

PENTECOSTAL HERALD

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Louisville, Ky., Wednesday, Aug. 4, 1926.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.
Vol. 38, No. 31.

Contenders and Defenders of the Faith.

By The Editor.

WE have in the religious world today a class of loose thinkers and teachers who jocosely accuse the more orthodox of being quite sensitive, and unnecessarily dogmatic about what he regards as the fundamentals of his religious faith.

The simple truth of the matter is, that in the nature of things, the Christian must be sensitive in his attitude toward those who would rob him of certain of the foundation principles upon which he builds his faith for salvation and his hopes for eternal life. The real Christian has passed from the realm of theories to the realm of facts.

The Christian, one who has been born from above, believes the Bible is a revelation from God. He learned its lessons, he studied its precepts, he followed its leadings, he obeyed its commandments, he believed its promises, he trusted its Christ, and came into an experience of the love of God shed abroad in his heart by the Holy Ghost—he found himself in a realm of facts.

A marvelous change has been wrought in his nature. His life has been wicked; his thoughts and desires have been impure; he has had in his heart malice and anger; he has had in him many evil lusts, desires and impulses; he has had to strive against the spirit of murder; he was carnal, sold under sin, unclean from the top of his head to the soles of his feet. This was not a matter of philosophy with him, but a matter of fact. He knows this was actually true of his inward nature and his outward practices.

But, belief in the word of God, and trust in the Son of God, made him a new creature. His old life passed away and a new life came to him. The memory of his old sins were utterly hateful to him. Where he doubted he believes; where he hated he loves. Then he profaned the name of God; now he praises him. Then he ridiculed those who witnessed for Christ; now he rejoices to witness, and even to suffer, for Christ's sake. He has passed from death unto life, from darkness to light. This is not an hypothesis or theory; it is fact, a demonstration, a reality. His entire consciousness recognizes it, his life demonstrates it; the changed fruit proves to a positive conclusion that the tree has been changed.

If you should go into your back yard and dig up and cast off your premises a thorn tree bristling with sharp, poisonous points, and plant in its place a fig tree, and in due time go out and pick from its boughs ripe, luscious fruit, it would be a positive proof that the thorn tree was gone and the fig tree flourished in its place. But this proof would not be more convincing than are the changes which take place in the hearts and lives of men, the nature and conduct of men, who ex-

perience regeneration through the power of the Holy Spirit when they come to believe the Bible, and trust in the Christ of the Bible for the salvation of their souls.

Is it to be thought strange that those persons who have entered into such a radical and glorious change of heart and life by believing the Word of God, and trusting in the atonement made by the Son of God, when men do not believe the Bible, nor trust in the Christ of the Bible, should undertake to rob them of this holy faith, deny the inspiration of the Scriptures and the efficacy of the atonement; I say, what else could a Christian do, than to "contend earnestly for the faith once delivered to the saints?"

AN OLD EDITORIAL.

SOON after my return from our Evangelistic Tour of the World, I wrote the following editorial just after the World War broke out, and before the United States had joined the Allies. The matter was laid aside, lost in some papers, and a few days ago I found it and now give it to our readers. It was written about fifteen years ago. Tremendous tragedies have taken place in that time, and untold millions have been swept away by war, famine and plague. (Editor).

FEELING THE PULSE OF THE WORLD.

Perhaps there is no one place on the globe where a man may more nearly feel the pulse of the world than at Port Said, Egypt. This city stands at the Mediterranean mouth of the Suez Canal. It is far enough away from the great centers of population, both in the Orient and the Occident, for a man to get a good view of present conditions on the earth. You may stand so near an object or situation that you cannot get a good view of it. Port Said, Egypt, is far enough away from everything to get a good view of world conditions. The ships of all the world stop at Port Said; they coal and provision there; officials and travelers go ashore there. There is a mixing and mingling of the various nationalities in a most remarkable way. The city itself is not large enough to swallow up and hide the man. There is neither pleasure, commerce, or other conditions existing to excite and divert the attention of the thoughtful traveler. From whatever direction he may have sailed he has had time to think, to become sober, and reflective, and directly, will find himself taking a world view of things.

He goes down to look at the great lighthouse at the entrance of the Canal; a Turkish Man of War glides in and casts anchor, and he talks with his friend about Turkey; an English Mail Ship comes in and he thinks and speaks of the British Empire; a great

German Liner comes in and his mind is filled with thoughts of Germany, and so it goes. An American Transport arrives with a regiment of colored soldiers from the Philippine Islands, and at once the negro problem suggests itself. In walking one block on the best street in Port Said, a man will meet a stalwart Scotchman, a dignified Englishman, a witty Irishman, a hustling German, a natty Frenchman, a sturdy Austrian, an Italian musician, a keen-eyed Arab, a brown Sudanese, a big-mouthed, small-eared African with his head on high, black as midnight, who has never known the yoke of slavery; Egyptians, Indians, Chinese, Japanese, Burmese—all sorts and conditions of men, mingled in confusion, and busy as disturbed ants on a hill is humanity at Port Said.

In our trip around the world we spent a week at this interesting city, preaching every night. We met here a very excellent gentleman who has spent twenty years in mission work. He keeps open an attractive and comfortable place for British sailors and soldiers, and for anyone else who may come and go. He has been in close personal touch with many great men, statesmen, soldiers, bishops, pastors, evangelists, missionaries, authors, newspaper men, Christians, Mohammedans, Hindoos, Latin and Greek Catholics; all classes of men have come in touch with this gentleman while they were in reflective moods. We had some thoughtful conversations with him. We remember very distinctly that he said to us one day that the thoughtful men of all nations with whom he had come in touch, had within themselves a profound feeling that the world was approaching a crisis. I remember he quoted to me from Luke 21:26, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." We talked together of these matters for some time; we felt then the awe of the conflict which was soon to shake the earth; it was as if we were in the stillness which precedes the storm. We not only found this hush at Port Said, and these serious prophecies in the sober thinking of men as they stopped midway between the Orient and Occident, we found it everywhere. For a number of years thoughtful, serious men, have believed that the human race was approaching a climax in history. For a long time men have been sowing to the wind; they have been blaspheming God, ridiculing the Bible, unbridling their passions and talking loud and boastfully of their optimism. Shallow philosophers and lean Christians have been ever ready to poke fun at the sober thinker, and to cry out pessimism, if anyone suggested that there were dangers ahead. The apostles of the new theology have been glibly telling us that man never fell; that he does not need a redeemer, that the doctrine of human depravity is a jest, that Christ is not divine, and that the world needs no atonement.

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HOLINESS AND THE MINISTRY.

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

IT is expected that ministers of the gospel should be men of God. The church expects them to be men of piety and power and the world looks to them to be leaders in godliness and every good thing.

"The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God."

"The first duty of a minister is humbly to beg of God that all he would have done in his people may be first truly and fully done in himself," says an English writer.

Every minister of the gospel needs the four-fold vision that Isaiah the Prophet received and records in Isaiah sixth chapter.

1. A Vision of Himself.
2. A Vision of God and Holiness.
3. A Vision of Cleansing.
4. A Vision of Service.

Perhaps no one realized this vision more than Jonathan Edwards. He tells of it thus:

"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."

