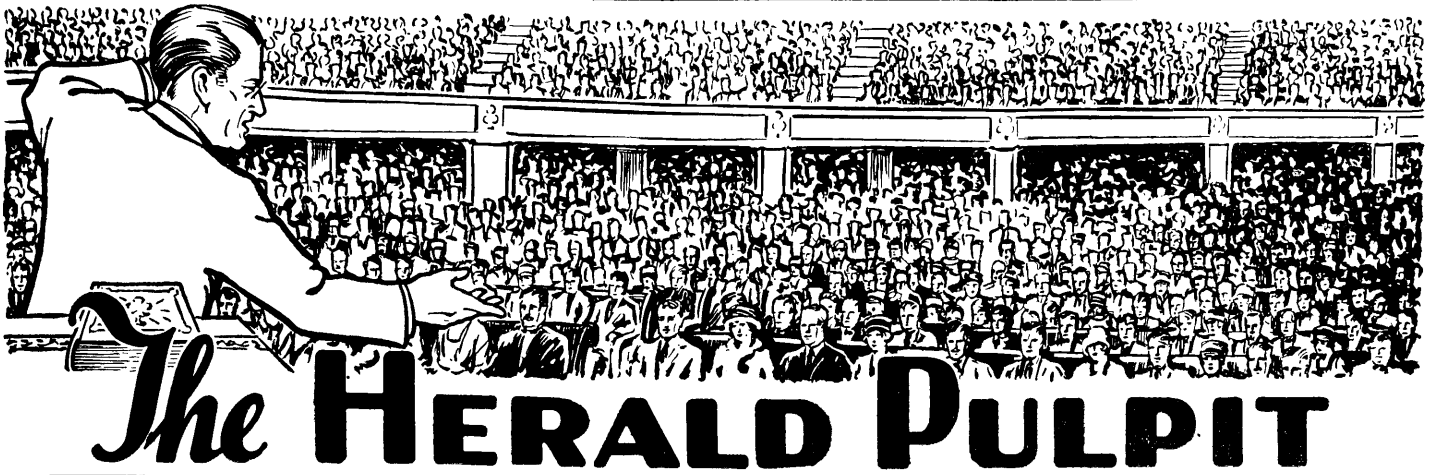
Prof. Parker states the case in these words: "Sketched very broadly, it may be said that during about the first two-thirds of the period in which life has been on the globe only invertebrates were present. These include sponges, corals, star-fish, worms, crustaceans, insects, brachiopods, snails, clams, and other shell-fish. Vertebrates or backboneed animals first arose about the beginning of the last third of the period of life upon the globe, and the earliest fossil representatives of this group were the fishes." Again he says: "When this sequence is reviewed it is seen at once to present a reasonable plan. Invertebrates precede vertebrates, fishes antedate amphibians and these in turn come before reptiles, mammals and birds. Man appears only near the very end, long after the group of which he is a member, the mammals, had established itself. The sequence of forms that is here portrayed is an orderly one and the order is such as would be expected on evolutionary grounds." Parker thus states the position of the evolutionists on the question of successive ages. But mere succession is not evolution. Gradation in creation is not evolution. Rocks are not produced by evolution, the higher growing out of the lower as is claimed of species. The advancing order of production accords with the Genesis account of creation. Prof. Conn, an evolutionist, contradicts the position taken by Prof. Parker. Conn concludes that "the earliest records geology discloses contains not a few generalized types but well differentiated forms, nearly all the subkingdoms as they now exist, five-sixths of our orders, nearly an equal portion of suborders, a great many families and some of our present species. All this is a surprise and an unexplained problem."

Prof. Parker criticises special creation. He says: "Had special creation been the rule of nature there would have been no reason for invertebrates to have preceded vertebrates in their time of appearance or for fishes to have come before amphibians and the like. He then concludes that priority and succession prove evolution beyond a peradventure. Note his unshaken confidence as expressed in the following strong language: "But this order of appearance being such as it is, one must conclude that this aspect of the fossil series gives unequivocal support to the evolutionary view."

How completely the onion-coat theory of geology has captured the Harvard Zoologist! There is this difference, however, between the old onion-coat theory of A. G. Werner and the modern theory. Werner's successive ages were indicated by rocks, while the modern theory of successive ages is marked by

(Continued on page 9)





## PLAY-ACTING.

REV. W. M. FREER.

"Beware of doing your good actions in the sight of men, in order to attract their gaze; if you do, there is no reward for you with your Father who is in heaven.

"When you give in charity, never blow a trumpet before you as the hypocrites do in the synagogues and streets, in order that their praises may be sung by men. I solemnly tell you that they already have their reward. But when you are giving in charity, let not your left hand perceive what your right hand is doing,—that your charities may be in secret; and then your Father,—he who sees in secret,—will recompense you.

"And when praying, you must not be like the hypocrites. They are fond of standing in the synagogues or at the corners of the wider streets, in order that men may see them. I solemnly tell you that they already have their reward. But you, when you pray, go into your own room and shut the door; then pray to your Father, who is in secret; and your Father,—he who sees in secret,—will recompense you.

"When any of you fast, never assume a gloomy look as the hypocrites do; for they disfigure their faces in order that it may be evident to men that they are fasting. I solemnly tell you that they already have their reward. But whenever you fast, pour perfume on your hair and wash your face, that it may not be apparent to men that you are fasting, but to your Father who is in secret; and your Father,—he who sees in secret,—will recompense you."—Matt. 6:1-6 and 16-18. (Weymouth).

In this selection from the Sermon on the Mount there is a word used three times, that has entirely changed its meaning, or at least has acquired a much stronger and evil meaning in the past three hundred years since the King James Version was given the English-speaking world. I refer to the word *hypocrite*. And I am surprised that Dr. Weymouth in his most excellent translation from which I have quoted, does not hew to the original meaning that Jesus intended. It meant a *Play-actor*, a man who assumed a character, a man skillful in *make-believe*. Consult any standard dictionary. The original word as used by the King James translators did not mean one who was purposely trying to deceive folks by representing himself to be what he was not; but one who assumed an attitude and manner that he honestly believed was religious.

Jesus didn't mean to imply that all of the Pharisees were insincere and deceitful and dissemblers, and were with full purpose of heart trying to make people believe they were very good when they knew themselves to be frauds. That wasn't true of the Pharisees much as we may criticise them. They only did what they believed was right, and what

they thought God required. They honestly thought that religion consisted in outward acts, that it concerned the outward life only; they didn't think of it as concerning the inward state of the heart. Jesus said of them that they were outwardly like white-washed graves, beautiful to behold, but inwardly were full of rottenness and dead men's bones:—that they only cleaned the outside of the cup, but the inside was filthy. They believed that giving in charity and praying and fasting were meeting the whole requirements of the Law of God; they didn't see that religion was a matter of the heart.

Now, affairs of the heart cannot be simulated. To simulate is to assume the appearance of a thing without the reality. What Jesus meant was that when one bestowed charity, or prayed, or fasted, he was not to assume a look or a manner or an attitude that he thought persons should wear under the given circumstances; but he was to be natural and sincere and act only from the heart, not doing it to be seen of men, but of God.

You can simulate anger, you can simulate fear, you can simulate insanity, you can simulate drunkenness, you can simulate indifference, you can simulate pride and boastfulness, you can simulate self-importance and the swagger of wealth, you can simulate religious performances, but you cannot simulate real religion.

The Pharisee who blew a trumpet before him to call the poor together that they might receive his gifts, but more to attract the attention of his fellow-Pharisees to his public charities; and the modern Pharisee who publishes in the papers the amount of his subscription to a church or a hospital just to make others strain a point to do as well as he, misses the real spirit of charity; it is not performed unto the Lord with a single eye to his approval and glory; and it has no divine reward. He may receive the applause of his fellowmen for his great philanthropy—all the reward he need expect—but there will be nothing to his credit in the Judgment. The left hand cannot know what the right hand does, and it be true charity. It immediately loses its virtue when it is advertised to the world. *It is secret giving, known only to God, that brings his commendation.* The manner of the Pharisee can be depicted on the stage, and you can show his heralds trumpeting his approach, and calling the people together to receive his benefactions; but real charity cannot be simulated for it is done with no other eyes but God's as witness.

The same way with prayer. You cannot simulate prayer. If you believe it to be hypocritical, as when one makes long prayers to cover up some rascality; or if you believe it to be merely superstitious, as when an ignor-

ant Romanist prostrates himself before a shrine,—that may be simulated: but true prayer cannot be simulated.

I have seen pictures of the Magdalene represented as penitently praying, but they never looked right to me; they were usually robed as nuns, and the expression was anything else than penitential. And I have seen pictures representing Jesus in the Garden of Gethsemane in an agony of prayer, and they seemed wide of the mark,—there was not indicated the feeling that we know he was bound to have.

The Pharisees looked upon prayer as a duty; and they meant to show to the world that they were performing their duty as faithfully as they knew how: so they made long prayers on the street corners and in the market places. They were sincere, and they could truthfully say to the Lord,—"Lord, I fast twice in the week; and I give tithes of all I possess; I am not an adulterer; I am not an extortioner; I am not as one of these tax-gatherers." But we know that that was not real prayer. Their religion was all in outward acts and observances; it wasn't a matter of the heart.

Now, you can imitate the Pharisee upon the stage, or in the pulpit, or anywhere else, and hold him up to ridicule and contempt, by perfectly portraying his walk, his gestures, his language and his tone, for they are all artificial to begin with; and you can imitate the Roman Catholic who kneels upright upon his knees, and with shaded and immobile countenance moves his lips and counts his beads, without any trace of emotion whatever, showing it to be but an *unreal performance*, only done from a sense of duty: *But a real prayer from a soul distressed on account of sin, when he throws himself upon the bosom of God, and in agony cries out for mercy and peace, that you cannot imitate, that you cannot simulate.* It would be sacrilege to try to do so; it would be almost a sin against the Holy Ghost; for that cry from within is *born of God*, and it is beyond the power of the human soul to imitate or portray the things of God's own doing.

I remember standing beside a young woman who was kneeling in prayer as a penitent at the altar, and in a perfect agony of soul. Suddenly as the demon left her, she gave a scream so piercing and so unearthly that everyone around was melted to tears, and we knew it was the *voice of God in her*. No one on earth, not even a Siddons or a Bernhardt, could show itself as a base counterfeit, easily detected by those who had spiritual discernment.

The same way with fasting. You can't simulate that. The play-actors of today, like those poor, misguided play-actors of our Sa-

(Continued on page 8)

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY



## BEACON LIGHTS OF FAITH.

(Continued from page 3)

We shall now notice a few of the groups known in history as the ante-Nicene Fathers, and will begin with Justin Martyr, a contemporary of Polycarp and Papias, born in Neapolis, Palestine, A. D. 89, and became a great influence by his writings after he had passed middle life. He was the son of a pagan, and educated in his father's faith. He first drifted from his heathen religion in the study of Stoic philosophy, and finally became a student of Plato. In the year 118, he met a Christian man whose life and bearing greatly interested him, and was told that he might receive something far more comforting than philosophy. He began to read the Old Testament, and then the New, which soon resulted in his conversion. Justin Martyr became one of the greatest defenders of the Christian faith in his century; wrote extensively to Greeks, Romans, and Jews. He was martyred in A. D. 165, because he refused to burn incense to a heathen deity.

Irenaeus, called by some as the "Light of the Western Church," was born in Asia, but journeyed west and became the Bishop of Lyons, following the martyrdom of the See of the Greco-Gaulish Church, of Southern France. He was martyred by order of Septimius Severus in the beginning of the third century.

We shall now notice Tertullian, of whom Mr. Wesley said, was the most eminent Christian leader of his century. He was the son of a Roman centurion at Carthage, and his young manhood was given over to all the licentious customs of heathen aristocracy. We know nothing of his conversion, but he became a mighty champion of the highest things of the Christian faith. Corruptions and heresies were gaining headway in many places, and the Roman clergy with lower standards, persecuted Tertullian until he embraced the tenets of Montanism, and in this faith he lived until death; but his deep spiritual insight, his profound scholarship, and wide experience, gave him leadership far above his fellows. He was an ardent champion of what today, would be called the Holiness Movement; but his saneness and mental poise saved him from any phase of fanaticism. His writings wielded a powerful influence in the Church for many centuries, second only to that of Augustine, and the germ of Augustine theology was found in the writing of Tertullian. He was believed to have been martyred, but of the fact, we know nothing.

We shall mention one more of the great Christian martyrs, although a score of others might be added to the heroes of the Cross. Cyprian was born at Carthage, A. D. 220, where he lived after his conversion to Christianity. He was a scholar, and it was due to his wise and careful leadership that the African Church was saved. He first became prominent by his zealous defense of those who surrendered their faith under pagan persecution. He was an able writer on every phase of church life and polity. There are over eighty documents ascribed to his authorship. During the persecution of Valerian, Cyprian was banished, but he afterwards returned to Carthage where he was beheaded in the year A. D. 258.

We wish now to make a few observations before closing this brief summary of the Fathers: there were four outstanding doctrines for which they stood and defended unto death. They were not following cunningly devised fables, but eternal truths fresh from the Master and the great souls who were of his personal followers.

First, was the authenticity of the Scriptures; second, the deity and Lordship of Jesus Christ; third, the certainty of the bodily resurrection of Christ, as recorded in the Gospels. Lastly, the premillennial coming and earthly reign of Christ on earth, as

taught in the New Testament. It is very significant, indeed, when we remember that these same doctrines are being bitterly assailed today. The fight of Modernism is not a new one; it is as old as the Christian Church. When we oppose, or question either of these great doctrines, we dishonor the sacred memory of those heroic martyrs who gave up their lives that these truths might live. Must we today, scrap those cardinal doctrines, which were never questioned by the spiritual leadership for three hundred years? Our Lord's Personal Return was a dominant doctrine in the church, until pagan Rome was dumped bodily into the church, under Constantine; then, the deeper spiritual tenets were lost; Rome crushed out the life blood of the church. Our Modernists might gather some illuminating information, if they would read carefully the first centuries of church history.

(Continued)

## Good Ministers of Jesus Christ

W. M. ZIMMERMAN.

**I** am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee. Delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith which is in me." Acts. 26:15-18.

Bishop William F. McDowell has a good book on the above subject. It consists of the Lyman Beecher Lectures on Preaching at Yale University in 1917, which Bishop McDowell delivered. Upon the lecture, "The Ministry of Reconciliation," he writes, "He can talk about the atonement, about the work of Jesus Christ, with perfect logic and highest eloquence, but his heart aches, or ought to ache, unless men are persuaded and reconciled to God."

"A Christlike ministry is to be more than admired, it is to be repeated and shared. We can keep a ministry like his only by vitalizing it in ourselves."

"I think we have ten times as good a theology as our forefathers had, ten times as good an understanding of Jesus and his teaching, ten times as good a theory of social service and human welfare, but nothing like their ardor to bring men to God, to bring men and God together, to restore lost men to God, that made some of our forefathers imperial in their ministry. It is easy to sneer at their theological imperfections and incompleteness, but more to our credit to put the zeal of their lives into our larger and better views. We have vastly more and vastly better fuel than they had, but our fire is all too safely shut up in our bones without any danger to the bones."

Enough is quoted to show that a good minister of Jesus Christ should win souls. He has many other things that engage his attention, but soul-winning is his great work. What with calling upon the people, caring for the finances, the records, the Board Meetings, baptisms, weddings, funerals, organizations of the Church, special sermons, studying, praying, reading and the everyday affairs of home, his time is filled with various works, yet all these are like an approach to a bridge. *The revival must be put over.* St. Paul's commission was to turn them from Satan to God. Our success or failure lies here. The Holy Spirit will use God's Word to open their eyes and they will feel their need if prevailing

prayer is not neglected. Paul knew about the groan that could not be uttered. He had a tremendous desire to see his kinsmen saved. He forsook home and counted everything but refuse to win Christ and to win others to him.

The key word in verse eighteen is "to turn."

There's a shout in the camp over sinners returning home to the fold,  
From the byways of sin with its burden of sorrow, to joy untold.

There's a shout in the camp, Hallelujah,  
Glory to God! There's an echo in heaven,  
Hallelujah! Glory to God.

Paul was commissioned to lead them from Satan's power to the sanctified life, "Inheritance among them which are sanctified by faith that is in me." At the doctrine of holiness or sanctification many shy away, thinking of some well-meaning but unwise believers. We wish they would think of Paul, Silas, Barnabas, Hester Ann Rogers, John Wesley, John Fletcher, Stephen Olin, Bishop Joyce, and thousands of holy souls who are rejoicing in this great redemption.

Perhaps the changing of duty to privilege in worship is one great evidence of having the blessing.

## A PRAYER MEETING.

There were only two or three of us

Who came to the place of prayer;  
Came in the teeth of a driving storm,

But for that we did not care,  
Since after our hymns of praise had risen  
And our earnest prayers were said,  
The Master himself was present there,  
And gave the living bread.

We knew his look on our leader's face,  
So rapt and glad and free;  
We felt the touch when our heads were bowed,

We heard his "Come to me."  
Nobody saw him lift the latch,  
And none unbarred the door.  
But "peace" was his token to every heart,  
And how could we ask for more?

Each of us felt the load of sin  
From the weary shoulder fall;  
Each of us dropped the load of care,  
And the grief that was like a pall;  
And over our spirits a blessed calm  
Swept in from the jasper sea,  
And strength was ours for toil or strife  
In the days that were thence to be.

It was only a handful gathered in  
To the little place of prayer;  
Outside were struggling and pain and sin,  
But the Lord himself was there.  
He came to redeem the pledge he gave—  
Wherever his loved ones be,  
To stand himself in the midst of them,  
Though they count but "two or three."

And forth we fared in the bitter rain  
But our hearts had grown so warm,  
It seemed like the pelting of summer flowers,  
And not the crash of the storm.  
'Twas a time of the dearest privilege  
Of the Lord's right hand, we said,  
As we thought of how Jesus himself had come

To feed us with living bread.

—British Weekly.

## All-Day Meeting July 4.

At Silver Heights camp grounds, New Albany, Ind., on Sunday, July 4, there will be special Day of Services. Preaching at 10:30 A. M. and 2:30 P. M. Prominent preachers of full salvation have been invited to do the preaching. Come and enjoy the day. For particulars address E. E. McPheeters, Cherry St., New Albany, Ind.

## Are You Interested in the Salvation of One or More Souls?

If you are, we have a helpful suggestion that we want to send you. Let us hear from you at once.