Dr. Daniel Steele had this vision; he says of it:

"I will not dwell upon the unpleasant theme of a ministry of twenty years almost fruitless in conversions through a lack of an unction from the Holy One. But an evangelist of extraordinary power to awaken slumbering professors and to bring sinners to the Cross came across my path. I sought to find the hidings of his power and discovered it was the fullness of the Holy Spirit.

"Mr. Earle spent four days here. I began to pray for the baptism of the Spirit. God answered most graciously. I am at times so overwhelmed with the love of God that I cannot stand the pressure of the earthly vessel and have to ask God to stay his hand. I am a free man in Christ Jesus, free indeed."

Rev. J. O. Peck, D.D., one of the greatest pastor-evangelists of Methodism, in 1872 went up to the National Camp Meeting at Round Lake. There he confessed that he came to receive full salvation—the baptism of the Spirit. He went to the altar and cast himself absolutely into the great Redeemer's hands for the blessing. He tells of the results thus:

"I seemed 'filled with all the fullness of God.' I was ineffably satisfied. I could not shout or speak. Words would have been mockery of that peace I felt.

"That silent awe that dares not move."

"I continued in speechless wonder until the meeting closed, and was wrapped in adoration. The Spirit sealed these words on my heart, which have been ever since the sweetest verse in the Bible to me: 'Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee.' My soul knew that peace and was subdued and filled with it. I continued through the night in that silent bliss; but the next morning at the stand I confessed the gracious work that Christ had wrought. As I testified my soul caught fire, and my words burned with love, and yet peace was the supreme consciousness. I returned home that day and at the first op-

BUGLE BLASTS.

"Holiness is power. It utilizes ability, fertilizes the soul and energizes the whole man. Holiness is God's power with man and man's power with God. Without holiness we are weaker than a bruised reed; with it we are like an impregnable and well-garrisoned fort, which will stand unharmed the hottest siege, at the same time raining like a hail storm red-hot balls from the magazine of the gospel, on an armed world against Christ."

There is a manifest want of spiritual influence on the ministry of the present day. I feel it in my own case and I see it in that of others. I am afraid there is too much of a low, managing, contriving, maneuvering temper of mind among us. We are laying ourselves out more than is expedient to meet one man's taste and another man's prejudices. The ministry is a grand and holy affair, and it should find in us a simple habit of spirit and a holy but humble indifference to all consequences. The leading defect in Christian ministers is want of a devotional habit.

—Richard Cecil.

SAYINGS.

From five to seven in the morning daily he spent in prayer. "I cannot abide these hours," he said, "I need them for the solution of my problems."

—Peyron of France.

Madame Guyon wrote to Archbishop Fenelon whom she was seeking to lead into holiness: "For seven days I have been in constant prayer for you."

I am an instrument for his use; perhaps to bear burdens, as of pain, sorrow, or shame; perhaps to convey messages, writing, speaking, conversing; perhaps simply to reflect light, showing his mind in the commonest of all daily rounds. In only one way can I truly do anything of these—in the way of inner harmony with him, and peace and joy in him.

—H. C. G. Moule.

portunity declared to my own flock the fullness of Christ that had been bestowed.

"And this experience I have never lost—not always clear and conspicuous, but ever a sacred disposition in my heart. Certain results have followed this experience, or attended it in my ministry:

"1. My soul has been one with God. I have not had an ambition or plan or purpose that was not formed in the desire to glorify God. Not perfect nor faultless, nor mistakenless, nor errorless, yet the whole purpose of my life has been to please him.

"2. I have had a greater love for my work. I always loved it intensely, but it has seemed to possess me, the salvation of dying men has been a passion. I love the work with glowing affection.

"3. Greater results have followed my ministry. More souls have been converted each year—two or three times more. I have had power unknown before to persuade sinners to come to Christ.

"4. My intellectual work at once vastly stimulated. I have studied twice as much each year. My thought has been clearer and my love for patient thinking more ardent.

"5. Perfect love has reigned in my soul. I have not slept a night since that camp meeting with a bitter or vindictive, or unchristian feeling against a human being. It is easy to love men. I have experienced my share of occasions for the exhibition of unsanctified human nature, but it does not spring up. I judge it is not there.

"6. I have had an aversion to argument or controversy on the subject of Christian perfection. I dare not speculate. I dare not mix my little human philosophy with the great divine truth and the divine experience. This instinctive shrinking from polemic or speculative methods of treating this subject has, perhaps, made me misunderstood by reason of my silence. Any movement which has seemed to isolate or differentiate holiness from the traditional teachings of Christianity has not commanded my convictions. I do

not condemn others, but obey my own convictions. My soul doth magnify the Lord for this experience which has doubled my joys, and, if I may judge, doubled the effectiveness of my imperfect ministry."

Holiness in the minister produces power in the pulpit. The Spirit-baptized preacher speaks in words that are full of life and flame. They are borne by the breath of the Spirit and fall like fire flakes setting fire to the souls of men. Wooster, that mighty preacher of early Methodism, had unction and fire; the four great qualities of his preaching were said to be:

1. Holy fervor of soul.
2. Deep devotion to God.
3. Burning love for souls.
4. The grace of God mightily working in him.

"What is the secret of his power?" was asked of Evan Roberts, of the Welsh Revival. He had only an ordinary education, he had not a melodious voice, and but few strains of oratory, but no sooner did he enter a church and began to speak than the whole audience becomes electrified and filled with the Spirit of God.

Holiness in the ministry produces men of prayer and men whose influence is immense. Think of Clowes of the Primitive Methodist Church of whom it was said, "Wherever he went the work of God broke out in power, sinners were converted and believers were sanctified."

Think of John Oxtoby who spent six hours each day on his knees. Whole assemblies were moved by his public prayers as the forests are swayed by a strong wind.

Think of Alfred Cookman at Wilmington who would stay up often till daybreak pleading with God for the conversion of his people. He believed in intercessory prayer and often remarked, "Jesus spent whole nights in prayer."

Think of Father Nash in Finney's days of whom Finney wrote: "I have known that man to go to bed absolutely sick for weakness under the pressure; and I have known him to pray as if he would do violence to heaven, and have seen the blessing come as plainly in answer to his prayer as if it had been revealed, so that no person would doubt it any more than if God had spoken from heaven. Blessed man, he was the reproach of the ungodly and the carnal, unbelieving professors, but he was the favorite of heaven and a prevailing prince in prayer."

"Seven Deadly Fallacies."

By Rev. G. W. Ridout.

These books are having a wide circulation. Thousands of them are being printed. Rev. G. A. Cooke, of Maryland, one of the contributing editors of *The Methodist*, writes about the "Deadly Fallacy of Russellism" thus: "My Dear Dr. Ridout:

"I have read your 'Deadly Fallacy of Russellism' with a great deal of interest. You have shown clearly that Russell was an unfit man morally and intellectually to instruct and lead in a religious movement. You show from his writings and from the Scriptures that he resorted to deception to secure a following from the simple-minded, that he was a pretender to Divine revelation, and that he distorted the doctrines of the Bible in such a way as to break down respect for the Word of God. His denial of future punishment was evidently intended to make infidels instead of Christians. 'His Millennial Dawn' has turned out to be a dawn of delusion and despair. I hope your booklet may have a wide distribution. Yours truly,

"GEORGE A. COOKE."