# REPORTS FROM SOUL WINNERS.



## HUGOTON, KANSAS.

I closed a splendid revival June 10, in the Methodist Church in the above place. The crowds were good each night, and on Sunday night the gallery was full, and the results were fine; some were saved, sanctified, reclaimed, and healed. We were there but eleven nights with only one Sunday, but the splendid pastor, Rev. Ernest D. Bartlett, and his good wife, began the meeting on the last of May, and had the interest going when I arrived Monday night. Bro. Bartlett led the singing, and did it well, and Sister Bartlett held the children's meetings; she is a returned missionary, and is a wonderful children's worker. Brother and Sister Bartlett are both graduates of Drew Seminary, and no better souls live than they. He graduated from Asbury College before going to Drew. Mrs. McBride and I held two meetings for Brother Bartlett seven years ago in this State. He is a very genial, holy soul, and we are always glad to be associated with such fine spirits in God's work. We made our home in the parsonage, and we all took our noon lunches with the members of the church, and were royally entertained.

Hugoton possesses a fine people, and despite the financial depression for the past two years of crop failure they did as well, and better, than many places in supporting us. If we had only had another Sunday we believe that many more souls would have found salvation. This church and its pastors will have our prayers, and sometime in the future we shall be glad to return. The Lord is blessing them with a great wheat crop this year. There were many children saved, and there will be thirty or more members received into the church at their regular services on Sunday. We begin at Walters, Okla., next. Pray for us that this may be our best summer in harvesting souls for the kingdom.  
J. B. McBride.

## DUNAWAY REVIVAL IN DALTON, GA.

We have a church in Dalton, Ga., Hamilton, St. Methodist Church, which has a membership of 198, or did have before the revival of which we are writing; the membership composed for the most part of laboring people. For years we had wanted Brother Charles M. Dunaway in a revival with us, having heard so much of his wonderful work for Christ and his church, but we had never felt that we could raise the finances necessary for such a revival campaign. Finally, however, we approached Brother Dunaway on the subject, and with the remark, "God will take care of the finances," he readily agreed to come to us, despite the fact that he is in such demand by the leading churches of our country.

It was indeed a venture of faith for us; we didn't know whether the pure gospel preached as only Brother Dunaway can preach it would be acceptable to our people or not, and the devil kept throwing "finances" in our face. But God was given right of way, and a month before the revival began, our brethren of the Baptist Church in North Dalton asked if they might not unite with us in the meeting. Of course we gladly consented, and went about arranging for a tent and making necessary arrangements for a regular revival campaign.

The revival began Sunday, May 16th at eleven A. M., with one of the greatest sermons we have ever heard from the mouth of man. The great tent full of people were gripped by the power of God, and for four or five days Dalton listened to a series of gospel messages such as she had never heard before, while sinners sat seemingly almost panting for an opportunity to get to the altar; and yet the Church was getting its preparation all the while, being deeply and more deeply still convicted day by day regarding its duty.

On Thursday night the altar call for sinners was made and great numbers fell into the altar, which consisted of two rows of seats stretching across the side of the tent. Practically all were saved that night, and from then on there were anywhere from forty to eighty at the altar crying mightily to God for salvation, all ages from fifteen to seventy-five being represented there; and the wondrous beauty of the scene was that practically all were converted before the services closed each night; and despite the fact that it was a town revival the joy of the newborn souls was so great that many nights from seventy-five to a hundred would be shouting at the same time, and these not merely a bunch of Grandmas who were just waiting to step across into gloryland, but for the most part young people between the ages of eighteen and twenty-five, many of whom had tasted sin to its bitter dregs.

The manufacturing employers bore testimony to the fact that it was one of the most wonderful meetings they ever saw, many being deeply convicted, and in some instances saved during working hours. Although this was a North Dalton revival, people flocked in great droves from every side of the city with a population of twelve thousand. At no time did the tent seat all who came, and most of the time all available standing room immediately about the tent was taken up, while cars parked about it were packed with eager listeners.

Never have we seen Christians so deeply burdened for souls, and each new convert eagerly plunged into the effort to win others. Many nights when the entire available space for prayer had been taken, great numbers turned back with nowhere to kneel

for prayer. Three young men answered the call to special Christian service, and about a hundred volunteering to be used in any way the Lord might see fit to use them in life. All indications point to a number of young men for the ministry, while all the churches of this part of town have been greatly revived, and to date over a hundred have united with the various churches.

It is universally agreed here that this has been one of the greatest revivals ever held in this city, and scores of people bore testimony to the fact that it was the greatest revival that they had ever seen. No human pen or tongue could describe the wonders of this revival. Brother Dunaway was the most fearless declarer of the whole truth of the Gospel of Christ to whom we have ever listened, while nothing was further from him than any taint of fanaticism or sensationalism. His attacks on modern sins were such as to make a man hate his sins and seek deliverance from them.

It is needless to say, God took care of the finances.  
Rev. Fred H. Ray, Pastor.

## SEAGATE REVIVAL IS ATTRACTING HUNDREDS.

The Rev. W. E. Hocutt is preaching to a large congregation every night at the Methodist Church at Seagate. Every night there are penitents at the altar seeking Christ or re-dedicating their lives to his cause. Mr. Hocutt has been preaching every night with power. Last night he preached on sanctification, a good crowd hearing this striking sermon. Rev. Mr. Hocutt is well known in Wilmington, having served Epworth Church for several years. He is stirring the community as it has not been stirred in years. He is a man of prayer and faith and presents Christ in an attractive way. Mr. Hocutt is an evangelistic pastor, who preaches with power and builds up the church. The meeting will run for about ten days.

## ARKANSAS DISTRICT.

The "Wonder State" is coming to the front. Many revivals have already been held on the District, and many more before the meeting of the Assembly in October. Rev. M. E. Borders is leading his people in a new building enterprise. This is a fine church and they seem to have a good vision. Rev. E. E. Robinson, Fort Smith, is coming along fine with his work. He is a new man on the District, but is a worthy man.

The closing exercises at Vilonia were very commendable. Great care was exercised, and the teachers are to be congratulated on their noble efforts. This is said to be the best year in this school in a long time.

Rev. R. E. Gilmore has just closed a week's meeting with First Church, Little Rock. He is a splendid preacher and should be kept busy.

The State Camp Meeting July 30 to August 8, at North Little Rock, is being agitated quite extensively over the entire State. The engaged workers are Rev. John Fleming, Rev. H. N. Dickerson, and the Suttons. Don't forget the date, and make your arrangements to be with us.

The Home Missionary Tour by Uncle Buddie Robinson, Rinebarger and the District forces was a signal success. Money was raised in cash and subscriptions to purchase three or four tents. We greatly need them. We have none, and many places can be entered if we had them.

Rev. L. L. Swett has just closed a good meeting in El Dorado, the oil town. Several additions to the church. Rev. D. C. Reynolds, Hot Springs, is now in a revival. Hot Springs needs a good, strong church. More than 200,000 health seekers each year enter her borders, and if we can establish a good, strong church there, we can care for the spiritual needs of hundreds of people.

Pray for our work on the District. Great responsibilities, but we have a God well able to give us the land. If you would like a meeting like we are able to give you, let us know.  
J. W. Oliver, Dist. Supt.

## KABINKOLA, SA LEONE, WEST AFRICA.

To our Loyal Supporters at Home,  
Greetings in Jesus' Name:

The first Quarterly Meeting services of the American Wesleyan Mission Conference of Sierra Leone, for the year 1926, are now a matter of history. Through the Superintendent it was arranged that I visit the Northern District and assist Bro. Cowan with his Quarterly Meeting, in order that he might help us in the Southern District. The services at Robin, in the Northern District, were a blessing to all that attended, and God's presence was felt throughout.

Because of a felt need of a revival at the school at Kabinkola, it was arranged that Bro. Cowan come a week ahead of our Quarterly Meeting date, and help us in a series of meetings. It was planned at first to close with the last service of the Quarterly Meeting, but owing to circumstances which necessitated Bro. Cowan's remaining down country for another week, the meeting has been continued into the present week.

From the very first God's presence with us was not a matter of faith only, but of manifestation as well. In the first service, before time for the preach-

ing to begin, some fifteen or more boys knelt at the altar, and began praying for God to forgive them. There was no invitation given, and no urging to prayer. It seemed as though God himself was talking to them, and they came. The altar services lasted some time, while many boys prayed earnestly, repenting and confessing their sins. Some prayed through to victory.

In this country the idea of sin is different than in America. There sin is sin whether covered or revealed; here sin has merit only when discovered. One evidence of the depth of the work done is the fact that confessions and restitutions have been made in a number of cases where the guilty party never would have been known.

This same spirit of revival rested upon us all through the first week, and led up to a Quarterly Meeting which, to me, was the best ever attended in Africa. Since then, during this week, there has still been a spirit of conviction upon many of the boys, and some have been seeking. There are some who have not as yet yielded, and, of course, some who will not yield. We are much encouraged, however, and are looking forward to even better and greater things in the future.

Africa needs good old-time religion. Nothing short of this will help her. Our work here is to lead people to the light. Pray for us that we may see some great results in 1926. Our June Institute is only a short distance ahead. We would like all Missionary Societies and Bands to unite with us in prayer for the success of this meeting. Who is going to pledge himself to stand behind us in this desire?

Yours for Christ and Africa,  
C. C. Decker.

## MULVANIA, KANSAS.

Everything is going fine. The tent arrived last Wednesday in fine shape. We set it up in a beautiful park, seated it and lighted it with electric lights and dedicated it yesterday (Sunday). Rev. C. D. Hestwood, pastor at Wellington, came over and conducted the dedication service Sunday afternoon and the revival began at night. We had a good crowd in the afternoon and the tent was packed at night; there was a good spirit in both services. Brother Hestwood started us off with a great message. The M. E. pastor is standing shoulder to shoulder with me. There were people from Argonia, Milan, Wellington, Winfield, Derby and Wichita at the dedication of the tent and all stayed for the night service. We will have two or three Asbury boys with us in the meeting. Everybody is enthusiastically delighted with the tent. We have it pitched on the hillside between nice maple trees—a nice drinking fountain of 98% pure water about one hundred feet back of the pulpit platform. It is impossible for me to tell you how delighted I am to get the tent. I have a godly old man who has volunteered to stay right with the tent night and day, and see that nothing happens to it.  
T. F. Maitland.

## ECCLES, WEST VIRGINIA.

I am writing you reporting the results of the first week at Eccles, W. Va. Dr. Morrison was so kind to give us one of his tents to use this summer for which we are very grateful.

We started here one week ago Sunday and up and including last night, we saw by God's help, between 80 and 85 find definite experiences in the Lord. I believe I never saw such a hungry class of people in all my life. We are happy to report that the pastor's wife was wonderfully sanctified in one of the day meetings.

We are having three services a day; in the morning for older people, which prove to be our great service in the presentation of Holiness, and how the people are hungry for it; I think about 18 have received the blessing already. The afternoon services are for children and then the regular evening service. We are praising God for wonderful victory. There were between 700 and 800 people present last night and God surely put his seal upon the service in the salvation of souls.

Respectfully,  
Clifford E. Keys.

## PILGRIM BIBLE COLLEGE.

The Pilgrim Bible College of Pasadena, Calif., begs leave to report to the great Herald family that it is just closing the best year in its history. The spiritual standard was never higher and the intellectual standard is the best we have ever known. Many of our students are called to the Foreign mission field and are making happy preparation to go ere the Lord our Christ returns.

The Pilgrim Bible College enjoys the distinction of being approved by the United States Government as an institution of learning for immigrant students according to a law passed in 1924. Students from certain countries, such as China, may not enter the United States unless they promise to register in an institution which is approved as a school for non-quota immigrant students. Our approval as such an institution gives us a decided advantage along this line, and any missionary society or individual who would like to register an immigrant student should get in touch with us early.

Yours in Christ,  
G. Arnold Hodgkin.



## THE PENTECOSTAL HERALD

### PUBLISHED WEEKLY

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

Subscription Discontinued When Time Is Out.

In ordering address changed give both old and new address. Write all names plainly.

Notify us promptly of any irregularities in receiving your paper.  
For distribution, to secure new subscribers, sample copies will be sent free on application.

Remit by Registered Letter, New York Exchange, Express, or Post Office Money Order.

PENTECOSTAL PUBLISHING COMPANY  
523 South First Street Louisville, Ky.

### OUR CONTRIBUTORS

Rev. C. F. Wimberly, D.D.	Rev. O. G. Minglehoff, D.D.
Rev. P. P. Asher, B.D.	Rev. Richard W. Lewis, D.D.
Dr. Len G. Broughton	Dr. Henry Ostrom
Rev. L. R. Akers, D.D.	Dr. W. B. Hinson
Rev. C. W. Ruth	Rev. E. B. Shelhamer
Rev. J. B. Culpepper	Rev. C. M. Griffith
Rev. Andrew Johnson, D.D.	Rev. J. H. Smith
Rev. Bud Robinson	Rev. G. W. Ridout, D.D.
Bishop H. M. Dubose	

(Continued from page 1)

Years passed away and I again met with this brilliant young lawyer. He had made fine progress for a time, but had become the victim of drink and, on one occasion, when half crazed in drunkenness, tried to commit suicide, fired a shot that had destroyed the sight of both his eyes. He was stone blind, and practically an object of charity. Some years afterward he attended one of my revival meetings, called me to him, and said, "Brother Morrison, I am in utter despair. I am a sinner on my way to outer darkness. I have travelled a long distance to hear you preach, and want you to help me to Christ." This stirred my heart deeply. How vividly I remember the brilliant career that the father of lies had laid out before me for this young man. I preached with great earnestness that day; my blind friend came to the altar and professed to be happily converted. I have learned since that he lived a devout Christian and died in peace. I hope to meet him in heaven.

I have no doubt if I had listened to the voice of the tempter and forsaken the ministry for the law, failure would have followed upon failure, my life would have been wasted, and perhaps, my soul lost forever, and whatever my poor ministry may have contributed to the blessing of other souls, would have been a vacancy for me to face in the day of judgment. From the depths of my heart, I pity those men who have refused to obey God's call or, who having put their hand to the ministerial plow, and have looked back, or aside, to anything else than the great work of preaching Christ to a lost and ruined race.

(Continued)

### H. C. Morrison's Slate.

Jamestown, N. D., June 18-27.  
Mitchell, S. D., June 28-July 4.  
Sebring, Ohio, July 16-20.  
Romeo, Mich., August 3-8.  
Wichita, Kan., August 12-22.  
Gaines, Mich., August 27-30.  
Kentucky Annual Conf., Sept. 1.  
Salem, Va., Sept. 19.

### No Paper Next Week.

As is our custom, we shall skip the first issue in July, Fourth of July week, so there will be no paper for July 7. We trust our readers will take note of this fact and not

think their paper was delayed or we failed to send it. In the meantime be busy trying to secure new subscribers on our 50-cent proposition, that they may be ready for our July 14 issue.

### PLAY-ACTING.

(Continued from page 5)

vior's day, might paint their faces and disfigure their countenances, and wear a sad, gloomy look, and appear unto men to fast; *but how unreal, how lifeless* to one who in deep sorrow and self-abasement has humbled himself before God, and in the intensity of holy desire has besought his blessing, even denying himself necessary food, and who knows from hard experience what it is to fast!

I have not been able to find where the custom of clothing one's self in sackcloth, and sprinkling ashes upon his head in time of fasting originated. There does not appear to be any divine command to that end. It must have been self-imposed. It is very ancient, that is sure. Suppose I should order two hundred gunny-sacks brought here to the church tomorrow, and also ordered two wagon-loads of ashes dumped upon the lawn, and men and women clothed themselves in those sacks and sat down in the ashes, and took some ashes and sprinkled them over their heads, and smeared earth over their faces: you would say the whole community had gone mad; and the newspapers would publish it from the Atlantic to the Pacific. Well, that is what they did through many centuries.

But Jesus said however.—"When you fast, don't disfigure your countenances, and have a sad, gloomy look, that you will appear unto men to fast; but wash your face and pour perfume on your hair, and keep within doors, and fast and pray in secret before God." It was not something to do publicly but privately. The sad, gloomy countenances that are only assumed, must be an abomination to God.

I was invited to preach one night during Holy Week at a church, and the choir with bowed heads and woe-begone manner sung, "Nearer My God To Thee" in a very, very slow and solemn manner, as though they were very penitent and miserable. I don't know how the congregation took it, but it was disgusting to me, as I knew it was altogether put on. After the service they were just as gay and jolly as they could be.

I have known whole communities abstaining from worldly amusements during *lent*, and looking forward to and planning big Easter balls for Monday night following Easter; and keeping dress-makers and milliners busy the entire six weeks; and I wondered that they didn't see the hollowness and the mockery of the whole performance. What Jesus meant to say, was that *giving in charity, or praying, or fasting*, that was only done to be seen of men, or in a manner *assumed*, was hateful to God.

Take the domestic sentiment of love. *You can't simulate that.* It is as we say, *jestingly* perhaps, but none the less truly, *an affair of the heart.* You may have a love scene upon the stage, and a man's lips may meet a woman's lips in a kiss that is apparently eager and rapturous, but yet its artificiality is all the more apparent. A young couple before the altar just as the minister has pronounced them husband and wife, may embrace each other and kiss very sweetly to all appearances; but love and kisses are not things for the public gaze,—they need closed doors and drawn curtains and no witnesses.

*And so with religion.* You cannot simulate that. Primarily the word religion means a bond that unites man and God. *It is a heart affair.* It is something for the secret place. Three times in the text,—in speaking of gifts to charity, in speaking of prayer, and in speaking of fasting, Jesus says let them

be done in secret, and our heavenly Father who sees in secret will recompense us. They cannot be done in a public, ostentatious way without losing their intrinsic merit and worth. The holiest feelings of the soul are developed in solitude. It is essential to a happy and holy life that there be moments of privacy. There must be hours and days of retirement if we would grow in grace.

When Jefferson Davis was imprisoned in a federal prison, orders were given that a light be kept burning continually in his cell, and that a soldier's eye be upon him continually both night and day. Up there in a corner of the room was an open place, and a soldier stood on guard night and day never removing his eye from the unhappy prisoner. Every movement was visible. Mr. Davis could not read or write or walk the floor or dress or undress or pray or sleep without that eye beholding everything. It was fiendish torture. They were not fearing his escape; but only wanted to annoy him. Scarcely a torture could have been devised more nerve-racking to his sensitive soul. No privacy, whether eating or drinking or sleeping or praying. *Now you know you cannot perform the holy rites of the soul while other eyes behold.* That is why I say that religion cannot be simulated, for it is an affair between the soul and God.