BEACON LIGHTS OF FAITH.

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

CHAPTER VI.

TYNDAL AND LATIMER.

WE are not presuming in these studies to write exclusively on Christian Martyrdom. Our objective is to bring the readers in touch with the high peaks—the brilliant lights that have helped to guide the uneven pilgrimage of those who have tried to follow the Perfect Man through darkness and doubt. It is, however, a striking concomitant that the fate of most of them has been the altar of supreme sacrifice. The steps leading up to conspicuous Christly leadership have been steps mounting the scaffold, or the burning fagots. During the reign of Queen Mary, known in history as "Bloody Mary," the eldest daughter of Henry VIII, eight thousand Protestants were martyred, many of them great leaders.

The Renaissance had done its work; men learned in that period of mind awakening the majestic power of intellectual freedom. The Reformation was at the flood tide; Europe also had felt the dynamic shock of religious freedom.

A survey of religious progress, lacking the name of William Tyndal, would mean a vital link in the chain broken. He was born in the year 1484, at a time when students of history know that the *viz uturga* of human energy was seeking an outlet—an expression—as never before. Columbus was trying to finance his wild dream; Spain was busy with her torture chambers, and seeking world conquest. The pope had sent forth his bulls urging the extermination of all heretics who were those daring to think. Henry VIII was quarreling with the pope—a very fortunate thing for England at that time. When his daughter Mary reached the throne the high carnival of blood began; Protestants were roasted with a fiendish glee not surpassed by Nero.

Tyndal came upon the scene at such a dramatic hour. He was born of well-to-do parents, as the lad was educated, first at Oxford, and then at Cambridge. "Early in his college life," says his biographer, "he showed an unusual aptitude for the study of the Scriptures." After leaving Cambridge, he became tutor and chaplain in the home of one Sir John Walsh, a knight of Gloucestershire. Here he soon found himself in the limelight by his bitter arguments with local priests and friars. They were all outclassed by the brilliant, argumentative powers of the scholarly young man.

It resulted in such arguments reaching the ears of the higher-ups of Rome, and Tyndal was branded early in his career as a dangerous heretic, and that brought upon him the wrath of the Church. He was a marked man, and as was said of his Master, "they sought how they might destroy him."

Tyndal's first great ambition was to translate the Bible into the English language, whereupon, he went to London hoping to secure the necessary support for this great undertaking, as it was a stupendous task. He met with disappointment, and his journey failed in its undertaking. Then, Tyndal went to Germany where, by some means, he accomplished his purpose, and translated the New Testament into the language of his people. The first edition came out in 1525, and was taken at once to England. Giving the Bible to the common people was regarded by the Church as an act of treason; both Church and State denounced it as offense worthy of death. However, the people clamored for the Bible, and it was sought for eagerly among the high and low. The Dutch printers got out several editions, and they were read se-

cretly in the homes of both Catholics and Protestants.

Tyndal remained on the continent writing tracts and discourses on the doctrines of reform, preaching continually to the hungry multitudes the message of salvation. While in Germany and Holland, Tyndal translated various parts of the Old Testament, among them, the Pentateuch, and also the book of Jonah. He had taken up as a permanent residence a home at Antwerp, and hoped to finish his life's labors in quietness; but the henchmen of the pope watched and waited for a chance to pounce upon their prey, and the opportunity came at last.

He was treacherously arrested and sent to prison where, for sixteen months, he suffered all the tortures and humiliations that could be heaped upon him. The spies of the Church had, done their work well, and hounded his footsteps for years, and by an act of fraud and misrepresentation succeeded in landing him in a dungeon. At this time Tyndal was not under the direct authority of the English clergy, but the Church acts as one man, in any country, at any time. This great and good man was publicly strangled and then burned, at Vilvorde, a place near Brussels, in the year 1536.

When we hold in our hands the Bible, in its present beautiful and popular style and diction, known now as the "King James Edition," we are apt to forget the price that was paid that we might have it. The Bible as we have it today, is practically the work of William Tyndal, the heroic scholar, and martyr. For this act above all else, the hellhounds of Rome trailed him to his death. That organization hates the open Bible; this blessed Book and Romanism are at extreme positions; one is the antithesis of the other, and we know this fact no better than Rome herself; her supreme wrath has ever been hurled against the promoters of an open Bible. Let us not forget to reverently thank God for such men as William Tyndal, who faithfully served all future generations by his fearless, consecrated, scholarly mind and spirit. His activities in the arena of life were comparatively brief, as he was martyred at the age of fifty-two; but his labors were monumental and lasting; he enriched the world beyond any man of his age; but he himself did not enjoy the benefits of those riches.

Six years after the birth of Tyndal, Hugh Latimer was born, and from his early youth, thoroughly saturated with the traditions of the Roman Church. When he delivered his graduating address at Cambridge, he denounced in the most scathing language, the reformers of the times as the most dangerous enemies of the people. A man by the name of Thomas Bilney heard the oration and was moved with pity for the misdirected zeal of the young enthusiast, and he sought for an interview with young Latimer. The outcome of this heart-to-heart talk was the conversion and spiritual awakening of the youth. Once the glorious light of reformation truth dawned upon him, his zeal was just as pronounced in the promotion of these truths, and he began it without delay. The whole program of his mother Church was revealed to him as loaded down with humbuggery. He began to preach and teach in and about the University on such themes as—"Praying in Latin," "Worshipping of saints," "Withholding the oracles of salvation from the people," etc. His sermons were so pointed and logically terrific in showing up the absurdity of it all that the anger of the local priests and friars were aroused to the whiteheat pitch.

Latimer gained favor with the court by his able defense of Henry VIII, in his controversy with the pope concerning his marriage

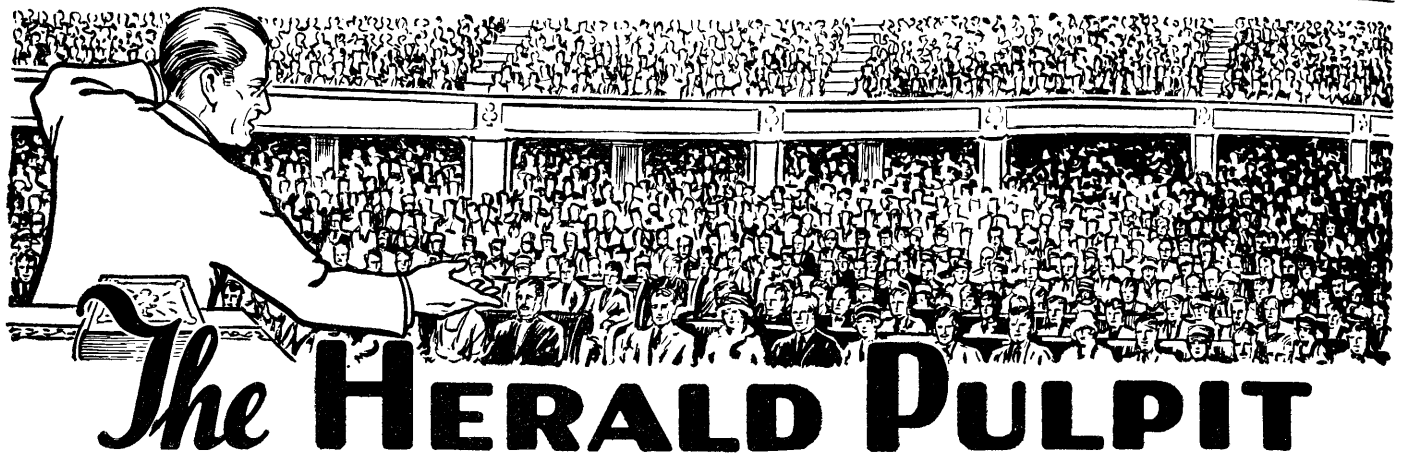
with Catherine of Aragon. Latimer was appointed by the university to look into the legal phases of the question, and his findings were in favor of the king. This brought him into the public eye, and the king at once appointed him bishop of Worcester. His fame as a mighty preacher spread all over England and the Continent. He became thereby the object of vengeance on the part of the pope and his allies. His boldness and oratory won for him great renown, and even his enemies admitted that he possessed unusual gifts.