*Now for a practical observation after the propositions that I have laid down.* Religion and the holy things of God cannot be depicted on the stage, even if that stage be erected in a church. Religious experience cannot be simulated any more than Simon Magus could buy for money from the Apostle Peter the gift of the Holy Ghost.

Take that story that a company of the world's greatest literary men pronounced the greatest story in the world,—the story of Joseph in Egypt. That sublime story of faithfulness and loyalty to God that has moved so many millions of readers, and thrilled so many millions more when presented in sermon and appeal from the pulpit, would be caricatured and degraded, its wonderful beauty tarnished, and its spiritual lesson destroyed, if it were taken from the Bible and the realm of the spiritual and placed upon the stage,—even if its portrayals were the most moral and religious people.

A few years ago this story was dramatized and presented on the stage in many of our larger cities. From the published reviews of the drama and the photographs, the story was prostituted to make it appeal to the patronizing public. There was a lot of theatricalization about it. Joseph was not the sturdy man of God that Moses had pictured. They gave great prominence to Potiphar's wife, and she was represented as coming with all the wiles of the enchantress, and completely ensnaring with her seductive charms the willing Joseph, who smilingly and passionately received his caresses. The whole thing was repugnant to the scripture story, representing him as dilly-dallying with the temptress, when he instantly repelled her advances.

In nearly every instance where a Scripture story has been used as the theme of a stage production, something has been added to gratify the prurient taste of the theater-going public. That taste is not gratified by the moral and spiritual lessons of the Bible. The folks who patronize the theater are not the ones who find the church services attractive, as the church doesn't pander to that vitiated taste.

I remember at one time seeing a moving picture film that meant to depict the story of the Prodigal Son, and there was scarcely anything in it that showed the young man's repentance and return to the Father's welcome and pardon; but the central idea shown was his riotous living, and there were hosts of dancing girls and much wine-drinking and carousing that only appealed to a debased intellect and an unregenerate heart.



All these semi-religious plays with Biblical setting, such as Ben Hur, and The Christian, and The Eternal City, and Quo Vadis, are a delusion and a snare. The impression gained by the untrained Christian is anything but a right impression. Don't borrow your Bible information from the stage or the movie, for it will be badly warped.

Dr. Chas. M. Sheldon for years and years rejected the overtures of theatrical managers to allow them to dramatize his book "In His Steps" and place it upon the stage. After a time he told them that he would consent if they used an entire company of Christian players. They found it impossible to gather such a company,—which isn't saying much for the stage. But finally after insistent solicitations from his own church people, he allowed it to be presented in his Topeka church. It had rather indifferent success, so little success in fact, that they never undertook to present it anywhere else. It is dragged from its high pedestal when it is put upon the stage; and folks try in vain to assume the manner and habits and feelings of real characters whom they do not appreciate or understand.

The Christian doesn't need artificiality. Schooled in the things of the Spirit, and his inner life only thriving in an atmosphere of sincerity and truth, there is a repugnance to anything that is merely artificial or make-believe. His intellect demands truth; his soul demands sincerity; the stage doesn't satisfy any craving of his renewed nature. So you can see that the province of the church and the theater are entirely different. One is the realm of absolute reality, the other is the realm of make-believe. "*Be ye not as the play actors in your religious life,*" says Jesus. It is not a character assumed, but a character *inwrought*. If your religion is just for the eyes of the world, you will be a *play-actor*, but if it is the mainspring of your life, it will be as far removed from play-acting as the east is from the west.

Hannah More wrote a number of dramas that were presented many times during her early life, and dramas that bore the stamp of greatness. Her characters were strong and serious, usually clustered around the sense of *honor*, which as you know is a purely selfish principle, never Christian. But Hannah More had a remarkable conversion, and became an ardent Christian, and she discontinued her dramatic writing, asking that her plays be never presented again on any stage. They were works of *art*, but religion with her was not a *fine art*, but a *life*; and those plays great as they were did not represent her renewed life in Christ Jesus.

Religion demands sincerity and truth, and the religious man is not satisfied with make-believe. People do not go to the theater to be benefitted morally or spiritually—that is the farthest from their thoughts—it is to be entertained; but the entertainment is not such as a child of God can enjoy with a good conscience. *And when it comes to the Church of the God going into the moving picture business to win souls to Christ, that is unthinkable.* I had a moving-picture man tell me that we ought to have a machine and a screen in our church—that every up-to-date church was installing one—and that was the best way to secure the crowds. Instead of having an up-to-date church then, I will choose an old-fashioned church; for I do not want to meet crowds in the last day who will say,—“He only entertained us; he didn't try to save our souls from sin.”

The church must not be turned into a playhouse. Its function is entirely different. We stand for the truth of God, and our appeal is to the spiritual. The theater stands for worldliness, and its appeal is to the aesthetic and the sensual. Our province is to save; the theater's is to amuse. One is of God, the other of the world. We cannot be true to both, so as Christians let us be true to the one and ignore the other.

## OPEN LETTER TO OUR SUBSCRIBERS

You are familiar with the Master's command to "love thy neighbor as thyself." To love our neighbor according to this command, we must of necessity love and be interested in the welfare of his soul. People, as a rule, look after their material needs, but how few look after their spiritual needs; they look after and satisfy their physical appetites, but neglect the spiritual side, and as a result the soul is lean and starved. Because of this condition existing, it behooves the followers of Jesus to seek every opportunity to place soul food in their hands.

We are our brother's keeper, we as Christians are responsible for the souls of men and we should be continually praying for and seeking opportunity to help those who need this spiritual guidance. Just now we want to suggest the placing of THE PENTECOSTAL HERALD into some homes where the spiritual messages it carries each week are needed and will prove a help and blessing. Thousands of letters have come into our office from individuals themselves, telling us how the reading of an article brought conviction to the heart, how they were saved and how they have been led into the experience of entire sanctification.

Reading has a peculiar grip upon the heart. One can hardly read a good helpful article, throw it aside and forget it. We do not believe any one can read THE PENTECOSTAL HERALD every week for six months without having created within a desire for a higher and holier life. Just at this time we are making a special introductory offer to new subscribers to send THE HERALD weekly from now until January 1, 1927, for only 50¢. This is your opportunity to minister unto needy souls about you. In case you haven't the money to invest in this good cause, you can speak to them personally, tell them what a good paper THE HERALD is and what a blessing it has been to you, and insist on their spending 50¢ in this way.

Won't you give this careful and prayerful attention?

Faithfully Yours,

PENTECOSTAL PUBLISHING COMPANY,  
Louisville, Kentucky.

### EVOLUTION OUTLAWED. (Continued from page 4).

fossils. Herbert Spencer saw the situation when he said: "Though the onion-coat hypothesis is dead, its spirit is traceable under a transcendental form even in the conclusions of its antagonists."

Thos. H. Huxley, although one of the most outstanding evolutionists of all time, repudiated the theory of successive ages. "In the present condition of our knowledge and of our methods one verdict," he declared,—“not proven and not provable—must be recorded against all grand hypotheses of the paleontologist respecting the general succession of life, on the globe! If the evolutionist could prove beyond the shadow of a doubt that one strata of rocks contains one kind of fossils and another strata another kind of fossils, and that this order of sequence prevails from the lowest to the highest, from the first to last, from mollusk to man it would be a point in his favor. But this he can never prove. The facts in the case are against such a theory. We will introduce the testimony of George McCready Price at this juncture. "In the earlier days of the theory of successive ages it was taught," he declares, "that only certain kind of fossils were to be found at the bottom of the series, or next to the Primitive or Archaean. This feature of the theory was demanded by the supposed universal spread of one type of life all around the globe in the earliest age. But it is now known that the oldest fossiliferous rocks occur in detached patches over the globe, while other or 'younger' kinds are just as likely to be found on the Primitive or next to the Archaean. Not only may any kind of fossiliferous rocks occur next to the Archaean, but even the 'youngest' may be so metamorphosed and crystallized as to resemble exact-

ly in this respect the so-called 'oldest' rocks." Price goes on to emphasize the fact in his book Q. E. D., that many of the rivers completely ignore the alleged varying ages of rocks in the different parts of their course, and treat them all as if of the same age or as if they began sawing at them at the same time. This is true of the Rhine, the Meuse, the Danube in Europe and the upper part of the Colorado in America.

There is also a gap in the position of fossils from the oldest rocks down to the modern world. The same kind of fossils in the oldest rocks that are found in the youngest rocks while the whole distance between has been skipped.

Price, who is beyond doubt one of the greatest living geologists, tells us that there are numerous cases over hundreds and even thousands of square miles where the so-called conformable layers of rocks are exactly reproduced *upside down*, old rocks upon young rocks. This reverse condition of rocks occurs in many geological areas, for instance Alberta, Montana, Scotland, East Tennessee and Northern Georgia. Even the world famous mountain of the Alps, the noted Matterhorn is, geologically speaking, a stranger in a strange land.

(To be continued)

### An Opportune Book.

A new book just from the press, "The Carnal Mind," by Harmon A. Baldwin, is a doctrinal and experimental view of the subject of carnality and will be read with interest by those who are seeking to know the facts about this most vital subject. It is published by The Free Methodist Publishing House, Chicago, and may be had for \$1.25 per copy, or through The Pentecostal Publishing Company.



## OUR BOYS AND GIRLS

Dear Aunt Bettie: After an absence of some time, I again take the liberty of speaking with the boys and girls of *The Herald*. This is the most beautiful season of the year I think. (Spring). One reason I'm always so joyous at this time, it's my birthday, spiritually speaking. There is quite a contrast in knowing about Jesus and in knowing him; it was six years ago today (May 7) that I came to know him as my Savior. I can't afford to go back to the ways of the world. For "what shall it profit a man if he gain the whole world and lose his own soul." There is joy in the service of the Lord.

Dear young people, let me admonish you to live close to God that you may be able to withstand the wiles of the devil. In Luke 22:24, we read that Peter followed afar off. Some of the dangers of following Jesus afar off are found in remaining verses of this chapter. Though Peter loved Jesus, he had allowed other things to come between them to the extent that he denied even knowing him. Then in Luke 2:44-46 we find the danger of going through life supposing Jesus is in the crowd, without knowing him as our personal Savior. You remember Jesus' parents had only gone one day's journey from Jerusalem when they found Jesus was not among the company. But oh, how long and lonely were those three days' search. How much easier it would have been to have been sure of his presence the first day. When you begin following Jesus afar off you may be sure that ere long you will lose him entirely.

My dear friends, let us not follow Jesus afar off (and you may be sure he's not in the crowd). But thank God, we can have him in our life every day and all the way. If we would live close to him and ever be found doing his will we must live that sanctified life. We must spend much time in prayer. Now we that have tasted the good things of life, let us be up and about our Father's business. He is depending upon us to tell others how they too may obtain life everlasting. **Matty Foster.**  
McDonough, Ga.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? I am a little girl ten years old. My father takes *The Herald* and I enjoy reading it. I always read page ten. Virginia M. Oates, I guess your name to be Mae. Well as this is my first letter I wish to see it in print. I hear Mr. W. B. coming and I will write again when I see this in print. **Merlyn Hancock.**  
Trammell, Ky.

Dear Aunt Bettie: Why don't some of my cousins in California write? I think it's about time for us to break our record of silence and get busy. I am fifteen, have light brown wavy hair, blue eyes and am a freshee in high school. I have lived in a number of different places, Ohio, North Carolina, and Panama, but I don't think I have found a place yet that I like much better than California, unless it is North Carolina. California climate is wonderful and the seashore and mountains are also very wonderful. But the climate does get rather monotonous, and sometimes I wish I were in the land of snow and ice again. Every summer we go to the beach and during the winter we go on hikes in the snow-peaked mountains. Last winter it seemed almost as if I was back east again. We went up Mt. Baldy right after a snow storm and spent a most wonderful day skying and ice skating. I go to the Pilgrim Holiness school and belong to that church. We have some fine teachers here and I have enjoyed the last three years immensely. Cousins, what do you say we put some pep into our letters and try to make them more interesting. I'll tell you what I'll do, I'll send my picture and would like to correspond with the first one who sends in a real good idea for improving our letters. I myself think that a good idea would be for each one to tell what they expect to be or do when they grow up. My highest ambition is to become a violinist. I love

music of any sort, but violin music appeals to me the most. I had the privilege of hearing the greatest violinist in the world, Fritz Kreisler, play last year, and I never will forget it. It was simply past description. Aunt Bettie, you should never let me get started because it always seems as if I couldn't stop. I have so much to tell, but I am afraid I have taken up too much room already, so will wait till later. I would like to correspond with Grace E. Crum.

**Miriam Browning.**

1390 N. Hill Ave., Pasadena, Calif.

Dear Aunt Bettie: Will you please move over and give me a seat by the door? I have come all the way from Arkansas and I'm tired and hot. Although I am glad to see sweet summer come again when we can look around and see everything so fresh and green, hear the singing of the sweet little birds as they fly from tree to tree building their nests, and the grass so green and the beautiful flowers blooming everywhere. I love spring and summer much better than any time of the year. I go to Sunday school every Sunday. Mr. Nollie Launius is my teacher. I like him fine. We have eighteen members in our class. I am a member of the Intermediate class at Sunday School. I wrote a letter to *The Herald* a few years ago and promised to send a photo to the ones that wrote to me. I am sorry I didn't send them when I got the letters. I was away from home going to school and didn't have time to do anything much, but if you who write will write again I will send the picture. I am seventeen years of age, weigh 150 pounds, am five feet, five inches tall, have blue eyes, fair complexion and light brown hair. My birthday was April 25. Have I a twin? If so I would like to correspond with you. If this escapes Mr. W. B. I will write again.

**Sallie L. Mahan.**  
Holly Springs, Ark.

Dear Aunt Bettie: Please let a jolly Florida girl join your happy band of boys and girls. I live on a farm and like it fine. I have auburn hair, blue eyes, fair complexion, am ten years old and in the fifth grade at school. I lived two years on an orange grove in the South but like the farm much better. I used to attend Sunday school every Sunday and enjoyed it very much. I enjoyed hearing the teachings of Christ. Helen Grosvenor, I guess your name to be Gertrude. Violet Okes, I guess your name to be Netta. I would like to hear from any of the cousins who wish to write.

**Irene Johnson.**  
Rt. A, Box 54, Lee, Fla.

Dear Aunt Bettie: Will you let an Alabama girl join your happy band of boys and girls? I am eleven years old and I am in the sixth grade. My teacher's name is Mrs. Weatherby. I go to the M. E. Sunday school and church. I have one sister thirteen years old and she is in the seventh grade. I was eight and a half years old when I found the Saviour. My mother takes *The Herald* and I enjoy reading it very much. I advise anyone who wants to get a Christian education to go to Asbury College, Wilmore, Ky. I know some wonderful Christians who are there.

**Lena Mae Cundiff.**

221 N. Perry St., Montgomery, Ala.

Dear Aunt Bettie: As old as I am I enjoy reading the letters of the cousins, and I have often thought I would write a letter to some of them. It has just occurred to me that by writing to you, if you see fit to publish my letter, all or many may enjoy it. There are many ways to serve God, but after all they can be summed up into four: First, just being what you are and with no effort on your part you exert an influence for God. Second, by seeking to influence people for God. Third, by prayer for things you want to see accomplished, and it shall be done. Fourth, by our money. How much or what percent should we devote to his work? I have recently printed a little story I would be pleased to send to all of the cousins

who request it. It is entitled, "God's Plan for the Support of His Work." Let his plan be your plan.

**C. E. Bowen.**

3107 N. 60th St., Omaha, Neb.

Dear Aunt Bettie: Can a little Georgia girl come in and join your happy band of boys and girls? I am eleven years old and in the fourth grade. I like to go to school. My school has been out two weeks. I belong to the Y. M. W. B., band. My grandpapa takes *The Herald* and I like to read the Boys and Girls' Page. I live on grandpapa's place and I read *The Herald*. Who can guess my middle name? It starts with S and ends with R. The last is a Bible name.

**Doris S. Cowart.**

Wrens, Ga.

Dear Aunt Bettie: How are you and all of the cousins? I am feeling dandy. I am the only one at home. My brother, P. B. Smith, is a Methodist minister at Windfall, Ind. My mother has been sick ever since Christmas. So you see father and I have lots of work to do. I was eleven years old June 7. Who has my birthday? Who can guess my first name? It begins with M and has seven letters in it. I have brown hair and eyes, am five feet and one-half inch tall and weigh 91 pounds. I live on a farm and like it fine. What do you cousins have for pets? I have a dog named Rover, two cats and six rabbits. What games do you like best? I like zippy, baseball and horseshoe. How do you cousins like to fish? We live about thirty-five rods from the river.

**W. Junior Smith.**

Rt. 3, North Manchester, Ind.

Dear Aunt Bettie: Here comes a girl from Southern California. I am fifteen years of age, and am in my first year of high school. I am five feet, three inches tall, with light brown hair and hazel eyes. I live about five miles from Los Angeles. My mother takes *The Herald*. I am quite an active church member. I belong to the M. E. Church. I attend Sunday school, church, and Epworth League every Sunday. I notice so many girls mention bobbed hair. In the school I go to, which has about 1,800 pupils, there are only about 100, including teachers, who have long hair. Helen L. Holton, I guess your name to be Louise. I will be very glad to correspond with any of the cousins.

**Louise Shoemaker.**

829 S. 8th St., Alhambra, Calif.

Dear Aunt Bettie: Am glad I can report victory through Jesus' blood; saved, sanctified and healed. I am the mother of six children, four boys and two girls; the girls are saved and are living beautiful lives, but the boys are still out in sin. Pray that the time will soon come when they will give their hearts to God. My husband, two girls and myself are all members of the Nazarene Church at Jonesboro, Ark., of which Rev. R. A. Thornton has been pastor, but resigned and accepted a call in New York. We sure did hate to give him up. He was filled with the Holy Ghost and faith and much people was added unto the Lord through his ministry. He has a good wife and four sweet children. May the dear Lord bless them in their new field of labor.

**Mrs. Dan Isbell.**

Rt. 1, Nettleton, Ark.

Dear Aunt Bettie: I suppose you will let an Ohio girl join your band of boys and girls? This is my second letter to your paper. As I saw my other letter in print I thought I would write again. I am fifteen years old and am in the eighth grade. Glenna N. Nellis, I guess your middle name to be Naomi. Belle Diesel, I guess your first name to be Rachel. Who can guess my middle name? It begins with A and ends with A and has eight letters in it. Whoever guesses it I will write a letter. I will say goodnight to all.

**Jessie Malone.**

Rt. 1, Rinard Mills, O.