At this time the reform spirit began to wane, so that Latimer felt the lack of sympathy and response he had formerly received. Henry VIII was in his dotage, whereupon, two powerful personalities, and bitter enemies of the reformation, by the name of Gardiner and Bonner, took advantage of the laxness of the times and soon gained control of State and Church affairs. At this time Latimer who had become feeble and afflicted in body, went to London for medical advice. This was the opportune time, and the enemies caused him to be arrested in London, and consigned to the Tower, where he remained until Edward VI., the son of Henry, came to the throne. He would have been martyred at once, but they were unable to get the King's consent, though old and senile. Edward at once recalled Tyndal, and offered him his old bishopric, but this Tyndal did not accept. He was allowed to teach and preach whenever and wherever he desired. Preaching was his fort; the pulpit was his throne of power; his sermons were saturated with evangelistic zeal, so that the great doctrines of reform were again restored to the attention of the people. But at this time Protestantism received the worst blow in the history of England; it was the untimely death of Edward VI., and the spiritually enlightened knew too well, that it was like a day of doom. Edward was a true defender and protector of the reform. His death placed Mary, the eldest daughter of Henry VIII., on the throne. Latimer was arrested at once, and all of his co-workers with him. He declared that it was the judgment of God sent upon them for the backslidings of the people who had received the light.

For more than a year Latimer remained in jail, worn in body, and sick almost unto death. His executors would have been cheated had they waited a little longer; but so great a disturber as Hugh Latimer, should not be allowed to escape the torments due him. Latimer knew his fate was sealed, and throughout all his imprisonment, he kept a cheerful attitude of mind, and was a mystery to his keepers. One day he pleasantly told the jailer, that if he did not take better care of him, his master would be greatly disappointed. When asked what he meant, he replied, "Why my good man, you expect me to burn; but if you do not furnish me with some fire, I'll freeze to death."

After being kept in the Tower for a long time, Latimer was taken to Oxford, together with Bishop Ridley, one of his devoted friends and co-workers. They were kept in that prison until October, 1555, and the two great men were escorted from the prison to the Bocardo-Gate, just outside of Oxford, where stakes and fagots were waiting for them. Before the chains were applied to bind them to the stakes, they were allowed to kneel for prayer. This last prayer of Latimer was a repetition of what he had been praying for since the death of Edward I, that the Gospel might again be restored to the people; second that he might remain faithful

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Perfect Love or Christian Perfection.

REV. W. G. BENNETT.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16.

I shall not dwell on the thought of divine inspiration further than to say that I accept, without hesitation, this authoritative statement relative to the Scriptures. The Scriptures were given that the man of God may be perfect.

The first step that the soul takes toward God is *repentance*, which begins with conviction and contrition for sin, and includes *confession and restitution* culminating in the complete reversal of the attitude of the sinner from a wilful choice of sin and unrighteousness to a choice of holiness and righteousness. When men say they cannot quit certain sins, they only mean that they do not want to. Men are not naturally constituted so they cannot repent; they may persist in sin until they *will not* repent. We might properly speak of repentance as the porch of the kingdom.

The second step, and the one that brings the soul inside of the kingdom of God, is *conversion*. There are two sides to the experience of conversion—*justification and regeneration*. In legal affairs, justification means that, after duly examining the evidence in court, the charges have not been sustained and the accused is dismissed as innocent; but, in the provisions of Divine Grace, the accused has admitted all the charges that have been brought against him by the law so that he stands, a confessed guilty culprit. But, through the mercy of God and the merits of Jesus' blood, God revokes the sentence, blots out the past and counts him in his relation to the law the same as though he had not sinned. That is justification by faith, and puts away all past sin, whether negative or positive.

Conversion is a real, a positive, an instantaneous change of heart that reforms the outer man, transforms the inner man, and turns the currents of the soul toward God. If conversion is as great a change as I have briefly described it to be, why is a second work of grace necessary in order that we may be perfect in love? Let me illustrate: Placing this pulpit on my left, I want this to stand as representing God, and we will allow the preacher to stand as representing the child. I wish to draw about myself an imaginary circle and we will call all inside this circle the Covenant of Divine grace, by which I mean that, when our first parents fell, before God would allow them to populate the world with a race of fallen men, he unconditionally redeemed all such as had not wilfully and accountably

sinned. All those are inside of this covenant and, dying in that condition, are saved through the merits of the blood of Christ without exercising their wills in the matter, as all accountable beings must do. Inside of this covenant are all heathen that have lived up to all the light that God has given them. Not all heathen, remember, but only such as have lived abreast of all their light. Inside of this covenant are all irresponsible beings who become such before they wilfully sinned. Do not infer from this statement that heaven will be filled with idiots. God will sweep away all mental and physical imperfections in the resurrection of the body. Inside of that covenant are all converted people who have lived up to all the light they have received and, dying in that condition, are cleansed through the unconditional merits of the Atonement. Inside of that covenant are all children who have not reached an age where they have become personally accountable to God. While this is true, every child is born with something in them that makes it easy for them to do wrong and hard for them to do right. The Psalmist said, "Behold, I was shapen in iniquity and in sin did my mother conceive me." Or again, "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies." Did you ever catch your children lying? Not mine, you say. That only proves your youngsters are sharper than you are. In other words, every child is born with a nature that rebels against divine authority, or with their backs on God and their faces toward the far country. Nevertheless, they are born inside of this Divine Covenant and, dying before they have wilfully sinned, they are saved.

Here is a child born inside this covenant but with his back on God. He reaches the outer rim of this covenant, or reaches years of personal accountability to God, somewhere between the years of five and fifteen. I think I was about ten. I wept as though my heart would break and I did not know why. But I knew after that time there was a feeling of condemnation would come over me when I did wrong that I never had felt before. Happy the parent who can get his child converted right at that period. But, suppose the child is not converted, says to God as Jesus pictures the young man saying to his father, "Give me the portion of goods that falleth to me" and, by his own choice, crosses the line of the covenant of Divine Grace by the first wilful act of sin and heads for the far country. He finally lands way down in the far country, his substance wasted with riotous living, a mighty famine in the land; joined in slavery to a citizen of that country, he is sent into the fields to feed swine. God, in his sovereignty, has decreed our freedom, but, fortunately for us he has arranged in his

providence so that sin that once looked so enticing does not bring the satisfaction that we anticipated that it would bring to our lives, and among the hogs and the husks is a good place to think the matter over.