Dear Aunt Bettie: I have just finished answering two letters from the Boys and Girls' Page. This is my second letter to *The Herald* and I hope it will also be printed. Yesterday I finished my second year of high school and next Tuesday I am going to start teaching music for the summer. How many of you have ever met a real flesh and blood author? I

## Gospel Tents

Smith Manufacturing Company,  
DALTON, GA.  
22 Years in Business.

**J. H. DICKEY**  
of  
**BARRETT, ROBINSON & DICKEY**  
General Insurance—Bonds, etc., solicits your patronage.  
7th Floor, Columbia Bldg.  
Louisville, Ky.

## 200 Sheets 100 Envelopes

PERSONAL STATIONERY

High Grade White Bond Paper, size 5½ x 7 inches, with envelopes to match. Every sheet and envelope printed in gothic type up to 4 lines, with your name, business, and address.

This Stationery also makes an IDEAL GIFT. Shipment within 10 days after receipt of order. ORDER NOW!

Pentecostal Pub. Co.,  
Louisville, Ky.

Enclose please find \$1.00 for which send me postpaid a box of your Personal Stationery consisting of 200 Sheets of Paper and 100 Envelopes printed as follows:

To avoid errors write or print clearly

had always wanted to until about two months ago when I got the chance. Andrew Johnson is the author I met. My father, who is a minister, and who had led the singing for Dr. Johnson in a meeting about seventeen years ago, secured Dr. Johnson to hold a meeting for him. Probably I would have met him when father was with him seventeen years ago, but if I had I would have forgotten because I am just now seventeen years old. Dr. Johnson was writing a book when he was here and I think (if he doesn't forget) he is going to give me an autographed copy when it is completed. Won't I be proud of that book! I'm sure you have seen his books advertised, and also his picture in *The Pentecostal Herald*. From my first letter I wrote to *The Herald* I received many letters. I certainly enjoyed them, even if some of them were addressed to Miss Hadley Banta. Those who write to me please bear in mind that I am a "Mister." You cousins who are about my age, and especially you who love music, please write to me. I promise to answer everyone's letter. After I finish high school I hope to be able to enter Asbury College at Wilmore. As I hope for this to be printed I will close because I know if it is much longer it won't be printed.

**Hadley Banta.**  
Box 193, Cardwell, Mo.

## The Siege of Mansoul

If you begin this story, "The Holy War," by John Bunyan, you will surely read it to the end with unbroken interest, and you will then see that it is a true narrative of the eternal conflict between righteousness and sin in the soul and life of man in all ages, and never so true as at the present time. To those who are making the good fight for right living as God would have us live, it will be an inspiration.

Order "The Holy War" from Pentecostal Publishing Company. It is the regular \$1.25 edition that we are selling for 50c postpaid.

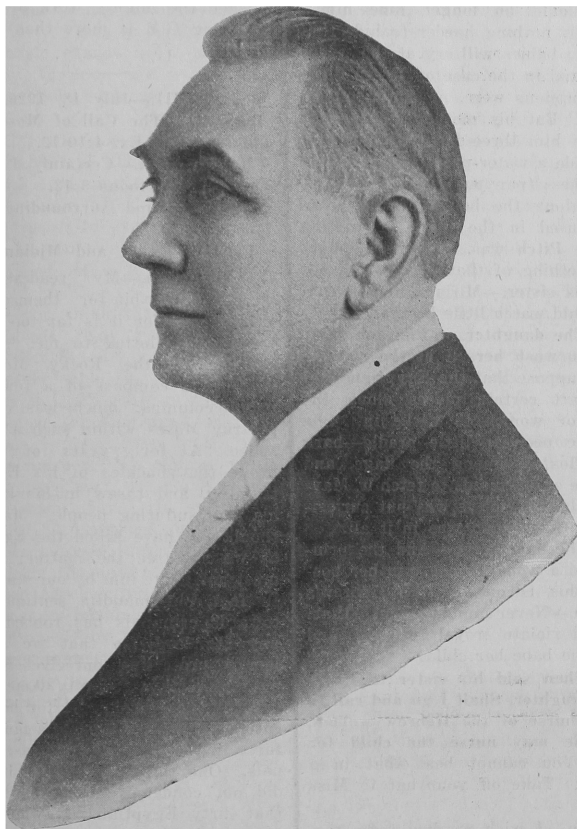
## Full of Illustration Material

Some of Dr. Mantle's favorite and most forceful illustrations were taken from John Bunyan's book, "The Holy War." The analogies are so clear and the lessons so practical that the book will be a great help to any one in preparing devotional addresses.

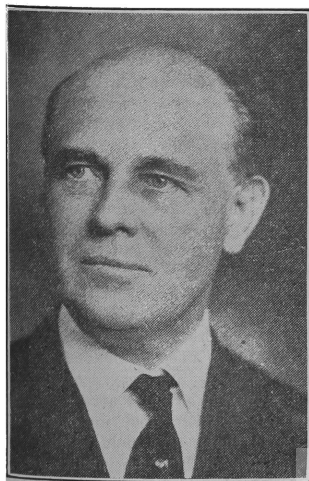
We have a limited number that we are closing out at 50c postpaid. They are the regular \$1.25 edition. Order from PENTECOSTAL PUBLISHING COMPANY, Louisville, Kentucky.



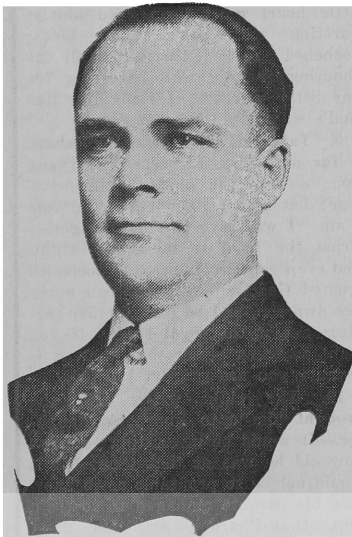
# CENTRAL HOLINESS CAMP MEETING WILMORE, KY. July 22nd to August 1



REV. C. W. BUTLER, D.D.



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



HOMER S. JENKINS

\*WORKERS:—Rev. C. F. Wimberly, D.D., Rev. C. W. Butler, D.D., Rev. C. W. Ruth. Music in charge of Homer S. Jenkins. One hundred preachers expected. Entertainment free for ministers. Write C. A. Lovejoy, Wilmore, Ky., for information. H. C. MORRISON, President.

## TREVECCA COLLEGE, Nashville, Tenn.

Fully Accredited—State Recognition—Up-To-Date Equipment.  
Member American Association of Junior Colleges.  
Our Graduates Teach In Junior High Schools Without Examination.  
Academy—Junior College—School of Fine Arts.  
School of Religion With Strong Bible Course Leading to Th.B.  
Extension Courses (Correspondence) For Non-Resident Students.  
We Are Not Hoping To Have These Things, We Have Them NOW.  
We Pay 205 Miles Of Railroad Fare Each Way In Any Direction.  
Write For New Catalogue Today. A. O. Hendricks, A.M., B.D., D.D., President.

## Methodist Armor

This splendid text book on Methodism should be in every Methodist home. The following extracts from the Table of Contents will serve to give some idea of the value of the book.

The Origin of Methodism in England and America.

Methodism and Revivals.

The Apostolic Feature of the Methodist Church.

The Training of Children in Methodist Homes.

The Mode of Baptism—Baptism of Paul—of the Jailor—of Cornelius.

Objections to Baptism by Sprinkling Answered.

Infant Baptism as Taught in the Old Testament.

The Class Meetings and the Love Feast.

The book contains twenty-four such chapters as the above and has over three hundred pages. The price is \$1.00.

Order from

PENTECOSTAL PUBLISHING COMPANY  
Louisville, Kentucky.

## Just as Fine as

## The Pilgrim's Progress

Those who have read John Bunyan's "The Holy War," say that it is just as fine as the Pilgrim's Progress. We have a limited number of this book on hand, illustrated with pen drawings, that we are selling for fifty cents each. Order a copy from

PENTECOSTAL PUBLISHING COMPANY  
Louisville, Kentucky.

## COMBINATION OFFER

### COMBINATION NO. 1.

The Man and His Ministry .....\$1.50

(Life of H. C. Morrison)

The Pilgrim's Staff ..... 1.00

The Pentecostal Herald 1 year.. 1.50

Regular Price .....\$4.00

Special Combination Price **\$3.00**

### COMBINATION NO. 2.

The Way of Power .....\$1.00

20th Century Holiness Ser-

mons ..... .75

The Pentecostal Herald 1 year.. 1.50

Regular Price .....\$3.25

Special Combination Price **\$2.50**

### COMBINATION NO. 3.

Life of Gipsy Smith .....\$2.00

My Guest Chamber ..... .75

The Pentecostal Herald 1 year.. 1.50

Regular Price .....\$4.25

Special Combination Price **\$2.75**

PENTECOSTAL PUBLISHING COMPANY  
Louisville, Kentucky.



## A WORLD SCHOOL—ASBURY COLLEGE

"In the Heart of the far-famed Blue Grass."

LEWIS ROBESON AKERS, M.A., D.D., President.

A STANDARD COSMOPOLITAN "A" GRADE COLLEGE enrolling in the College of Liberal Arts this year 603 students from forty states and nine foreign countries. Ninety-four A.B. graduates in the class of '26. Recognized as "A" grade by the Kentucky Department of Education and the University of Kentucky. On the new approved list of colleges of the Association of Southern Colleges. Member of the Association of Kentucky Colleges and Universities.

A DYNAMIC CENTER OF SPIRITUAL POWER for those contemplating Christian service at home or abroad, but furnishing basic courses for the regular profession of life. Asbury College is noted throughout the nation for its fidelity to Methodist standards. Its good fellowship and spiritual atmosphere are unusual. Wholesome activities encouraged. All questionable amusements barred.

THE COLLEGE OF LIBERAL ARTS provides fourteen majors leading to the Bachelor of Arts degree in Classics, French and German, Spanish, English, Education, History, Philosophy, Political and Social Science, Biology, Mathematics, Physics, Chemistry, Fine Arts, and Religious Education.

ASBURY THEOLOGICAL SCHOOL. Henry Clay Morrison, D.D., President, has a separate faculty of nine trained and consecrated teachers, experienced in pastoral and evangelistic work. Seven departments. Certificate and Diploma Course for undergraduates. For Graduate students a three-year course leading to the B.D. degree.

CONSERVATORY OF MUSIC AND SCHOOL OF EXPRESSION supervised by accomplished and experienced teachers, pupils of such Masters of music as Percy Grainger and Joseph Lhevinne, and graduates in Expression of the Curry School of Expression and other famous schools of the Speaking Art.

ART DEPARTMENT. Vivian May Norris, Director, Member of the Art Students' League, A. M. I., an illustrator of America's leading periodicals. Miss Norris is a director of exceptional talent.

EDUCATION. Special attention given to this Department by two Columbia trained Graduate teachers, with a view to meeting various state requirements. The English Department offers ninety hours under three highly trained Professors.

HOME ECONOMICS. Splendidly equipped quarters with latest scientific electric apparatus. Supervised by a graduate teacher of successful experience.

EQUIPMENT. One of the latest and best equipped colleges in the State. Commodious brick buildings including three dormitories for young men, one of the finest Memorial Halls in the South housing three hundred young women. New water system, electrical conveniences, beautiful campus lighted by a "white way." New Memorial Library of 40,000 volume capacity now under construction.

ENVIRONMENT. Sixteen miles south of Lexington on main line of Southern Railway and near L. & N. main lines. Hourly bus service to Lexington. Wonderful scenery adjacent. Four miles from the wonderful High Bridge, seven miles from Dix River Dam, highest in world. Brooklyn Bridge, Shakerstown, Camp Nelson, Chimney Rock, Boone's Cave, Herrington's Lake, 37 miles long, etc., other points of interest. Altitude 1,000 feet. One of the most healthful towns of the State, population, 2,000 with no pool rooms, moving pictures, or other demoralizing influences.

For Catalog and Seminary Bulletin, write W. BRANDT HUGHES, Dean, Wilmore, Kentucky.

## BETHEL ACADEMY

(Chartered under Asbury College)

Recognized as "A" grade by the Kentucky State Department of Education. Member of the Southern Association of Colleges and Secondary Schools.

For Bulletin address:

GEORGE B. BURKHOLDER, Principal,  
Wilmore, Kentucky.



# SUNDAY SCHOOL LESSON

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

(As there will be no paper next week, we give our readers two Sunday School Lessons this week.—Ed.)

Lesson II.—July 11, 1926.

Subject.—Childhood and Education of Moses. Exodus 2:1-10; Acts 7:22.

Golden Text.—Train up a child in the way he should go; and when he is old, he will not depart from it. Prov. 22:6.

Time.—About B. C. 1570.

Place.—Egypt.

Introduction.—Notes on this lesson call for an expert in child-training; and I do not profess to be one. Before little ones came into my own hands, I used to preach a bit about the proper care of children; but when I had children of my own, I decided that good sense cautioned me to hold my tongue until the children were grown; so there was no more preaching on that subject for some years. Now I am trying, as modestly as one may, to tell folk a few things that have come to me during the years.

Moses had the advantage of many children, in that his parents were good stock. The Bible tells us nothing about them; but I am judging the parents by the children. The children of scrubs will be scrubs; and the three children of Amram and Jochebed were pure bloods. Every baby has a right to be well born physically, mentally and morally; and the parent who cheats the little one out of this birthright is a swindler of the worst sort. I mean to say that people who cannot give to children this birthright, have no sort of right to become parents at all. Moses had all three of the qualities that belong to well born children. Forty years' marching through the Arabian desert at the head of a stubborn people tested every fiber of his physical manhood; but it failed not. No one ever displayed finer mentality that he did in writing a code of laws for Israel and the entire world: they are good laws yet. His moral manhood was as pure as gold and as strong as steel. It took a moral giant to turn aside from the temptation to become ruler of all Egypt. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." This called for moral manhood beyond that which belongs to the average man.

Moses' parents must have done some marvellous teaching and training during those early years prior to his going into the hands of Pharaoh's heathen daughter. As a young man he went through the schools and colleges of Egypt. Here is a quotation from Arnold's Notes that fits the case exactly, giving quite fully what I suppose was Moses' course of study:

"From papyri of the eighteenth dynasty (B. C. 1535-1325), and other sources, we learn about the education of Egyptian youth designed for civil and military service in the time of Moses. The education was in literature, philosophy, and the mystic lore of the Egyptian religion, rather than in science, although great attention

was given to arithmetic, pure and applied geometry, mensuration, surveying, accounts, architecture, and astronomy. But especially were the children trained from infancy in grammar and rhetoric, and the drill in style was thorough enough to have satisfied Quintilian. Instructors were appointed and schools superintended by the government. Such was the training of Moses at Heliopolis, the Oxford of Egypt."

One is made by his inheritance, his environment, and the grace of God; but Moses seems to have been little affected by environment after leaving his Jewish home. He must have been made of stern stuff to have stood against heathenism that was backed up by all the learning and the enticements of the Egyptian palace; but he stood gloriously.

All this sets one thinking. Our homes are doing such poor work in this day, that our children are overthrown by hundreds in our modernistic schools, colleges and universities. Our failures seem absurd in the face of the success of Amram and Jochebed; and this is applicable to what we term Christian homes. May I be permitted to tell the reason for the modern failure? I know the delicate ground upon which I am tramping, but shall speak out freely, and tell what seems to me to be the trouble. Our so-called Christian homes are, in large measure, Godless shams. There is almost no family prayer or Bible reading. Children in the homes of prominent church members are growing up almost as ignorant of the Word of God as the Hottentots of Africa. As the old brother remarked, "I am not preaching now, but telling the truth." Think of a large class of young people being totally ignorant as to the names of the first five books of the Bible, not knowing that they are sometimes called the Pentateuch. What is to be done? We all know what must be done, if our country is to be saved from utter ruin; but I am going to make the predication that not a thing is going to be done, that is, so far as the general public is concerned. The age is too light-headed and foolish to do anything. A few godly parents here and there are waking up, and are trying to do something to save their children; but our Amrams and Jochebeds are a pitiful minority. The clouds are dark, so dark that the silver lining, if there be one, is sadly obscured. O for a revival that will bring back family prayers and the study of God's word. It must come, or this nation must sink. I would God that some one could say that loud enough and hard enough to shake this continent and the world. May God save our children from the ignorance and folly of this age. The children are fun-mad; the mothers are fashion-mad; the fathers are money-mad. Shall I dare say that multitudes have become crime-mad? We must take our children back to the Bible, or let them perish forever.

Comments on the Lesson.

1. A man of the house of Levi.—This was to be the priestly tribe; for out of it came Aaron, the head of the Jewish priesthood. Moses' parents being both of them of this tribe, threw him into the sacred office; so that he did not infringe upon divine

rights when he offered sacrifices to Jehovah, and when he consecrated Aaron to the office of high priest.

2. Bare a son.—Not her first child. Aaron and Miriam were older. Aaron possibly escaped the cruel edict of the king by being born before it went forth. A goodly child.—Of course, his mother so thought; what mother does not? But Moses was a goodly child in Jehovah's eyes; and a special Providence watched over him, and preserved him.

3. Could no longer hide him.—There is nothing harder to hide than a baby; babies will cry at the wrong time; and in the case of Moses Pharaoh's minions were, no doubt, on the watch. But his mother did manage to hide him three months; and then she made a water-proof basket out of bulrushes (papyrus), a plant that grew along the banks of the river, much used in the place of writing paper. Pitch was, perhaps, asphalt, or something of that nature.

4. His sister.—Miriam. Of course, she would watch little brother.

5. The daughter of Pharaoh came down to wash herself at the river.—Some suppose that the Egyptians had set apart certain places along the river for women to bathe in. She saw the peculiar little cradle—bark as it floated among the flags, and sent one of her maids to fetch it. Maybe the initial motive was but curiosity; but God's hand was in it all.

6. The babe wept.—And the princess had a woman's heart in her bosom. This is one of the Hebrew's children.—Never mind about that: she will violate royal orders, and make the babe her child.

7. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?—You cannot beat that in a century. Take off your hat to Miss Miriam.

8. Go.—I wish we had some record of her speed. Did ever another girl run on such an errand? Her little heart must have been almost bursting with joy. Good Sister Jochebed can be excused for all the shouting she did while dressing for her little journey. I especially like God's ways.

9. Take this child away, and nurse it for me.—Yes, Princess, and thank you too for the unspeakable privilege; but please do not ask me who I am. I will give thee thy wages.—Trust the Lord to do things right, and even a little bit better. Jochebed trusted God; and now she can nurse her own son, and be paid for her services out of the royal bank. If you want anything better than that, it is because you are greedy.