This lad finally had the conceit taken out of him by the pangs of hunger, and the shame of defeat! He remembered the old farmstead, the father's house where even the servants had bread, and to spare. He remembered the time when he was an innocent lad at his mother's knee. I suppose he had some such feeling as Elizabeth A. Allen, when she wrote:

"Backward, turn backward, oh Time in your flight,

Make me a child again just for tonight.
Mother, come back from that echoless shore,
Take me again to your heart as of yore.
Kiss from my forehead these furrows of care,
Smooth these silver threads out of my hair,
Over my slumbers your loving watch keep,
Rock me to sleep, Mother, rock me to sleep."

He came to himself, he made a resolution and acted upon it at once. "I will arise and go to my father." It pleases Almighty God when a soul turns from the far country back to the Father's house, to bring him back over the same trail that he took when he went to the far country, and have him fix up with everybody along the way that it is possible for him to fix up with. He comes back until he reaches the line of the Covenant of Divine Grace that he crossed when he first committed sin. It may not take him as long to get back inside the covenant of grace as it takes one to tell it, but I want to stop this man long enough to find out what must take place before he again comes within this covenant. What took place when he first crossed the line of this covenant and headed for the far country?

First, he was under sentence of death for the violation of law. This must be settled. This soul plundered, depleted and ruined by sin, has nothing with which to settle. In despair, he looks to the cross. God, for Christ's sake, pardons all the past sin, revokes the sentence of death and counts him in his relation to the law the same as though he had not sinned. That is justification by faith.

Second, when he crossed the line of this covenant by his first act of sin, he entered a state spoken of in scripture as being "dead in trespasses and in sins." A blind man is dead to the world of light; a deaf man is dead to sound; a paralyzed man is dead to feeling. A man who has sinned is dead to God and the spiritual realm. Before he comes within the covenant, Jesus must stand at the sepulcher of Lazarus, and say, "Come forth," speaking life into the dead soul. That is regeneration. This soul, shapen in iniquity

ty and conceived in sin, shaped himself further in iniquity and ever deepening sin as he went down the road to the far country. In other words, he was born with depravity and, by his actual sin, he acquired depravity. He must now be cleansed from the depravity acquired by his own sin. He is now justified, regenerated, cleansed from acquired depravity, back inside of the Covenant of Divine Grace in exactly the same condition and relation to God as when he was born into the world; only, when he was first born into the world, his back was toward God and his face toward the far country. When he is born the second time, his back is toward the far country with all the hogs, husks, and harlots left behind, and his face is toward God to whom he is now reconciled. That is conversion. Jesus said, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

I want to ask you now if any of you saw any place from the time this man left the far country until he got back inside of the covenant of Divine Grace, where he got rid of the depravity that was born in him when he was born into the world? Well, if he did not get rid of it, it is still there. The Bible says it is still there. 1 Cor. 3:1-4. *Read carefully.* Human experience says it is still there. If you were ever converted, you did not go six months and, likely not six weeks, until something in you got up and turned over and you did something or said something that you knew no Christian should have done or said. I doubt the conversion of any man who denies the existence of carnality, for you will have no trouble with carnality while both are going in the same direction. With few exceptions, all orthodox theologians of note teach that inherited depravity remains in the converted soul and this remaining carnality is the barrier to perfect love, for you cannot love God with all the heart while the carnal mind remains, as "The carnal mind is enmity against God." In order to have perfect love, we must be cleansed from all sin. Cleansing is not only necessary in order to perfect love, but somewhere between the place where you now are and the time when you reach the pearly gates, you must be made holy or stay outside. There is no controversy with orthodox theologians or the Bible on this point. All are agreed that nothing unclean can enter the pearly gates. So we have the fact that sin remains in the converted soul and that cleansing is absolutely necessary before we reach heaven. I submit to you that cleansing from all sin is the most important doctrine taught in the Word of God; without it, all other doctrines are useless. The question we must now answer is, how and when are we to be cleansed from all sin?

There are three theories advocated: First, *we are cleansed from all sin by a process of growth or development.* I bring three objections against this theory. First, it is not according to Christian experience. In all these years, I have never heard one individual take the witness stand and declare that he had received the experience in this way. It does not work and hence is useless. Second, it is unphilosophical. Growth is the gradual accumulation and development of such particles as formed a plant or animal at its inception, but growth never changes the constituent qualities of any being or thing. Third, it is not scriptural. The Bible and Christian experience teach growth from the time a soul is converted until it is sanctified wholly, and from the time it is sanctified until it is glorified. But development of Christian character is one thing and cleansing from all sin is another thing, and the Bible nowhere teaches, hints or implies, that growth is an agent of purification.

Second theory: *That we are sanctified at death.* If we mean that death actually sanctifies us, we have several heresies. First, that sin is located in the body. Satan ap-

peals to and sin operates through the appetites and members of the body, but sin is located in the center of our moral being, the heart. See Mark 7:21-23. Second, universal salvation. If death would make any man holy, it would make all men holy and, consequently all dead men would be holy men, and God could not shut a holy man out of glory and the Devil would not allow a holy man in hell. Third, Death is never spoken of as a friend, as it would be if it made us holy, but it is always spoken of as an enemy. On the other hand, if you mean that we are cleansed from all sin about the time of death, through the merits of the blood, by the baptism with the Holy Ghost, then you might as well take away the time limit for the blood which is the only remedy for sin that is available on this side of the boundary line of death, and the Holy Ghost who is the agent of cleansing is omnipotent and can perform the work fifty years before death as well as ten seconds. This prepares the way for the statement of the third theory.

If you are now a child of God, make a complete consecration, trust the merits of the blood and the operation of the Holy Ghost, you may now be cleansed from all sin immediately. This statement is true or not true. If a matter of opinion, you have as good a right to your opinion as I have to mine, and most people seem to think it is simply a matter of opinion, but such is not the case. A matter of such vital importance must be settled by an appeal to the Word of God. What does the Scripture teach on this doctrine of such vital importance? If you will turn to Luke 1, you will find the prophecy of Zacharias at the birth of John the Baptist and, in this prophecy, he definitely outlines the special mission of Jesus. "The oath which he swore to our father, Abraham, that he would grant unto us that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life." Tell me by what manner of interpretation that statement could be made to mean holiness at death. Turn to the prayer of Christ for his disciples recorded in John 17th chapter. Note he says, "They are not of the world." "And for their sakes I sanctify myself, that they also might be sanctified." To be truly sanctified or sanctified in truth means to be made holy. Turn to Acts 26 and read Paul's commission: "But rise and stand upon thy feet, for I have appeared unto thee, for this purpose, to make thee a minister (exponent of truth) and a witness (one who has experimental knowledge of what he expounds), 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 (Justification), and inheritance among them which are sanctified by faith that is in me." The shibboleth of orthodox Protestantism since the days of Martin Luther has been that men are not justified by a long drawn-out process of works, but immediately *by faith*. If you accept this doctrine relative to forgiveness, the grammatical construction of this text makes it absolutely certain that they were sanctified in exactly the same way *by faith*.