10. The child grew, and she brought him unto Pharaoh's daughter.—It would be interesting to know how old he was at that time; but it would not be so profitable as to know how his parents managed to so train him, that Pharaoh and his gang never could undo their work. Some of those Hebrew parents were certainly great on training their children. Think of Joseph and Daniel thrown into heathen slavery when only boys, but standing for the right against all obstacles and temptations. Pharaoh's daughter took the little weaned boy for her own son, and named him Moses, "Because I drew him out of the water." Will some one please tell us what his Hebrew name was? Strange that it is covered up, when so many of us would just like to know.

2. Moses was learned in all the

wisdom of the Egyptians, and was mighty in words and in deeds.—This verse from Acts 7:22 turns a flood of light upon the early years of our hero. He went through the rigid course of study prescribed by the government for royal youth, and came out cum magna laude. But above and beyond all his Egyptian learning and wisdom, Moses knew Jehovah. That was the knowledge that made him great; and without which, he could never have accomplished the mighty work of his life. Knowing God is more than knowing all else.

Lesson III.—July 18, 1926.

Subject.—The Call of Moses. Exodus 3:10-15; Ex. 4:10-12.

Golden Text.—Certainly I will be with thee. Exodus 3:12.

Time.—Period surrounding B. C. 1500.

Places.—Egypt and Midian.

Introduction.—My readers must work a good bit for themselves on this lesson; for it is far too big for the space allotted to me. No one can describe the Rocky Mountains within the compass of a few newspaper columns; much less can one portray Moses within such a narrow space. At forty years of age he broke the shackles of his Egyptian training, and threw in his lot with his own suffering people. Maybe he should not have killed the Egyptian, as we now see the matter; but we must not judge him by our standards. In fact, our maudlin sentimentality towards criminals has robbed us of any standard; so that we are no longer protecting ourselves against outlaws. May God pity America in her spineless weakness; for her execution of law has become a laughable farce in the eyes of organized criminals. One thing is certain: Jehovah did not condemn Moses for slaying that dirty Egyptian. It was necessary to get him out of Egypt in order to prepare him for the great work of his life; and he used the occasion to send Moses down to Midian for the needed training. He must get away from the hubbub of an Egyptian court, and have time and opportunity to think and become seasoned. He had grown well and large; but God could not use the green timber, because it could not stand the strain of after years.

This brings us to a truth that we have at a former date endeavored to stress, and to impress upon our readers: Men cannot come to their best amid the bustle and cares of life; but they must have time for quiet thought in solitude. The rush of our modern life is producing few real men. In both Church and State we are sorely in need of leaders. Profound thinkers are very scarce. We need men who are not afraid to take time alone with God, until he can speak to them, and mold them after the pattern of his own infinite heart. Men rush ahead of God, and skim the surface for gems and gold, while beneath their feet are the rich mines of Jehovah's eternal truth that are never seen. Moses must have his Midian, and Paul must have his Arabia: Luther must have his Wartburg castle, and Bunyan must have his English jail; Wesley must be seasoned by his lonely, trying trip to Savannah, Georgia; and William Carey must for long years hammer at his shoe-last to prepare him for the hardships of Serampore, India. God must needs call his preachers from the solitude of the fields, in order to secure the virile manhood necessary



to the ministry of the Gospel of Jesus Christ.

It looked like a fearful loss of precious time to keep such a man as Moses in the desert of Midian tending sheep for forty years; but those years were not wasted. It took all of them to prepare him for the lesson to be learned at the burning bush, and then he was but illy prepared. He would have been abashed in the presence of the Pharaoh, had he not first tarried in the awful presence of Jehovah. Paul would have failed in his ministry, had he not communed with God for three years in Arabia. Our young people cannot grow much in this giddy, fun-mad age. One need not waste time hunting intellectual and spiritual giants on ball-room floors. Our young people are in too much of a hurry. They need to go apart with God, and commune with him for a reason. If I may use a figure, the dressed lumber of the school needs to be laid away till it becomes well seasoned before it is called into use.

Maybe you think that I am neglecting Moses. Nay, nay; he is before us; but he can do us no good, unless we are able to draw our life-lessons from God's dealings with him. Mere history, or biography, without its lessons, is worth very little. Our hero has finished his course with Jethro's sheep, and has come to his commencement day. He is eighty years old, but vigorous and strong. Maybe we can see him down at the back side of the desert of Midian, if our vision be clear, as he cautiously approaches a burning bush that is not consumed by the flames. He would see that strange sight. But out of the fire there came the voice of Jehovah, telling him not to approach nigh unto the bush, but to take off his sandals, for he was standing on holy ground. Besides the fire in the unburned bush, there was nothing spectacular; and yet the very simplicity of the scene must have been awe-inspiring. Out of that flame Jehovah revealed himself to Moses, and made known the fact that Israel's cry had reached his ear, and that he had come down to deliver his people from Egyptian bondage wherein they had so long suffered. But each one will have to paint the picture for himself.

#### Comments on the Lesson.

10. I will send thee unto Pharaoh. —Pharaoh was not a man's name, but a title used by the kings of Egypt, just as the rulers of Germany used to be called Emperors. There is some doubt as to the identity of this Pharaoh; but good historians claim that he was Meneptah. The purpose

of sending Moses down to Egypt was to deliver the children of Israel from bondage.

11. Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?—The task looked too big. Perhaps shepherding Jethro's flocks for forty years had humbled him somewhat; but that was an asset now. He had reached the time when he could no longer trust in himself, but must lean upon the omnipotent Arm of his God.

12. Certainly I will be with thee. —These were great words from Jehovah to his timid servant. Can we not rest upon them as we go about the hard tasks of our lives? How the promise must have stayed the heart of Moses when Jehovah said to him: "Ye shall serve God upon this mountain." He would bring his people out of Egypt on their way to Canaan.

13. But Moses falters, as well he might. He did not know Jehovah as he knew him in after years. The God of your fathers hath sent me unto you.—The children of Israel must be convinced as well as the Pharaoh. They would ask: "What is his name?" perchance; and Moses must know what to tell them. The task was double; for the Jews knew little more about Jehovah than did Pharaoh in his idolatry.

14. God said unto Moses, I AM THAT I AM.—Those words express eternal being. I AM hath sent me unto you.—There is a dignity about that expression, that none but bad men dare make light of. The thought of eternal existence makes us bow our heads and worship.

15. I wish to quote this verse, and leave it without comment. "And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever, and this my memorial unto all generations." "Be still, and know that I am God."

Chapter 4:10. Read the intervening verses, so as to get the connection. Do not chide Moses for what he has to say in this tenth verse. Remember the undertaking to which Jehovah was sending him; and you will grow sympathetic. O my Lord, I am not eloquent, neither heretofore, nor since thou has spoken to thy servant: but I am slow of speech, and of a slow tongue.—Many of us have made similar speeches when called of God to preach the Gospel of his dear Son. How could we do otherwise? We

## Mt. LAKE PARK CAMP MEETING

Mt. Lake Park, Maryland, July 1-10, inclusive, 1926.

#### WORKERS:

Dr. John Paul	Prof. Kenneth Wells
Dr. John W. Owen	Mrs. Kenneth Wells
Dr. C. M. Dunaway	Rev. A. J. Dolbow
Rev. H. O. Teagarden	Miss Minnie Shay.
C. M. Hood, President, Moundsville, W. Va.	
J. P. Bohlander, Treasurer, Elizabeth, Pa.	
Dr. Daniel Westfall, Secretary-Manager	
524 Penn Avenue, Pittsburgh, Pa.	

felt unfit and less than worthy.

11. And did we not receive God's answer to Moses? "Who hath made man's mouth?....Have not I the LORD?" Yes, it came to us in unmistakable tones; and we went to our work, as Moses did to his.

12. I will be with thy mouth, and teach thee what thou shalt say.—But Moses must learn the lesson taught him by the mouth of Jehovah. So he will be with us today, and will teach us what to say to the people; but let us not forget that we must be apt students, and learn our lessons. I do not believe that God has much respect for an ignorant preacher who will not try to learn. We dare not piddle about, whittle sticks, waste our time, and then expect God to tell us what to preach. We have his Word, and we must master it as far as we can. There is no excuse for our being ignorant of the truth of the Bible. But if we are faithful and true in our study of the Word, the blessed Holy Spirit will inspire our souls and enlighten our minds, so that we shall be able to gather wondrous lessons from the sacred pages. "Come, Holy Ghost, our hearts inspire,

Let us thine influence prove;  
Source of the old prophetic fire,  
Fountain of life and love."

#### SYRACUSE HOLINESS CAMP MEETING, SYRACUSE, N. Y.

July 1st to 11th Inclusive.

First service Thursday night, July 1st.

Preachers—Rev. J. C. Long, Evangelist of the New York State Holiness Association; Rev. E. E. Shelhamer, General Evangelist, Los Angeles, Calif.; Rev. John Thomas, General Evangelist, Wilmore, Ky.

Others Expected to Be Present—Rev. C. I. Armstrong, Pastor-Evangelist of the Wesleyan Methodist Church, Bradford, Pa.; Rev. Geo. N. Buell, Secretary New York State Holiness Association; Rev. Geo. W. Thompson, Secretary Revival Prayer League; Rev. C. P. Hogle, Missionary Secretary National Holiness Association, and other Missionaries; Mrs.

#### Keep Some on Hands

An investment that pays big dividends—bright and beautiful cards, Messengers of Christian Comfort. Just the cards to send to the sick. They are put up twelve in a package at 25c. Don't be without them one day.

PENTECOSTAL PUBLISHING CO.  
Louisville, Kentucky.

#### Multiply Your Good Works

Interest two persons in taking The Pentecostal Herald, send us their subscriptions for one year each, and we will send you as a premium for these two new yearly cash subscribers at \$1.50 each, 12 beautiful, flexible bound New Testaments which you can use to a good advantage in giving to those who haven't a copy of the Word of God and maybe never would have it if you did not place it in their hands.

PENTECOSTAL PUBLISHING CO.  
Louisville, Kentucky.

Emily Thomas, Rev. Belle B. Burns, Mrs. Nellie Reid, Rev. A. Columbia Hudson, Miss Florence Fairbank, and others whose hearts the Lord shall touch to come and help in the holy warfare.

Camp conducted by Syracuse Holiness Camp Meeting Association (Interdenominational), co-operating with the New York State and County Holiness Associations, and all Holiness-loving churches and organizations.

Sixth Annual Camp Meeting on the same grounds. Everybody invited to attend. Come and stay all through. Plenty of room to pitch your own tent if you want to camp out or we can secure a tent for you at regular tent-company rates, Entertainment (meals and lodging) at reasonable rates can be had on the camp ground. Additional Dormitory room is being provided for this year's meeting. Active pastors and missionaries in the regular work entertained free. Write in advance for accommodations, if possible, and bring blankets for extra covering, for the nights may be cool. Those who prefer, can secure rooms in the city. Electric car service.

Ten full days. Preaching morning, afternoon, night. Children's meeting, 6 P. M.

## ARE YOU INTERESTED IN THE SALVATION OF SOULS?

A group of us who are deeply interested in the spread of a full gospel, the conversion of sinners, the reclamation of backsliders, the sanctification of believers, and a very general and widespread spiritual awakening, have banded ourselves together in an organization known as The Evangelical Methodist League.

There are hundreds, yes, thousands, of villages and communities and crossroad districts that have had no real spiritual awakening in years. In these places multitudes are dying without Christ. Shall we not do something to try to bring to them a gospel which is the power of God unto salvation?

Mark you, we are not comeouters, but earnest, conscientious workers for the salvation of souls. You need not be in the least afraid of us. We have no scheme to make money, or to do anyone harm.

Last summer the organization had five tents in the field; the workers were able to preach to thousands of people, many souls were blessed. We were greatly encouraged to enlarge and carry forward the work. This summer we shall have sixteen tents in the field. We are praying for and expecting great blessing from God in the conversion of sinners and sanctification of believers.

The membership fee is \$1.00 a year in The Evangelical Methodist League, with the privilege of making any other donation you may choose. We wish to greatly increase our membership in order that we may increase the number of tents and workers in the field the summer of 1927. We also want to hold in the late fall some important conventions. This work is growing wonderfully and is full of promise. Become a member of the organization at once and help us with your contributions and prayers.

Write name and address on blank below, detach same, and send it to our secretary, Mrs. H. C. Morrison, care Pentecostal Herald, Louisville, Kentucky.

Please enroll my name as a member of The Evangelical Methodist League.

Name . . . . .

Address . . . . .

Contribution . . . . .

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY



## EVANGELISTS SLATES

**ANDERSON, T. M.**  
Santa Monica, Calif., June 25-July 4.  
Reading, Pa., July 16-25.  
Sharon Center, Ohio, July 30-Aug. 8.  
Frankfort, Ind., August 9-15.  
Haviland, Kan., August 6-Sept. 5.

**ASBURY COLLEGE GOSPEL TEAM.**  
Erny, Phillips, Bevington.  
Chicago, Ill., July 11-25.  
Open date, July 28-August 8.  
Steubenville, Ohio, Aug. 12-29.

**AYCOCK, JARRETTE AND DELL.**  
Crowley, La., July 1-11.  
Bentonville, Ark., July 14-25.  
Boise, Idaho, July 30-August 8.  
Prescott, Ark., August 12-22.  
Durant, Okla., Aug. 26-Sept. 5.  
Norman, Okla., Sept. 9-19.  
Mail address, 2923 Troost Ave., Kansas City, Mo.

**BABCOCK, C. H.**  
Sebring, Ohio, July 15-25.  
New Albany, Ind., July 29-Aug. 4.  
Mt. Vernon, Ohio, August 5-16.  
Circleville, Ohio, Aug. 20-29.  
Alexandria, Ind., Aug. 30-Sept. 5.  
Lowell, Mass., Sept. 12-26.  
Minneapolis, Minn., Oct. 3-24.  
Home address, 1148 Victoria Ave., Los Angeles, Calif.

**BELEW, P. P.**  
Bentleyville, Pa., July 15-25.  
Home address, 1529 W. Nelson St., Marion, Ind.

**BEIRNES, GEORGE.**  
Woodstock, Ont. Can., May 9-30.

**BENNETT, GEORGE.**  
Gladwin, Mich., July 15-25.  
Eldorado, Ill., July 30-August 8.  
Webberville, Mich., August 12-22.  
Cadogan, Pa., Aug. 26-Sept. 5.  
Petoskey, Mich., Sept. 8-26.

**BRENNEMAN, MR. AND A. P.**  
Pipestone, Minn., June 24-July 4.

**BRASHER, J. L.**  
Wadley, Ala., July 2-11.  
Dothan, Ala., July 16-25.  
Toronto, Ohio, July 29-Aug. 8.  
Elkhart, Ind., August 10-15.  
Epworth, S. C., August 20-29.  
Home address, University Park, Iowa.

**BROWNING, RAYMOND.**  
Eaton Rapids, Mich., July 20-30.  
Aliceton, Ky., August 1-15.  
Popular Branch, N. C., Aug. 18-29.  
Home address, Hendersonville, N. C.

**BROWN, MARY ELEN.**  
(Personal Worker and Young People's and Children's Evangelist)  
Open dates after July 30 to August 31.  
Home address, 830 N. LaSalle St., Chicago, Ill.

**BROWN, F. C.**  
Open for calls anywhere or place.  
Home address, 306 Pleasant St., Ironton, Ohio.

**BURTON, C. C.**  
Kanima, Okla., August 1-15.  
Mentonville, Ky., Aug. 25-Sept. 12.  
Home address, Delmer, Ky.

**BUSSEY, M. M.**  
Youngstown, Ohio, June 17-July 4.  
Rochester, N. Y., July 18-Aug. 1.  
Washington, D. C., June 6-20.  
Home address, South Vineland, N. J.

**CAIN, W. R.**  
Windsor, Ont., July 4-18.

**CANADAY, FRED.**  
Stayton, Oregon, June 21-July 4.  
Ferndale, Wash., July 15-25.  
Home address, Portland, Ore., 1518 Killingsworth Ave.

**CLARKE EVANGELISTIC PARTY.**  
Wynona, Okla., July 1-18.  
Webb City, Okla., July 25-August 8.  
Home address, 808 N. Ash, Guthrie, Okla.

**COLLIER, J. A.**  
Lanett, Ala., July 11-25.  
Wedowee, Ala., July 18-August 1.  
Upton, Ky., August 22.  
Home address, 1917 Cephas Ave., Nashville, Tenn.

**CONLEY, PROF. C. C.**  
(Song Evangelist)  
Bentleyville, Pa., July 15-25.  
Ludlow Falls, Ohio, July 29-Aug. 8.  
Home address, 580½ North Howard St., Akron, Ohio.

**COX, F. W.**  
Hughesville, Pa., July 22-Aug. 2.  
Open dates—June 22-July 4; July 6-18; August 3-29.  
Home address, Lisbon, Ohio.

**COX, MR. AND MRS. W. E.**  
Ridgfield, Wash., June 20-July 11.

**CRAMMOND, PROF. C. C. AND MARGARET.**  
Algona, Iowa, August 1-15.  
Home address, 815 Allegan St., Lansing, Michigan.

**CREEKMORE, F. R.**  
Open dates.  
Home address, Box 46, Climax, Kan.

**CROSS, WALTER.**  
West Liberty, Ky., June 30-July 18.  
Lee City, Ky., July 18-Aug. 5.  
Lancaster, Ky., August 5-25.

**CURRIE, W. T.**  
Saucier, Miss., June 25-July 4.  
Newton, Miss., July 23-August 1.  
Home address, 1616 W. 30th, Oklahoma City, Okla.

**DANFORD, S. A.**  
Cottage Grove, Ore., July 22-Aug. 1.  
Vancouver, Wash., August 2-9.  
Home address, Eugene, Ore.

**DICKERSON, H. N.**  
Detroit, Mich., June 27-July 11.  
St. Bernice, Ind., July 11-24.  
North Little Rock, Ark., July 29-Aug. 8.  
Hazelton, Ind., August 13-22.  
Columbus, Ind., Aug. 26-Sept. 5.  
Red Key, Ind., Sept. 28-Oct. 10.  
Bloomington, Ind., Oct. 17-31.  
Home address, 2608 Newman St., Ashland, Ky.

**DIGGS, W. C.**  
Tabernacle, Va., July 1-18.  
Petersburg, Va., July 20-August 1.  
Locust Grove, Va., Aug. 27-Sept. 5.  
Alberon, Va., Sept. 26-Oct. 3.