"Husbands, love your wives even as Christ also loved the church (Spirit-born men) and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, 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. 5:25-27. Turn to Titus 2:11-14: "For the grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this *present world*;

looking for that blessed hope, and the glorious appearing of the great God, and our Saviour, Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Turn to 1 Thess. 5:23-24, and you have an inspired prayer: "And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord, Jesus Christ. Faithful is he that calleth you who also will do it." You could not sanctify yourself in a million years, but the Omnipotent God can do the work in a quarter of a minute. Turn to Hebrews 7:25 and read, "Wherefore he is able also to save them to the uttermost (that point beyond which there is nothing) that come unto God by him, seeing he ever liveth to make intercession for them."

Hebrews 10:10: "By the which will we are sanctified, through the offering of the body of Jesus Christ once for all." The 14th and 15th verses, "For by one offering he hath perfected forever them that are sanctified, whereof the Holy Ghost is a witness to us." Turn to 1st John 1:7, "But, 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."

If you are now a child of God, make a complete consecration, trust the merits of the blood, and through the operation of the Holy Ghost you may be cleansed from all sin now. Just as naturally as water seeks its level, affections will bound out to God; you will have perfect love, or, as stated by Mr. Wesley, "A pure heart filled with divine love."

An Investment That Pays.

Mrs. H. C. Morrison.

WE have noticed with much delight, the many revivals which are being held in different portions of the country. This is a token of better things in Zion; the only difficulty is, that there are not enough of them. One of the greatest blessings that could come to our land would be for every minister to get the burden of souls so on his heart, that he would travail in soul until sons and daughters would be born into the kingdom.

It has always been a mystery to us how a minister of the gospel could content himself from year to year, to run along without having souls saved and added to the church. If the minister's business was merely to edify and keep things moving, just to entertain those who belong to the church, he might well be content to drift along in this way, but when we remember that his business is to seek and to save that which is lost, we cannot understand how he can be satisfied when there are no results from his labors.

We were surprised, on looking over a chart showing the per cent of non-church people, to find that *sixty and three-fifths per cent* of the people in our own fair America, were not interested in, nor identified with the church in any way. What does all this mean, when there is a minister to every 546 people in our country? What if every pastor would decide to have a revival in his church this year? We say, *decide*, for when the pastor and people want a revival more than they want to keep up appearances, or anything else, and are willing to pay the price for a revival, they will have it, for God has said that when Zion *travails*, sons and daughters will be born.

Oh, that God would stir us up to our duty to the unsaved all around us. Some of us may not mean to bury the talents God has en-

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BEACON LIGHTS OF FAITH.

(Continued from page 3)

unto death, and lastly, that Elizabeth might be (Lady), spared to become Queen of England. She was the youngest daughter of Henry VIII, and an ardent Protestant. This three-fold prayer was answered: he died in triumph, Elizabeth became Queen of England, and Catholicism never again dominated that wonderful Island Empire. The Gospel of free salvation has been preached in England ever since the death of "Bloody Mary."

The two men were then chained to their posts, and when the fagots began to blaze about their feet, Latimer said to his companion: "Be of good cheer, Ridley; play the part of a man, we shall this day, by God's grace, light up such a candle, which shall never go out in England." Ridley was heard to exclaim, as the flames rose higher: "Lord, into thy hands I commend my spirit." Latimer's last words were: "O Father of heaven, receive my soul." Crying friends and hissing enemies witnessed the tragic ending of those two great souls—valiant soldiers of the Cross.

We cannot close this brief sketch without mentioning two tragic happenings at the sacrificial scene. As the flames leaped about Latimer he bathed his hands in them, and at once they seemed in a strange manner to enter his side, near his heart, and a stream of blood gushed from the wound. His countenance lighted up with a halo of glory, as it were; the dying saint was allowed the honor of shedding his blood for his Master. That was the end. But with Ridley it was not so; the fagots were green, and the fire ranged downward, prolonging the torture, as his lower limbs were being burned. So great was his agony, that he cried for them to place dry fagots around him, so as to end the suffering. After his legs were burned off, the garment on his body was not scorched. The torture of the sainted Bishop cannot be put in language.

The sympathizing crowd was moved to tears, as the two most distinguished men of that day, died the victims of priestly hate. The curse of God must sooner or later be poured out upon an organization guilty of such crimes in the name of the humble, compassionate Saviour. Oh, the travesty—the supreme blasphemy—of such a record as Rome must carry as "Christ's vicar on earth."

However, the torch was lighted; England and the whole world received the light. Gardiner, who was the prime mover in the arrest and execution of these men, sat down to eat a sumptuous dinner after the horrible affair was over, and was hilarious over his great victory. He had scarcely swallowed a mouthful before he was taken seriously ill; his stomach and bowels became paralyzed, and for fifteen days he suffered, until he became almost a maniac and died in torture of mind and body. It is claimed that he had planned a trap for the execution of Lady Elizabeth; but his death put an end to his dastardly scheme.

When we remember the Blood Atonements through which our glorious gospel has been delivered to us, and the sacrificial lives of such men as Tyndal and Latimer, we shall be guilty of base ingratitude if, in any way, we should prove unfaithful to those great truths; those scriptural, orthodox tenets of our faith, as were once delivered unto the saints.

(Continued)

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

PENTECOSTAL PUBLISHING COMPANY.
LOUISVILLE, KENTUCKY

"LAID UPON THE SHELF."

ROY L. HOLLENBACK.



DOES God have a shelf upon which to lay people? Does he ever get through with ministers and put them aside? Just in this connection we think of the words of Nebuchadnezzar: "The most

High ruleth in the kingdom of men and giveth it to whomsoever he will . . . and those that walk in pride he is able to abase." What weight there is in those words, coming as they do from one whom God had cast aside seven long years? And this great king is only one of many who have been as definitely and helplessly abased by the Lord because he found them to be unprofitable unto himself. The Scriptures are plain in declaring of God's authority among all of the affairs of men; and if in civil and social affairs "the heavens do rule," how much more may we suppose that God moves in the affairs of his church, putting down or exalting whom he will?

The same God who can open up to us "a door which no man can shut" can also close a door so tight against a man that no one can open it. He has an unexplainable way of withholding a man's invitations, or "calls," if he is unfaithful to his trust. These matters are in God's hands, and unless he impresses his servants to use a man they just will not use him. Neither recommendations nor high-sounding reports will avail when God ceases to put it upon the hearts of his people to call him.

We are not reticent in saying that God, in his wisdom, is constantly laying off the "shirkers," and the "strikers," and others who do not "seek first the Kingdom of God"; and is permitting others who are faithful, even though possibly of less talent, to carry on his work. In some cases that which relegates men to the "scrap-pile" of inactivity seems to be just the natural working of the law of cause and effect, and the cause seems very obvious; but in other cases the abasement is so sudden and unaccountable that it can only be construed as the work of the divine hand. The descent from the Pinnacle of Prominence into the Grave of Obscurity is sometimes remarkably sudden. It is a fact, however painful, that *when God gets done with a man that man is done*. And no amount of "boosting," advertising, pulling strings, or prying can long bolster him up when God determines upon laying him aside. That man is helpless indeed from whom God withdraws his help; and no exertions of his can keep God's agencies of retirement from doing their work. It is as true of the unfaithful or crooked preacher as it is of the prosperous wicked that though for a season he "may spread himself as a green bay-tree, he shall suddenly be cut down." A man of false and pretentious life may preach and make a big "spudge" for a season, but a sentence of certain abasement hangs over him; and like the soaring albatross he shall suddenly drop into the briny deep. By shifting about over the country, sinful and depraved men may run high for awhile, and those who know of their sinfulness may wonder why it is so; but whenever God sees that they have gone far enough the tide will turn against them, and they will be left to indulge their own miseries.

We believe that in cases not a few God permits preachers to be put aside as a chastisement to them, designing to correct in them some great fault which they will not discover otherwise; and at the same time he protects a cause which they might injure. Perhaps they are censorious, crabbed, or fault-finding. Or possibly they are self-centered, and of narrow vision and sympathy. It may be that their preaching is too lengthy or tedious, or

that they are given to abusing other churches, and leave a bad taste behind them wherever they go. Possibly they are "greedy of filthy lucre," and spend much thought and time grubbing for money. Or, maybe they whip the life out of the saints by too severe and austere methods (too much "skinning"), and their preaching reacts unfavorably upon the church, quenching out its joy. Or it might have been that they became delicate and fastidious, and made their own entertainment difficult; or were overbearing and inconsiderate in the homes where they stopped. All such things leave a bad taste behind the preacher, especially the evangelist; and these, or similar faults, are sure to incline him toward the "shelf." Cast about, if you have been laid aside, and see if you cannot find the reason. Do not blame others for not calling you, but blame yourself for not being wanted.

While our hearts beat in sympathy for those whose services are no longer desired, we have only this to say, that nothing but an adjustment of those things which have caused your defeat will ever restore you to favor. Whatever those faults may be, humbly acknowledge them, and set your face to seek after God until your soul is reanointed with his Spirit. If you are blaming others cease to do so. Lay the cause at your own door. Humble and break up your heart before God, and seek your calls at the Throne; and to your joy the bolted door will open. Then constantly live in dependence upon God with your way fully committed to him. If success again attends you, do not depart from the lesson God has taught you—"be not high-minded, but fear!"

Who Will Investigate Reed?

Senator James Reed, who has far surpassed his days of usefulness, in line with other wet promoters, is making a great hullabaloo over the fact that the Anti-Saloon League has in thirty years spent thirty-five millions of dollars towards drying up the fountains of booze-crime. Observe:—

1. The traffic cost one hundred times that much each year it was allowed to exist, or a total of 3,000 times that much in the same thirty years. But that never did worry these conscienceless defenders of booze.

2. The dry fund was freely contributed by patriots. It was not taken from them by taxation and squandered in ten thousand dollars a year salaries to men who boost the products of breweries and distilleries. Men of the stripe of Reed, Edwards, Edge and Company should draw their salaries from the liquor interests and the Association Against the Prohibition Amendment. The patriotic lovers of sobriety secured prohibition by self-sacrifice, that was freely made for the common good. Now the booze gang send to Washington sixty members of Congress whose chief interests is to destroy the dry regime and put again in place and power the liquor oligarchy, and the boozers don't go down into their pockets and pay the \$10,000 annual salaries of their wet proponents, but demand that the dries help pay the price of nullifying our hard-won prohibition. It is a shame. Mr. Reed and his ilk draw \$60,000 in a Senatorial term paid by taxation when every cent of it should be paid by the brewers and the Association Against the Prohibition Amendment. I freely gave money for the dry fight. Now I protest against being taxed to pay, Reed, Edge and Company to bring back the murder mills of boozedom.

L. L. PICKETT.

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.

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OF ASBURY THEOLOGICAL SEMINARY



REPORTS FROM SOUL WINNERS.



TWO GOOD MEETINGS.

Since last reporting our work we have held two meetings; the first one was at Brookville, Pa., July 6 to 17. The pastor had made a heroic effort to prosecute the work along spiritual lines, but had encountered stubborn opposition from some of his most influential officials. They were virulently opposed to the doctrine and experience of holiness and the teacher of the Bible class, it was said, declared in public and private that, "There is no hell," and sought to propagate other heresies.

As is our custom, we began to preach Bible doctrines, especially the doctrine of holiness, and the next day after the meeting started the work of salvation began, and continued up to the very close of the meeting, about forty people having professed to be converted, reclaimed, or purified. The pastor continued the meeting a few days after we left, and others were saved. Some of the opposing officials resigned in a good spirit, stating that the meeting was the very best ever held in that church, and as they did not want to hinder the good begun work, it was better for them to get out of the way, and thus a very aggravating question was settled without any division in the church. Others were elected to official positions, which course was approved by the District Superintendent at their last quarterly conference, and it is believed that a better day has dawned upon that church, and that the work can be promoted along holiness lines unhindered. The pastor and his church are greatly encouraged over the propitious outlook. Leo Johnston led the singing, and assisted in other ways in the meeting.

After closing the work at Brookville, we hastened on to Murphysboro, Ill., where we began a camp meeting June 20 that we continued over July 4. The camp meeting board had purchased some acres of ground in a fine virgin forest, upon which they erected a splendid new tabernacle with a seating capacity, it was said, of over seven hundred people. The meeting began with a good attendance which increased till many times the tabernacle was full, they say the very largest attendance they have ever had at their annual gathering. Also the work of salvation began with the meeting and continued up to the closing day; about half a hundred testified to having been converted, reclaimed, or purified, among the number being some prominent men and women, and a fine lot of young people. Some were saved in their homes, and deep conviction was upon the people throughout the meeting.

An unusually large number of pastors and evangelists attended the meetings, together with throngs of people from Murphysboro and several other towns and cities many miles away. They all joined in heartily to make the meeting a success and were greatly blessed in their own souls, not a few indulging in some old-fashioned shouting. Rev. Orval Keller and his good wife led the service of song efficiently, and he preached some half a dozen times during the meeting. The writer did all the preaching except the messages brought by Brother Keller.

On the second Sunday, in twenty-five minutes, this scribe raised in cash and substantial subscriptions about nine hundred dollars to finish paying for the grounds and tabernacle. The board is planning to buy more ground and before another year build other buildings. They added some fine new members to their board in the annual election of the association. Much more might be written about the excellent meeting we had this year, but lack of space forbids our doing so. They all agreed that it was the best meeting of all their meetings.

We have all of our time taken for the whole summer except August 16-31. Persons desiring to correspond with us relative to this vacant date and for fall dates, for meetings should address us, 1350 Grace Ave., Cincinnati, Ohio. J. L. Glascock.

BERACHAH SCORES ANOTHER VICTORY.

More than thirty years ago, when I answered the call of God to espouse the cause of unfortunate girlhood, I little dreamed of the lone trails, the solitary places and difficult problems that lay out before me. Neither did I dream of the great blessings awaiting those who did dare press along this rugged and dangerous road.