**DORN, C. O.**  
Oswego, S. C., July 26-August 10.

**DUNKUM, W. B. AND WIFE.**  
Roanoke, Va., June 22-July 4.  
Frankfort Heights, Ill., July 10-25.  
Home address, 1353 Hemlock St., Louisville, Ky.

**EDEN, THOS. F. AND ETHEL.**  
Rice, Texas, June 21-July 4.  
Conneautville, Pa., July 30-August 8.

**ELSNER, THEO. AND WIFE.**  
Brooklyn, N. Y., June 20-July 11.  
Reading, Pa., July 16-25.  
Winchester, Ind., July 22-Aug. 8.  
Richmond Hill, N. Y., August 22-29.  
Portland, Maine, Sept. 15-26.  
East Palestine, Ohio, Oct. 3-17.  
Home address, 25 Lafayette Ave., Brooklyn, N. Y.

**FLEMING, BONA.**  
Jackson, Ohio, July 2-11.  
Bloomington, Ind., July 14-25.  
Oakland City, Ind., August 11-27.

**FLEMING JOHN.**  
New Philadelphia, O., July 1-12.  
Princeton, Ind., July 14-25.  
North Little Rock, Ark., July 30-Aug. 8.  
Oakland City, Ind., August 27-Sept. 5.  
Andover, Ohio, Sept. 15-26.

**FOUNTAIN PARTY.**  
Open dates, Tent and Tabernacle meeting for the summer.  
Home address, Sulphur Springs, Ark.

**FUGETT, C. B.**  
Manville, Ill., June 20-July 4.  
Yakima, Wash., July 9-18.  
Oakland, Calif., Aug. 29-Sept. 12.  
San Diego, Calif., Sept. 16-26.  
Long Beach, Calif., Oct. 3-17.  
Anaheim, Calif., Oct. 18-30.  
Beres, Calif., Nov. 1-14.  
Home address, 3220 Hackworth St., Ashland, Ky.

**GADDIS, TILDEN H.**  
Charleston, Ill., July 2-11.  
Aspen Grove, Ky., July 18-August 1.  
Frankfort, Ind., August 6-15.

**GLASCOCK, J. L.**  
New Carlisle, Ohio, July 15-25.  
West Union, Ohio, Aug. 3-15.  
Vacant dates, August 16-31.  
Home address, 1350 Grace Ave., Cincinnati, Ohio.

**GREEN, JIM.**  
Leicester, N. C., June 27-July 18.  
Camp Free, N. C., July 29-Aug. 8.  
Fig Camp, N. C., Aug. 18-27.  
Home address, E. Spencer, N. C.

**GLEASON, R. H.**  
Atlanta, Ga., July 9-25.  
Belsano, Pa., July 29-August 8.

**HALLMAN, MR. AND MRS. W. R.**  
Absaraka, N. Dak., June 24-July 4.  
Washburn, N. Dak., July 8-18.  
Elkhart, Ind., August 5-15.

**HAMES, J. M.**  
Open date, June 26-July 25.  
Laport, Iowa, August 1-15.  
Chase, City, Iowa, Aug. 18-29.  
Home address, Greer, S. C.

**HEWSON, JOHN E.**  
Chandler, N. Dak., June 25-July 4.  
Omaha, Neb., July 9-19.  
Scottsville, Tex., July 22-Aug. 1.  
Sherman, Ill., Aug. 15.  
Normal, Ill., Aug. 19-29.  
Home address, 127 N. Chester Ave., Indianapolis, Indiana.

**HOBBS, E. O.**  
Navoo, Ala., July 14-18.  
Wakefield, Va., July 30-Aug. 8.  
Home address, 1063 Lynnhurst, Louisville, Ky.

**HODGE, H. W.**  
Open dates, June, July, for six and ten day meetings.  
Home address, 120 S. 16th St., Flushing, New York.

**HOLLENBACK, ROY L.**  
Cedar Rapids, Ia., June 25-July 11.  
Open date, July 12-August 8.  
Ramsey, Ind., Aug. 13-22.  
Address, Cambridge City, Ind.

**HOLSTEIN, CALBERT V. AND SISTER, WILLIE.**  
Hastings, Mich., July 7-25.  
Cherry Grove, Ind., August 18-29.

**HOWARD, FIELDING T.**  
Milton, Ky., June 21-July 4.  
Cynthiana, Ky., July 4-18.  
Depoy, Ky., July 20-August 1.  
Fisherville, Ky., August 2-15.  
Foster, Ky., August 16-26.  
Kingswood, Ky., Aug. 26-Sept. 5.

**HUFF, WM. H.**  
Red Rock, Minn., June 24-July 4.  
Gracemont, Okla., July 11-Aug. 1.  
Indian Springs, Ga., Aug. 4-15.  
Idaho, Pa., August 19-29.

**HUGHES, I. N.**  
Southwick, Idaho, July 6-18.  
Williams, Oregon, July 20-August 1.  
Myrtle Point, Oregon, Aug. 3-29.  
Home address, 390 E. 12th St., Portland, Oregon.

**HUNT, JOHN J.**  
Chester, Pa., July 1-18.  
Allentown, Pa., July 19-Aug. 8.  
Leslie, Md., August 13-22.  
Home address, Media, Pa., Rt. 3.

**HUYETT, J. DOROTHY.**  
(Gospel Singer, Pianist, Harpist, and Children's Worker)  
Open dates for summer.  
Home address, Wilmore, Ky.

**HYSELL, HARVEY B.**  
Columbus, Ga., June 30-July 18.  
Opelika, Ala., July 19-August 1.  
Clarksburg, W. Va., August 8-22.  
Harper, W. Va., Aug. 25-Sept. 12.  
Mail address, Box 1135, Charleston, W. Va.

**JOHNSON, ANDREW.**  
Ruggles Camp, Ky., July 15-25.  
Little Rock, Ark., July 30-Aug. 4.  
Springfield, Ill., August 5-15.  
Cambria, Ill., August 18.  
Portage, Ohio, August 19-29.  
Orlando, Fla., August 26-Sept. 5.  
Terrill's Creek, Ky., Sept. 10-20.  
Lakewood, Fla., November.

**JACOBSON, H. O.**  
Woodworth, N. D., July 7-18.  
Rosholt, S. D., July 21-Aug. 1.  
Devil's Lake, N. Dak., June 23-July 4.

**KELLEY, WM.**  
Oddville, Ky., July 15-August 1.  
Home address, Ashland, Ky.

**KENNEDY, ROBERT J.**  
(Singer)  
Hallsville, Tex., June 25-July 4.  
Van Alstyne, Tex., July 27-Aug. 8.  
Open date, July 4-25.  
Allen, Tex., August 8-22.  
Sterling City, Tex., Aug. 22-Sept. 4.  
Home address, 3312 Carlisle Ave., Dallas, Texas.

**KEYS, CLIFFORD.**  
Goshen, Canada, June 16-July 4.  
Columbus, Ohio, July 11-25.  
Rippling, Wis., July 29-August 15.  
Open date, August 17-Sept. 5.

**KINSEY, W. C. AND WIFE.**  
(Singers, Song Leader and Pianist)  
New Carlisle, Ohio, July 15-25.  
Traverse City, Mich., August 5-15.  
Portage, Ohio, August 19-29.  
Home address, Richmond, Ind., 461 So. Third St.

**KLEIN, GEO. T.**  
Mitchell, S. D., July 1-11.  
Home address, 56 W. Drayer St., Seattle, Washington.

**LAMP, W. E.**  
Oblong, Ill., July 1-25.  
Moccasin, Ill., Aug. 1-21.  
Home address, Wayne City, Ill.

**LAWTON, MR. AND MRS. MELVYN M.**  
(Gospel Singer, Pianist, and Children's Worker)  
Philadelphia, Pa., June, July, August.  
Home address, 2638 No. Lawrence St., Philadelphia, Pa.

**LEWIS, M. V.**  
(Song Evangelist)  
Open date, June 21-July 18.  
Scottsville, Tex., July 22-Aug. 1.  
Pleasant Hill, La., August 5-15.  
Fig, N. C., August 18-28.  
Home address, Wilmore, Ky.

**LITTELL, W. W. AND MARGUERITE.**  
Emporia, Kan., June 20-July 4.  
Home address, 1214 Scott Street, Beatrice, Nebraska.

**LOVELESS, W. W.**  
Wadsworth, Ohio, June 28-July 18.  
Warsaw, Ohio, July 22-August 1.  
Greentown, Ohio, August 5-22.  
East Orwail, Ohio, Aug. 25-Sept. 12.  
Home address, London, Ohio.

**LUDWIG, THEO. AND MINNE E.**  
Corsica, So. Dak., July 15-27.  
Elgin, Ill., June 20-July 11.  
St. Croix, Wis., July 29-August 9.  
Marshfield, Ore., Aug. 20-30.  
Home address, 772 N. Euclid Ave. St. Louis, Mo.

**MCBRIDE, J. B.**  
St. John, Can., N. B., July 2-11.  
Mt. Oliver, Ky., July 16-24.  
Lima, Ohio, July 29-Aug. 8.  
Findlay, Ohio, August 12-22.  
Home address, 112 Arlington Drive, Pasadena, Calif.

**MCCLINTOCK, J. A.**  
Augusta, Ky., July 11-25.  
Olive Hill, Ky., July 31-August 15.  
Open date, August 18-31.  
Franklin, Ohio, Sept. 6-19.  
Lexington, Ky., Sept. 21-29.  
Home address, Richmond, Ky.

**McCORD, W. W.**  
Portage, Ohio, August 10-29.  
Sale City, Ga., Oct. 14-24.  
Home address, Sale City, Ga.

**McNEESE, HERBER J.**  
Open dates now.  
Home address, 634 13th Ave., New Brighton, Pa.

**MANLY, IRVIN B.**  
Concord Church, Chatham, La., Aug. 6-15.

**MILBY, E. C.**  
(Song Evangelist and Young Peoples' Worker)  
Open dates, June 1 to September 1.  
Home address, Gabe, Ky.

**MILLER, MR. AND MRS. F. E.**  
Wilmington, N. Y., June 24-July 5.  
Syracuse, N. Y., July 1-11.  
Moers, N. Y., July 31-Aug. 15.  
Richland, N. Y., Aug. 22-Sept. 6.  
Home address, Lowville, N. Y.

**MILLER, JAMES.**  
Albion, Neb., June 16-July 4.  
Home address, 1249 N. Holmes Ave., Indianapolis, Ind.

**MILLER, L. J.—SCOTT, O. H.**  
Grenada, Miss. June 13-July 6.

**MINGLEDORFF, O. G.**  
Nashville, Tenn., June 27-July 11.  
Monroe, La., July 12-Aug. 1.  
Mineral Springs, La., Aug. 5-18.  
Beale, Ark., August 16-31.  
Blackshear, Ga., Sept. 1-7.  
Alma, Ga., Sept. 8-26.  
Home address, Blackshear, Ga.

**MORROW, HARRY W.**  
Chandler, N. D., June 25-July 4.  
Bloomfield, Iowa, July 5-18.  
Hope, Mich., August 1-15.  
Morrowville, Kan., Aug. 18-Sept. 5.  
Home address, 300 So. Oak Park Ave., Oak Park, Ill.

**NORRERY, JOHN.**  
Mt. Vernon, Va., July 29-Aug. 8.  
Home address, Delanco, N. J.

**OSBORNE, ESSIE.**  
Lost Angeles, Calif., June 21-July 20.  
Berlin, Okla., July 23-August 1.  
Sayre, Okla., August 6-15.  
Pt. Sumner, N. Mex., Aug. 22-Sept. 5.  
Permanent address, Box 538, Sta. C, Los Angeles, Calif.

**OWEN, JOSEPH.**  
Anadarko, Okla., July 7-11.  
Hefflin, Ala., July 15-25.  
Connelley Springs, N. C., July 29-Aug. 8.  
Bonnie, Ill., Aug. 13-23.  
Blackwell, Okla., Aug. 27-Sept. 5.

**PARKER, J. R.**  
Shonn, Ky., June 23-July 11.

**PEFFLEY, DWIGHT.**  
(Song Evangelist)  
Perryville, Ohio, August 1-15.  
Westport, Ind., August 20-29.  
Home address, Rt. 6, Brookville, Ohio.

**QUINN, IMOGENE.**  
Paducah, Ky., July 4-30.  
Oregon, Wis., July 30.  
Centerville, Ind., August 18-29.  
Home address, 909 N. Tuxedo St., Indianapolis, Ind.

**REDMON, J. E. AND ADA.**  
Anderson, Ind., July 2-18.  
Chenango Forks, N. Y., Aug. 5-15.  
California, Ky., August 20-30.  
Home address, Brookville, Ind.

**REES, PAUL S.**  
New Cumberland, W. Va., July 2-11.  
Sebring, Ohio, July 16-25.  
Toronto, Ohio, July 29-Aug. 8.

**REED, LAWRENCE.**  
Carrollton, Ohio, June 30-July 11.  
Sebring, Ohio, July 15-26.  
Moers, N. Y., July 30-August 15.  
Home address, Damascus, Ohio.

**REID, FURBAY, HOUSEHOLDER.**  
(Asbury College Trio)  
Dowell, Ill., July 1-11.  
Laird, Colo., July 18-Aug. 1.  
Meteeuse, Wyo., August 4-15.  
Wyoming, August 18-29.

**REID, JAMES V.**  
Sycamore Heights, Ft. Worth, Tex., June 21-July 4.  
Lake Arthur, La., July 8-18.  
Magnolia, Ark., July 22-Aug. 1.  
Atlanta, Tex., August 5-15.  
Detroit, Mich., August 22-Sept. 26.  
Waco, Tex., Oct. 3-17.  
Home address, 2912 Meadowbrook Drive, Ft. Worth, Texas.

**RICE, LEWIS J. AND EDDYTHE.**  
Memphis, Wis., June 20-July 11.  
Rock Island, Ill., August 1-15.  
Kingsdon, Okla., Aug. 20-Sept. 5.  
P. O. Address, 2923 Troost Ave., Kansas City, Mo.

**RIDOUT, G. W.**  
Carthage, Miss., July.  
Bowersville, Ohio, August 5-15.  
Shiloh, N. C., Aug. 29-Sept. 12.  
Permanent address, Wilmore, Ky.

**RINEBARGER, C. C.**  
(Evangelist and Singer)  
North Reading, Mass., June 25-July 4.  
Beverett, Mass., July 5-11.  
Dough, Mass., July 16-25.  
New Albany, Ind., July 30-Aug. 8.  
Alexandria, Ind., Aug. 13-23.  
Imperial, Nebr., Aug. 26-Sept. 6.



**ROBERTS, T. P.**  
Clarksdale, Ill., June 20-July 18.  
Sharon Center, Ohio, July 30-Aug. 8.  
Cherryfork, Ohio, August 9-15.  
Akron, Ohio, August 19-26.

**ROOD, PERRY.**  
Open date, July 11-August 11.  
Geneva, Ohio, August 15-29.  
Open dates.  
Home address, Barbourville, W. Va.

**RUTH, C. W.**  
Selling, Ohio, July 16-25.  
Wilmore, Ky., July 26-August 1.  
Indian Spring, Ga., August 5-15.

**SANDERS, C. C., JR.**  
(Young Peoples' Evangelist.)  
St. Louis, Miss., June 27-July 25.  
Carrollton, Miss., August 1-15.  
Port Gibson, Miss., August 19-Sept. 7.  
Philadelphia, Miss., Sept. 12-26.  
Home address, Griffin, Ga.

**SHANK, MR. AND MRS. R. A.**  
Mt. Olivet, Ky., July 16-26.  
Hallsville, Tex., August 4-15.  
Morrowville, Kan., August 20-Sept. 5.  
Home address, 191 No. Ogden Ave., Columbus, Ohio.

**SHELHAMER, E. E.**  
Cattaraugus, N. Y., July 15-Aug. 1.  
Open date, August 1-12.  
Houghton, N. Y., Aug. 12-22.  
Waukena, Neb., Aug. 26-Sept. 6.  
Plattsburg, N. Y., Sept. 10-19.  
Brooklyn, N. Y., Oct. 29-Nov. 7.  
Home address, 5419 Isleta Drive, Los Angeles, Calif.

**SHELHAMER, MRS. JULIA A.**  
Freeport, Pa., June 29-July 8.  
Apollo, Pa., July 9-13.  
Cattaraugus, N. Y., July 15-Aug. 1.  
Centerville, Pa., August 2-22.  
Home address, 5419 Isleta Drive, Los Angeles, Calif.

**SPINKS, OTIS W.**  
Ft. Jessup, La., July 23.  
Aliceton Camp, Junction City, Ky., Aug. 5.  
Wainsborough, Miss., August 19.  
Shiloh, N. C., Sept. 5.

**SPIVEY, G. M.**  
Macon, Ga., June 28-July 7.  
Horsford, Ga., July 8-18.  
Wrightsville, Ga., July 25-Aug. 8.  
Lakeland, Ga., August 15-29.  
Home address, Macon, Ga.

**SUTTON, MR. AND MRS. B. D.**  
Webb, Ky., July 15-25.  
Little Rock, Ark., July 31-Aug. 8.  
Beebe, Ark., August 10-22.  
Kingswood, Ky., Aug. 27-Sept. 5.  
Chicago, Ill., Sept. 7-12.  
Home address, 2923 Troost Ave., Kansas City, Mo.

**SWANSON, F. D.**  
Mooreland, Ind., July 11-25.  
Oneida, Tenn., Sept. 8-26.  
Fairfield, Va., August 1-15.  
Venus, Va., August 16-29.  
Home address, Wilmore, Ky.

**SWEETEN, HOWARD W.**  
Ahlene, Tex., July 2-14.  
Eula, Tex., July 16-29.  
Buffalo Gap, Tex., July 30-Aug. 12.  
Carthage, Ark., Aug. 20-30.  
Huntington, Va., Sept. 1-20.  
Vincennes, Ind., Oct. 3-18.

**TEETS, ODA B.**  
Mt. Lake Park, Md., July 4-11.  
Home address, Aurora, W. Va.

**THOMAS, JOHN AND EMILY.**  
Syracuse, N. Y., July 5-August 11.  
Freeport, L. I., July 15-25.  
Lima, Ohio, July 29-August 8.  
Findlay, Ohio, August 12-22.  
Woodburn, Ind., Aug. 28-Sept. 5.

**THOMAS, W. E.**  
Leesville, La., July 11-29.  
Johns, Miss., July 31-August 15.  
Home address, 4 Westminster, Nashville, Tenn.

**VANDALL, N. B.**  
(Gospel Singer)  
Bloomington, Ind., July 11-25.  
Hollow Rock, Ohio, July 30-Aug. 8.  
Findlay, Ohio, August 12-22.  
Omaha, Neb., Aug. 27-Sept. 12.

**VANDERSALL, W. A.**  
Open date, Sept. 1.  
Permanent address, Findlay, Ohio.

**VAYHINGER, M.**  
Nashville, Ind., June 20-July 4.  
Jerusalem, Ohio, July 15-25.  
Latts, Ind., August 20-29.

**WATTS-CONLEY EVANGELISTIC PARTY.**  
Oklahoma Wesleyan Conference, July 1-August 15.  
Stoneboro, Pa., August 17-29.

**WATTS, EMMA.**  
(Personal worker, young people's and children's Evangelist)  
Open dates after July 11.  
Address, Cleveland, North Dakota.

**WELLS, KENNETH AND EUNICE**  
Sebring, Ohio, July 16-25.  
Homo, Mich., July 29-Aug. 8.  
Wichita, Kan., Aug. 12-22.  
Home address, 2115 Barth Ave., Indianapolis, Ind.

**WHITCOMB, A. L.**  
Alberta, Canada, June 24-July 18.  
Seven Oaks, N. Y., August 1-15.  
Binghamton, N. Y., August 19-29.

**WHITEHURST, R. F.**  
Lancaster, Ky., July 11-August 1.  
Donalsonville, Ga., August 8-20.  
Home address, Box 14, Wilmore, Ky.

**WIBEL, L. E.**  
Terre Haute, Ind., July 1-11.  
Kokomo, Ind., July 12-Aug. 1.  
Kokomo, Ind., August 2-21.

**WILLIAMS, L. E.**  
Buckingham, Va., July 23-August 1.  
Plyer, Tenn., August 6-15.  
Circleville, Ohio, August 19-29.  
Home address, Wilmore, Ky.

**WILCOX, PEARL E.—Song Evangelist.**  
**BROUGHER, EDNA—Ohio Girl Evangelist.**  
Baltimore, Ohio, July 11-25.  
Home address, 15 Plum St., Westerville, Ohio.

**WIREMAN, C. L.**  
Middletown, Ohio, June 8-July 4.  
Walton, Ky., July 8-18.  
Open date, July 20-August 1.  
Mussey Mills, Ky., August 2-15.  
Ashland, Ky., August 17-22.  
Home address, 2108 Crescent Blvd., Middletown, Ohio.

**YOUNG, R. A.**  
One Sunday open, June 29-July 4.  
Washburn, N. Dak., July 8-18.  
Waco, Texas, July 22-August 1.  
Noonday, Texas, August 4-15.  
Waynesboro, Miss., August 20-29.  
Home address, Wilmore, Ky.

## CAMP MEETING CALENDAR.

**ALABAMA.**  
Kinsey, Ala., Camp, July 16-26. Workers: Rev. Dr. J. L. Brasher and Rev. W. A. Murphy. Write Rev. W. H. Newton, Rt. 5, Dothan, Ala.

**ARKANSAS.**  
Batesville, Ark., Camp, July 30-Aug. 15. Workers: Mrs. Eupha D. Beasley, Mrs. Agnes W. Diffeo, E. A. Mashburn, Sec. Little Rock, Ark., Camp, July 30-Aug. 8. Workers: Rev. John Fleming, Rev. W. H. Dickerson, and the Suttons. For special arrangements write Mrs. Anna L. Oliver, 715 Magnolia, North Little Rock, Ark. Bentonville, Ark., Camp, July 15-25. Workers: Rev. Jarrette and Dell Aycock. Write to Rev. Joe Tyson, Bentonville, Ark.

**ILLINOIS.**  
Cambria, Ill., Camp, July 29-August 8. Workers: Dr. Neely, Dr. McKay, Rev. John E. Moore, Miss Rebecca A. Cruse, Pianist, Secretary, A. C. Wolfe, Carterville, Ill., Route 1.  
Bonnie, Ill., Camp, August 13-23. Workers: Drs. John E. and Joseph Owen, Prof. John E. Moore, Miss Grace Willis, Pianist, W. T. Lawson, Sec., 1205 N. Maple, Benton, Ill.

**INDIANA.**  
Sherman, Ill., Camp, August 5-15. Workers: Rev. Andrew Johnson, Rev. John E. Hewson, Della B. Stretch in charge of Children's work. Haldor and Bertha Lillenas, song leaders. Write Mrs. Julia Short Hayes, 2217 East Capitol Ave., Springfield, Ill.

**District Camp, Pilgrim Holiness Church, Charleston, Ill., July 2-11. Workers:** Rev. Tilde H. Gaddis and the Moser Sisters, assisted by Conference preachers. Write Rev. W. M. Hall, Charleston, Ill., Rt. 6, or Rev. D. C. Shearer, Dow, Ill.

**Normal, Ill., Camp, August 29. Workers:** C. W. Ruth and John E. Hewson, Mr. and Mrs. Chas. Buss, song leaders. Mrs. Della B. Stretch, children's leader. Bertha C. Ashbrook, Sec., 451 W. Allen St., Springfield, Ill.

**Beulah Park Camp, Eldorado, Ill., July 20-August 8. Workers:** John F. Owen, George Bennard and Miss Ruth Harris. J. M. Keasler, Cor. Sec., Omaha, Ill.

**INDIANA.**  
Silver Heights Camp, New Albany, Ind., July 29-August 8. Workers: Revs. E. H. Hinton Post, Chas. H. Babcock, Mr. and Mrs. C. C. Rinebarger, song leaders. Mrs. T. B. Talbot, children's leader. Address E. E. McPheeters, Sec.-Treas., New Albany, Indiana.

**Cleveland, Ind., Camp, August 26-Sept. 5. Workers:** Rev. John T. Hatfield, Dr. Chas. H. Babcock, Rev. Paul S. Rees, Rev. Seth C. Rees, Prof. James E. Campbell and wife. Rev. C. E. Ellsworth, Sec., Greenfield, Ind., Route 9.

**Latts, Ind., Holiness Camp, August 20-29. Workers:** Rev. M. W. Yehinger, Dwight Peffley. Mrs. Bert Holcomb, pianist. For information, write Mrs. Lena Holcomb, Sec., Elwood, Ind., Rt. 3.

**Monroe, Ind., Camp, July 9-19. Workers:** Rev. C. W. Butler, Mrs. Esther Williamson and Miss Gertrude Cook in charge of the music. Address Mrs. Frank Martz, Sec., Monroe, Ind., Rt. 2.

**Columbus, Ind., Camp, Aug. 27-Sept. 5. Workers:** Rev. Bud Robinson, H. N. Dickerson, L. C. Messer, leader in song. Address Courtney Moore, Sec., Columbus, Ind.

**IOWA.**  
Keokuk, Iowa, Camp, July 30-August 8. Workers: Rev. Fred Suffield and wife. Address Mrs. B. A. Oilar, Sec., 1027 Time St., Keokuk, Iowa.

**Waterloo, Iowa, Camp, July 9-18. Workers:** Rev. W. Austin Vandersall, Mr. and Mrs. E. C. Lehman, in charge of music. Address Mrs. Colla Storm, Waterloo, Iowa.

**Iowa and Polk Co., Camp Meeting, Des Moines, Iowa, July 9-19. Workers:** Rev. John T. Hatfield, Prof. and Mrs. T. T. Liddell. Address Mrs. S. A. Keel, Cor.-Sec., 1161 19th St., Des Moines, Iowa.

**KENTUCKY.**  
Carthage, Ky., Camp, August 20-30. Workers: C. B. and Flora Chatfield, J. Warren and Maybel Lowman, J. E. and Ada Redmon, O. B. Shelton and wife. For information, address J. R. Moore, Pres., California, Ky.

**Central Holiness Camp Meeting, Wilmore, Ky., July 23-August 1. Preachers:** C. F. Wimberly, C. C. Butler, C. W. Ruth, H. C. Morrison in charge.

**Callis Grove, Ky., Camp Meeting, Aug. 6-15. Workers:** Rev. O. H. Callis, Rev. Harry Blackburn, song leader. Miss Marie Pratt, pianist. I. H. Driskell, Sec., Milton, Ky., Rt. 3.

**LOUISIANA.**  
Mineral Springs, La., Camp, August 5-18. Workers: Rev. O. G. Mingledor and Gordon Rainey, Song leader, M. V. Lewis. Mrs. R. L. Armstrong, Sec., Lake Arthur, La., Camp, July 8-18. Workers: Rev. H. C. Maitland, Jas. V. Reid, pianist and young people's worker, W. R. Wilder, song leader.  
Chatham, La., July 11-25. Dr. W. B. Harrison, of Asbury College, physician-teacher-preacher, will be the evangelist. Rev. C. H. Mayo, Sec., Eros, La.

**MARYLAND.**  
Mountain Lake Park, Md., Camp Meeting, July 11-11. C. M. Hood, Pres., Mountsville, W. Va., Dr. Daniel Westfall, Sec.-Mfr. 524 Penn Ave., Pittsburgh, Pa. J. P. Bohlander, (Treas., Elizabeth, Pa.) Washington-Philadelphia District Camp, (Nazarene), Leslie, Md., August 13-22. Workers: Dr. C. E. Hardy, Dr. John J. Hunt, and pastors of the district. Write Rev. J. N. Ujeda, Darby, Pa.

**MASSACHUSETTS.**  
North Dartmouth, Mass., Camp, July 9-19. Workers: Rev. A. Gordon Crockett, Rev. Mabel R. Manning, Bible Readings; Rev. E. E. Angell, Children's Leader; Miss Lottie Furbush, Young People's Leader. Mrs. E. E. Martin, Song Leader and Soloist; Rev. Mabel R. Manning, Pianist; Miss Gladys A. Beers, Rev. Tom M. Brown, President in charge. For further information write Abram Boomer, Jr., Supt. of Grounds, 79 Ocean St., New Bedford, Mass., or Miss Annie M. Cunningham, Sec., 194 Tremont St., New Bedford, Mass.

**MICHIGAN.**  
Gladwin, Mich., Camp, Fleming Grove, July 15-25. Rev. Val Buxton, Pres., Greenville, Mich., E. F. Bailey, Sec., Gladwin, Mich.

**Owosso, Mich., Camp, August 13-22. Workers:** Geo. B. Kulp, I. N. Toole. For information write, L. W. Sturk, Sec., Owosso, Mich.

**Gaines, Michigan, Camp, August 27-September 5. Workers:** Dr. H. C. Morrison, Rev. Joseph H. Smith, Dr. C. W. Butler, Mrs. Esther Williamson, Mrs. Grace B. Hencks. Write R. C. Millard, Sec., Vermontville, Mich.

**Hopkins, Mich., Camp, August 19-29. Workers:** Rev. W. R. Cox, Dr. W. W. Slater, singer. Mrs. Fred DeWeerd, leader of young people. Miss Lillian Scott, pianist. Write Dr. L. E. Heasley, Sec., Grand Rapids, Mich., Route 9.

**Michigan State Holiness Camp, Eaton Rapids, Mich., July 11-August 1. Workers:** Rev. Joseph H. Smith, Rev. Guy Wilson, Rev. Raymond Browning, Rev. W. G. Nixon. Rev. Lloyd H. Nixon, song leader. Rev. Blanche Shepherd Frances, Young People's worker. Write Miss Fern Wheeler, Sec. Charlotte, Mich.

**Simpson Park Holiness Camp, Romeo, Mich., July 30-Aug. 8. Workers:** Rev. H. C. Morrison, D.D., Rev. Joseph H. Smith, Rev. Guy Wilson. Kenneth and Eudora Wells in charge of music. Mrs. Annie Murphy, Young People's Worker. Write Rev. E. L. Jaquish, 4425 McClellan Ave., Detroit, Michigan.

**Lansing, Mich., Camp, July 15-25. Workers:** Ford Hendrickson, Missionary Evangelist, assisted by native workers from South America and possibly Porto Rico and Santo Domingo. Address, Homeland Office, 225 Vine St., Wauseon, Ohio. Ford Hendrickson.

**NEBRASKA.**  
West Nebraska Holiness Association Camp, Kearney, Neb., August 19-29. Workers: Rev. M. G. Standley, Rev. Tom Henderson, Rev. C. C. Rinebarger and wife. Write B. J. Patterson, Sec., Kearney, Neb.  
Omaha, Neb., Camp, July 9-19. Workers: John E. Hewson, Jos. H. Smith and wife, John Shallman and C. G. Stuberger. Address Mrs. C. G. Stuberger, Box 384, Omaha, Neb.

**MINNESOTA.**  
Red Rock, Minn., Camp, Red Rock Park, July 1-11. Workers: Wm. H. Huff, Joseph H. Smith, G. G. Valentyne, Floyd Nixon, Mrs. Anna L. Murphy. Mr. and Mrs. A. E. Cowden and their Sunday School Orchestra expected, also Male Quartettes from Taylor University and John Fletcher College will be present.

**NEW JERSEY.**  
Aura Holiness Camp, Aura, N. J., July 9-18. Workers: Rev. Charles Weigle, George Lester Edie, assisted by visiting ministers.

**National Park Holiness Camp, National Park, N. J., August 13-22. Workers:** Rev. G. Arnold Hodgkin and wife, Rev. Clara Boyd, Rev. William Grum, Mrs. S. J. Dorlin.

**Local Preachers' Holiness Camp, Fletcher Grove, Delanco, N. J., August 28-Sept. 6. Workers:** Rev. J. C. Long, Rev. Richard G. Flexon, Jr., Burl P. Sparks, Mrs. S. J. Dorlin.

**NEW YORK.**  
Freeport, L. I., N. Y., Camp, July 15-25. Workers: Rev. J. C. Long, Rev. and Mrs. John Thomas, Music in charge of Robert L. Simpson and Rev. H. S. Hurd. Miss Ruth Benton. Write Mrs. John A. Duryea, Seven Oaks, N. Y., Camp, August 1-15.

**Workers:** Frank E. Arthur, A. L. Whitcomb, Mildred George and Sadie Lewis. Address W. G. Kingsley, 1565 1st Ave., Watervliet, N. Y.

**NORTH CAROLINA.**  
Camp Free, N. C., Camp, July 29-Aug. 8. Workers: Joseph Owen, Jim Green, R. V. Self, and others. Address Jim Green, Connelly Springs, N. C.

**NORTH DAKOTA.**  
Ashbury Camp, Washburn, N. Dak., July 8-18. Workers: L. L. Akers, Rev. R. A. Young, Singers, Mr. and Mrs. W. R. Hallman, Write Mr. Schaffer, Sec., Washburn, N. Dak.

**OHIO.**  
Sebring, Ohio, Camp, July 16-26. Workers: Dr. C. Morrison, C. W. Ruth, C. H. Babcock, Paul Reese, A. P. Gouthey, Kenneth Wells and wife, singers.

**Hollock Rock, Ohio, Camp, July 20-August 8. Workers:** Dr. John Brasher, Rev. Paul Reese, Rev. Peter Wiseman, D.D. Song leader, Prof. N. B. Vandall. Young People and Children's Meeting leader, Mrs. Sadie Mishey. Write F. W. Poland, Sec., East Liverpool, Ohio.

**Bowersville, Ohio, Camp, August 5-15. Workers:** Rev. G. W. Ridout, Rev. Earl Dulaney, Song leader, Bro. Brillhart. Young People's worker, Miss Inez Staley. Address, Fred M. Ross, Bowersville, Ohio. Oak Hill, Ohio, Camp, Sept. 5-19. Workers: Rev. Ford Hendrickson, assisted by other preachers and workers. Address Chloe Shay, Oak Hill, Ohio, or Miss Osie England, Heights, W. Va.

**Ludlow Falls, Ohio, Camp, July 29-Aug. 8. Workers:** Rev. W. R. Cox, Rev. J. A. Huffman, Rev. J. A. Beery, Rev. H. Metzger; also several foreign missionaries on furlough. Address Rev. H. M. Metzger, 517 Hubert Ave., Springfield, Ohio.

**Circleville, Ohio, "Mount of Praise" Annual Camp, August 20-29. Workers:** Dr. Charles H. Babcock, Rev. Lida E. Williams, Rev. Charles L. Slater. Address Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

**Lima, Ohio, Camp, July 29-August 8. Workers:** Rev. John Thomas, J. B. McBride. Rev. C. F. Stark and Mrs. Nell Parker have charge of music. Address Rev. E. T. Bowdle, 563 S. West St., Lima, Ohio.

**Sharon Center, Ohio, Camp, July 30-Aug. 8. Workers:** Rev. T. M. Anderson, Rev. T. P. Roberts, Song leaders, Lewis and Emily, Children's worker, Miss Pearl Waltz. Address Rev. A. H. Perry, Sec., Shreve, Ohio.

**Western Ohio Holiness Association Camp, Glyndon Grove, Ohio, July 15-25. Workers:** J. L. Glascock, W. E. Lytle. Song leaders, C. Kinsey and wife. Write G. S. Bucher, Sec., New Carlisle, O., Route 1.

**The Miami Valley Holiness Association, Dayton, Ohio, Camp Meeting, July 15-25. Workers:** N. W. Rich, F. Lincome and A. H. and Mrs. A. H. Johnston, singers. Write W. J. Kennet, 33 N. Kilmer St., Dayton, Ohio.

**Columbus, Ohio, Camp, July 22-Aug. 2. Workers:** Dr. R. T. Williams, Floyd W. Nease, Rev. and Mrs. Haldor Lillenas, song leaders and musicians. Write Rev. J. Nease, 146 King Ave., Columbus, Ohio.

**The Ohio State Camp Meeting (Camp Sycar) Mt. Vernon, Ohio, August 5-15. Workers:** Rev. C. H. Babcock, Rev. E. F. Wimberly, Rev. W. G. Nixon, Rev. E. H. Hilt, Post. Song leader, Prof. W. B. Yates; Young People's Worker, Miss Anna E. McGhie; Children's Workers, Miss May C. Gorsuch and Miss Ollie Tanner; Young People's Song Leader, Rev. W. L. Mullet. Address Rev. E. E. Shiltz, Sec'y., Shady-side, Ohio.

**OKLAHOMA.**  
Blackwell, Okla., Camp, August 26-Sept. 5. Workers: Joseph Owen, J. B. Chapman, and Male Quartette from John Fletcher College. Address Mrs. A. L. Wright, Sec., 30 East College, Blackwell, Okla., for information.

**OREGON.**  
Cottage Grove, Oregon, Camp, July 22-August 1. Workers: Dr. S. A. Danford, Rev. Fred Ross, Rev. C. D. Hicks, Miss Stella McNutt. Dr. Forrest Bartholomew and wife, song leaders. Address Clyde Umphrey, Sec., Cottage Grove, Ore.

**PENNSYLVANIA.**  
Bentleyville, Pa., Camp, July 15-25. Workers: Dr. John Paul, Rev. P. P. Belaw, Prof. C. C. Conley, Mrs. J. W. McIntyre, Miss Janie Bradford. For further information write Chairman on Arrangements, Mr. Raymond Chester, Charles, Pa., or the Secretary, Rev. J. W. Shrader, Newell, W. Va.

**Kittanning, Pa., Camp, August 26-Sept. 5. Workers:** Geo. Bennard, C. W. Ruth and local workers. Song leader announced later. Write Mrs. Mark R. Smith, Cadogan, Pa.

**Reading Camp Meeting, Kricktown, Pa., July 16-25. Workers:** Theodore Elsner and wife, T. M. Anderson, Rev. C. D. Dreher and others. Music in charge of Mrs. Theodore Elsner. Address John Aten, Sec., 1102 Douglass St., Reading, Pa.

**Conneautville, Pa., Camp, July 30-Aug. 8. Workers:** John Paul, C. M. Dunaway, Thomas and Ethel Eden, Emma Valentine. Address C. A. Lockard, Cor.-Sec., 2740 Louisiana Ave., (Dormond), Pittsburgh, Pa.

**TEXAS.**  
Waco, Texas, Holiness Camp, July 23-August 1. Workers: Rev. Robert Young, Rev. L. E. Sweeney, Rev. Joseph E. Bates. Mr. John J. Douglas, in charge of the singing. The Berachah Gospel Band of twenty-five pieces, directed by Mr. Arthur Upchurch, will furnish music daily. For information address J. W. Berryford, Waco, Tex., or J. T. Upchurch, Business Mgr., Arlington, Tex.

**VIRGINIA.**  
Tahabene, Va., Camp, July 4-18. Workers: Rev. Herbert Handy, Clarence Cosand, song leader. W. C. Diggs, President. Virginia District Camp, Roanoke, Va., August 17-29. Workers: Rev. H. J. Olsen, Rev. David E. Wilson, Rev. J. C. Brillhart, song leader. Write G. H. Butler, 601 19th St., N. W., Roanoke, Va.

**Buckingham, Va., Camp, July 23-Aug. 1. Preachers:** Rev. L. E. Williams. Miss Aubra Williams will be in charge of the music. A. C. Garnett, Sec., Buckingham, Va.

**WASHINGTON.**  
Whatcom County Holiness Association, Orchards, Wash., Camp, June 27-July 11. Workers: C. W. Ruth and Donel Smith. Write Mrs. J. Howard Porter, Sec., Orchards, Wash.

**Perdule, Wash., July 15-25. Workers:** I. M. Hargett, Mrs. Delance Wallace, Fred Canaday and Ruth Fogle, A. O. Quall, Secretary.

**Tacoma, Wash., Camp, July 15-25. Workers:** R. L. Kimbrough and C. W. Wathen, evangelists, also local workers and song leaders. Address W. H. A. Smith, Pres., 3831 South G St., Tacoma, Wash.



PREACHER'S LIBRARY. Young People's Library

PREACHER'S LIBRARY No. 1. ONE THOUSAND EVANGELISTIC ILLUSTRATIONS.

By Aquila Webb. Every minister is seeking good illustrations and Dr. E. Y. Mullins, President of the Baptist Seminary, says: "I have seen many volumes of good illustrations, but I know of none equal in range and variety and forcefulness to the illustrations contained in this collection." This book sold originally at \$3.00. Our special net price, \$1.50.

WIRELESS MESSAGES. C. N. Broadhurst. A book showing the possibilities through prayer. It is written in such style that a minister can get some wonderful illustrations from prayer, as they are short chapters giving some prayer experiences of great men like Luther, Knox, Wesley, Moody, Carvoso, Finney and many others. It has a very complete index of subjects. 234 pages, bound in cloth. Price, \$1.50.

THE TWELVE. Edward A. George. This author takes up the apostolic types of Christian men and he makes real and vivid the life of a divine brotherhood that Jesus established in Galilee. Every preacher will appreciate these splendid autobiographies of the 12 disciples. 235 pages, beautifully bound in cloth. Price, \$1.00.

LAW vs. LAWLESSNESS. Fred B. Smith. Sixteen great addresses on good citizenship, by such men as Bishop McDowell, W. J. Bryan, Justice Florence E. Allen and Hon. Gifford Pinchot. It will be a splendid book for any minister to have in his library for reference, especially when he is called upon sometime to make a patriotic address. Price, \$1.00.

CONFLICT AND VICTORY. William S. Cochrane. The author deals with consecration, culture, co-operation, Christian conduct and other kindred subjects which will prove interesting, helpful and suggestive to any minister. Price, \$1.00.

THE RELIGION OF THE INCARNATION. By Bishop Eugene R. Hendrix. This is a series of Cole Lectures delivered by this great scholar on the vital themes of Christianity and the Bible. 270 pages. Price, \$1.50.

THE PREACHER'S IDEALS AND INSPIRATIONS. William J. Hutchins. The author is one of the professors in Oberlin School of Theology, and he is dealing with the preacher and his chief relationships, such as His Times, His Sermons, His Bible, His Master. The book is highly commended and is well worthwhile. Price, \$1.00.

MOFFATT'S TRANSLATION OF THE NEW TESTAMENT. Every minister should have one of these translations, as they are really a commentary on the New Testament. Even if you have one, this is a small, neat, attractive pocket edition, good to carry with you or to give away. Price, 60c.

THE FACT OF GOD. Emory Miller. The subject is treated under two heads, "The Fact of God" and "The Spiritual Perception of God." It will give you the reason for the hope that is in you. It is very convincing and very readable. 94 pages, cloth binding, 50c.

THE LIFE-GIVING SPIRIT. S. Arthur Cook. This is a study of the Holy Spirit's nature and office, and it deals with the subject from most every standpoint. There are 100 pages, cloth. Price, 50c. The net price of the above 10 volumes is \$10.10. Our special Preacher's Library offer, postpaid, . . . . . 5.00

PREACHER'S LIBRARY NO. 2. THE SERMON ON THE MOUNT.

Rev. Wm. D. Gray. A book of 21 sermons, which the author has studied, prayed over and worked on for many years. Although one may possibly not want to preach these sermons, one will get very helpful suggestions from them. Price, \$1.50.

STUDIES IN THE GOSPEL OF JOHN. George F. Eckman. This is the work of a great teacher and preacher. There are two volumes in one, dealing with every phase of this Gospel. It is truly a great commentary on the book of John. More than 600 pages, bound in a fine quality of cloth, stamped in gold. Price, \$2.00.

THE CENTRAL IDEA OF CHRISTIANITY. Bishop Jesse T. Peck. This is said to be the greatest book published on the deeper spiritual life, and no preacher or layman can read it without getting a great spiritual insight and blessing. 300 pages, cloth. Price, \$1.50.

DYING TESTIMONIES OF SAVED AND UNSAVED. S. B. Shaw. An old book which has had a sale of nearly a half million, and it contains about 300 stories of last hour testimonies of both the saved and unsaved. The price is \$1.25.

MODERNISTIC POISON AND THE ANTIDOTE. A. V. Babbs. Part I deals with the supernaturalism in Christian Experience that radical modern-

ism dares not deny. Part II deals with the psychology which modernists cannot ignore. Part III deals with the inference which radical modernism is too blind to perceive. It is almost impossible to get too much helpful literature on this subject. You will want this book. 319 pages. Price, \$1.75.

THE WAY OF POWER. John Paul. A series of lectures delivered by Dr. Paul at a great Japanese convention, on the deepening of spiritual life. The author spent a great deal of time in preparing these lectures, and we feel sure any minister will get some helpful suggestions from them. Price, \$1.00.

SERMONS IN A NUTSHELL. J. E. Hill. This is a little book of 180 outlines of sermons which one will find very helpful and suggestive for prayer meeting, and really if called on for a short talk, one can turn to the index of this little book and find a splendid outline upon which to build a splendid address. Price, 75c.

HOW TO UNDERSTAND THE BIBLE. Martin Anstey. This book not only tells one how to study the Bible, but gives one seven different methods of Bible study. There is one paragraph in the book on the picture gallery of the Bible which is worth the price of the book to any minister. Price, \$1.00. The above 8 volumes are splendid values at the net price of \$10.75. Our special Preacher's Library offer, postpaid, . . . . . 5.50

HOME LIBRARY.

HURLEBUT'S STORY OF THE BIBLE. A complete Bible story running from Genesis to Revelation, told in simple language for young and old. 168 stories, each one complete in itself. This book contains more than 300 beautiful Bible pictures. It also contains a very complete index which will help one in easily locating most any Bible story; also 91 Bible lessons with questions and answers, taking one all the way through the Bible. A wonderful book that should be in every home. Regular agents' price, \$2.75.

LIFE OF JERRY MCALEUY. A marvelous record of human depravity and the possibilities of divine grace. It is more fascinating than a romance. Jerry McAuley was so bad that he might almost have been classed as a moral degenerate, yet he became one of the most fearless and consecrated missionaries this country has ever seen. The book is well illustrated, contains 304 pages, and the price is \$1.50.

THE CHRISTIAN'S SECRET OF A HAPPY LIFE. Hannah Whitall Smith. A whole generation has felt its power and been stimulated by its wholesome faith. The author has the happy faculty of finding the heart of the truth and interpreting it in a clear, pungent way that makes one see its practical bearing upon life's difficulty. The book will prove a great blessing to any one who will read it. Price, \$1.00.

HOW TO UNDERSTAND THE BIBLE. Martin Anstey. This book not only tells one how to study the Bible, but gives one seven different methods of Bible study. There is one paragraph in the book on the picture gallery of the Bible which is worth the price of the book to any minister. Price, \$1.00.

JERUSALEM PAST AND PRESENT. G. G. Atkins. Most every one is interested in this Bible city, and this book will give one an insight into its history, also its spiritual suggestions. It is a splendid book to have in one's library for reference, as it tells of the city of undying memories. The price is \$1.00.

THE HOLY WAR. John Bunyan. Said by many to be a greater than Bunyan's "Pilgrim's Progress," as it deals more specifically with the spiritual life. It is a rare book, as we do not know of another edition on the market. It contains 272 double-column pages, is illustrated and we put the remarkably low price on it of 75c.

MY GUEST CHAMBER. Sophia M. Nugent. This is a deeply devotional book, the subtitle being "For the Master's Use." The subjects discussed are, "The Master's Claim," "The Master's Indwelling," "The Master's Winning," and "The Master's Use." You will be delighted with this volume, as it will tend to make you want to be a better Christian. Price, 75c.

THE PILGRIM'S STAFF. Arranged by Rose Porter. There are 365 choice selections of Scripture with a helpful thought on each day, by great authors like Moody, Gordon, Kingsley, Hale, Meyer, Tennyson, Shakespeare, Fenelon, Murray and many others. The book is beautifully printed and attractively bound in white vellum, stamped in gold, gilt top, 245 pages, boxed. Price, \$1.00.

IN HIS STEPS. By Charles M. Sheldon. This is one of the most popular religious classics that has ever been written, as it has had a sale of nearly one million. It is so interesting one can hardly put it down, and it is very conducive to the living of a Christlike life. Bound in cloth. Price, 50c.

STEPPING HEAVENWARD. Mrs. E. Prentiss. This is a most inspiring and helpful story for young girls, and the fact that it

FOR BOYS. HOW TO UNDERSTAND THE BIBLE.

By Martin Anstey. A book presenting seven methods of Bible Study, in which the author tells one how to understand, how to enjoy and study the Bible; he also tells how to master, wield, enthroned, and defend the Bible. It books of the Bible, beginning on page 44, which is worth the price of the book. After studying this book you would tell us you would not be without it for \$5.00. The special pre-war price is \$1.00.

A COVENANT-KEEPING GOD. By Bishop Francis W. Warne. This book not only gives some very interesting incidents in the life of this great man, but tells of his religious experiences and how the Lord has kept him and been with him all through his life. It will be an incentive to make a covenant with God. It is beautifully printed and neatly bound in cloth, price 50c.

JOHN C. FATTON. By Byrum. Hero of the South Seas. Full of action from the start. An absorbing story of Christian heroism among savage cannibals. It gives the life of one of the world's most fearless missionaries. Cloth bound, and illustrated. 122 pages. Price, 75c.

MARTIN LUTHER By Morrison. The Lion-Hearted Reformer. Every Christian, young or old, ought to read about this great sixteenth-century reformer. This book shows you the condition of the religious world and why and how Luther "broke off" relations with the Pope. Interesting and thrilling. Cloth bound, and illustrated. 115 pages. Price, 75c.

JAMES HUDSON TAYLOR. By Hunnex. Pioneer Missionary of Inland China. The life story of a fearless missionary who dared to take Christ to a dangerous, threatening people. How God led, directed, and protected him is a story worth any one's time to read. Cloth bound, and illustrated. 154 pages. Price, 75c.

BLACK ROCK. By Ralph Connor. This is one of the old classics that we have a new large type edition of. It is well printed and bound, it is an interesting and readable story, at the same time suggestive and helpful. Price, 75c.

THE PRINCE OF THE HOUSE OF DAVID. By Ingraham. This book is so popular and so well-known that it needs no introduction. It is a wonderful story of the Christ, told in the form of letters—thirty-nine of them. Bound in cloth, Price, 50c.

PRAYERS FOR BOYS. By H. H. H. Our Savior gave us a form of prayer. This author merely suggests to young men or boys short prayers for safety, for purity, for self-control, for forgiveness and 60 other subjects. We believe it will tend to give variety and definiteness to prayer. Price, 50c.

THE PILGRIM'S STAFF, OR DAILY STEPS HEAVENWARD. By The Pathway of Faith. Arranged by Rose Porter. There are 365 choice selections of Scripture with a helpful thought on each one, by great authors like Moody, Gordon, Kingsley, Hale, Meyer, Tennyson, Shakespeare, Fenelon, Murray and many others. The book is beautifully printed and attractively bound in white vellum, stamped in gold, gilt top, 245 pages, boxed. Price, \$1.00.

THE POWER OF PURPOSE. By William George Jordan. The contents of this book is based on the following quotation: "To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to listen to stars and birds, babes and sages with open heart; to study hard; to think quietly, act frankly, talk gently, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious, grow up through the common." It is beautifully printed and bound. Price, 60c.

THE MIRACLE ON HERMON. By John Marvin Dean. A fascinating story of the dawn time of Christianity written in unusual vein. A delightfully interesting tale of a little Gentile cripple-child who catches a vision of the strong, healing Christ, on the shining slopes of Hermon. Nicely bound. Price, 60c.

The above 11 volumes sell at a regular retail price of \$17.70. Our special library price for this set, postpaid, \$5.00

has had a sale of several hundred thousand and is a sufficient recommendation of it. 254 pages, bound in cloth. Price, 50c.

THE SIMPLE LIFE. Charles Wagner. This is one of the great devotional classics that needs no recommendation from us, but anyone who reads can tell you it is a worthwhile book for the home. Price, 75c.

PRINCE OF THE HOUSE OF DAVID. Ingraham. This book is so popular and so well-known that it needs no introduction. It is a wonderful story of the Christ, told in the

FOR GIRLS. EVERYBODY'S BIRTHRIGHT.

By Clara E. Laughlin. An illustrated story, especially for young girls, written by the author of "Everybody's Lonesome." Some of the subjects are "We Owe the Same Debt—Courage," "All Times are Brave Times," "Our Birthright is Bravery," etc. 144 pages, beautifully printed and bound, an attractive jacket. Price, 75c.

STEPPING HEAVENWARD. By Mrs. E. Prentiss. This is a most inspiring and helpful story for young girls, and the fact that it has had a sale of several hundred thousand is sufficient recommendation of it. 254 pages, bound in cloth. Price, 50c.

PRAYERS FOR GIRLS. By Elizabeth Robinson Scovill. When the child is old enough to be taught the Lord's prayer, the average parent feels that a portion in prayer is finished. No provision is made for meeting, by prayer, the very real problems, the disappointments and heartaches which come to youthful life. This little book gives more than 60 suggestive prayers for things worthwhile. Price, 50c.

IN HIS STEPS. By Charles M. Sheldon. This is one of the most popular religious classics that has ever been written, as it has had a sale of nearly one million. It is so interesting one can hardly put it down, and it is very conducive to the living of a Christlike life. Bound in cloth. Price, 50c.

PILGRIM'S STAFF. There are 365 choice selections of Scripture with a helpful thought on each one, by great authors like Moody, Gordon, Kingsley, Hale, Meyer, Tennyson, Shakespeare, Fenelon, Murray and many others. The book is beautifully printed and attractively bound in white vellum, stamped in gold, gilt top, 245 pages, boxed. Price, \$1.00.

NOW TO UNDERSTAND THE BIBLE. A book presenting seven methods of Bible Study, in which the author tells one how to understand, how to enjoy and study the Bible; he also tells how to master, wield, enthroned, and defend the Bible. It contains a word picture of the entire 66 books of the Bible, beginning on page 44, which is worth the price of the book. After studying this book you would tell us you would not be without it for \$5.00. The special pre-war price is \$1.00.

A COVENANT-KEEPING GOD. This book not only gives some very interesting incidents in the life of this great man, but tells of his religious experiences and how the Lord has kept him and been with him all through his life. It will be an incentive to make a covenant with God. It is beautifully printed and neatly bound in cloth. Price, 50c.

THE MIRACLE ON HERMON. A fascinating story of the dawn time of Christianity written in unusual vein. A delightfully interesting tale of a little Gentile cripple-child who catches a vision of the strong, healing Christ, on the shining slopes of Hermon. Nicely bound. Price, 60c.

The above 8 volumes sell at a regular retail price of \$15.35. Our special library price for this set, postpaid, \$3.00

ORDER BLANK. Pentecostal Pub. Co., Louisville, Ky.

Enclosed you will find \$..... for which send to me postpaid books marked above.

Name . . . . . Address . . . . .

form of letters—thirty-nine of them. Bound in cloth. Price, 50c. The above set of books sells at retail at a net price of \$12.25. Our special Home Library offer for the set, postpaid, \$9.90

Are You Interested in the Salvation of One or More Souls? If you are, we have a helpful suggestion that we want to send you. Let us hear from you at once.