Almost from the dawn of time, society has decreed that when a girl makes one misstep she is cast upon the "junk pile" as "damaged goods," and unfit for service. While it is true that to womanhood has been committed the holiest, loftiest commission of all time, which requires the most sacred observance of the law of chastity that she may impart to childhood its rightful heritage, it is also true that woman is human, and being human, is subject to temptations and sin the same as man.

When God presented his plan of salvation, he made provision for man and woman both to be redeemed and chooses to honor one redeemed sinner as highly as another. But the world has had a strange and fantastic idea about the treatment to be accorded redeemed girls. Berachah Home was established in Arlington, Tex., as a "City of Refuge," and as a moral and physical sanitarium for the recovery of girls who have been robbed and spoiled and then cast out as "things unclean."

The founding and maintaining of this Home makes a story stranger than fiction and more thrilling than romance, because it has steadfastly stood for the redemption and restoration of girls who have been sinned against, then cast out from home,

school, and church. The success of this Home has been miraculous. Through its holy conquest multiplied thousands of people have been blessed of God and lifted into a higher citizenship. The spirit of Berachah is the spirit of consecration that never shuns suffering and self-denial when necessary.

The greatest achievement of this Home was the formation of a Gospel Band which has been equipped, uniformed and trained with special funds provided by friends to the work. This Band is composed of redeemed girls and young men and women who, with undaunted courage, are willing to back the Berachah Home in its noble work of redemption. Under the Providence of God this band entered the contest in the two-year class of the West Texas Chamber of Commerce Convention which met at Amarillo, Texas, June 21-23, and received the first prize and made the highest score of any band that has ever played in any class in the West Texas Bandmaster's Association. This was achieved through prayer and practice under the leadership of one of the best band directors in the State. The Berachah Band is under commission of the Royal Government and plays the sweet songs of Zion with a heart throb and inspiration of souls redeemed.

At this writing there are 103 girls and children in the Berachah Home that are being given Christian training for useful positions in life. No pay cases are ever admitted in this Home and no babies are torn from mothers' arms, but the little mothers are taught the responsibility of motherhood and are prepared to enter such doors as the Providence of God may open to them. The Home depends entirely upon freewill offerings and public contributions for its maintenance as no endowment has ever been provided. Fifty dollars supports 70 persons one day and Two Hundred Dollars provides for one person twelve months. Thus, you see money invested in Berachah is used economically. While we realize it is a difficult and dangerous task, we also believe that as long as society permits the unclean motion picture shows, impure magazines, and immodest bathing pools and immoral "chicken gardens" to exist, the Church ought to do its best, in the name of the Lord, to save the little girls who are the unfortunate victims of our present social system.

If you are interested in this character of Christian and philanthropic work, we will be glad to furnish full information if you will drop a card of request to Berachah, 221 Santa Fe Building, Dallas, Texas. J. T. Upchurch.

COLLIER AND CAMBRON REVIVALS.

We opened up at Langdale, May 23rd, and closed out there June 9th. It was a wonderful meeting from the very beginning. There were something over three hundred souls blessed at the altar. It was truly a great sight to see strong, stalwart men come forward and weep their way to the cross. Sometimes there were between seventy-five and one hundred at the altar at one time. People came to the services by the hundreds. The officials of the town said that it was the greatest revival that Langdale ever had. Bro. C. W. Seale, pastor of the Methodist Church, had the ground well prepared for the revival, and he and his good wife stood by us loyally.

Bro. B. F. Bartley, the Baptist minister, stood by us loyally. There are no more faithful pastors than Brothers Seale and Bartley.

We began at Fairfax, June 13th, closing out July 4th. We had a wonderful revival; something over one hundred and seventy-five came forward and were blessed at the altar. We also had large crowds at Fairfax. Rev. B. F. Miller is pastor of the Methodist Church there and is in favor with all the people. This was my fourth meeting that it has been my pleasure to conduct for him. There is no more faithful man than B. F. Miller.

We opened fire July 7th at Lanett, Ala., with large crowds and good interests. We are expecting a great victory for God and his Kingdom. We will be here through the 25th. All these meetings were conducted in a tent 60 by 120 feet. We have an open date for September.

Collier & Cambron Evangelistic Party.

GROVE MEETING AT HURLOCK, MARYLAND.

The annual tent meeting of the Dorchester County Holiness Association was held in the Grove at Hurlock, Md., June 17-27. Rev. E. L. Eaton and his son, Rev. Harold Eaton, of Wilmore, Ky., were the evangelists. Bro. E. L. Eaton doing most of the preaching and giving the Bible readings at the afternoon services while Bro. Harold had charge of the music and conducted the morning meetings for the children and young people.

The first service, on Thursday evening, June 17, was marked by the manifest presence of the Holy Spirit and this continued throughout the ten days' meeting. Bro. Eaton is a man of great faith and wonderful power in prayer, and his earnest and faithful preaching of the truth of full salvation stirred the Devil mightily and blessed the hungry-hearted Christians. Bro. Harold preached on Wednesday evening and the last Sunday morning two very acceptable messages owned of the Spirit and a real uplift to the hearts of his hearers. His solos during the first of the services were beautiful and soul refreshing, especially "Amazing Grace." Early in the meeting Bro. Harold Eaton organized a large and enthusiastic choir of children and young people who sang as their rally-cry "Faith is the victory."

This choir was a great help and inspiration; some of the children could hardly wait for the hour of song service, they took such delight in their choir. Bro. Harold also did splendid work in the morning meetings with the children; quite a number of the children and young people were saved in these meetings and gladly testified to the fact. The weather was quite cool the first few days and it was a busy season yet the week-night services were fairly well attended and large audiences came each Sunday. There was no real break in the meeting, and the prayed-for revival did not begin in these services, but souls were saved, and all who attended felt the power and presence of God. The Christians were blessed and strengthened and sinners were put under conviction. The members of the Association were very much encouraged and have already decided to hold a similar meeting next summer.

C. Collins, Sec'y.

REPORT.

We were privileged to spend two weeks this spring with the Wesleyan Methodist Church at Frankfort Heights, Ill. These people are real Wesleyan in doctrine and experience. This is a progressive coal mining town, and the church is well located to do a great work among a plain class of people who badly need a full gospel. Crowds were large, interest good, and the Lord answered prayer and gave a revival of the Wesleyan type. We predict a bright future for this church if they obey the Lord and keep the victory.

From June 6-20 we were with Bro. Bolen, pastor of the Wesleyan Methodist Church, at Altavista, Va. Bro. Bolen is a good man to work with because he believes in praying things through. He is one of the tried and true pastors. In answer to prayer conviction came, the fire fell and souls prayed through. This church has a very thriving Sunday school. The young people are very progressive. Many of them were either saved or sanctified during the meeting and a number of them received both experiences. They have a service each week aside from regular prayer meeting. The church is making rapid strides under the ministry of Bro. Bolen. We were well cared for in the home of Mrs. Strange, she knows how to look after and take care of preachers. I suppose it is because two of her brothers are ministers.

From June 22nd to July 4th we were in meetings at Roanoke, Va., with Rev. W. C. Lovin, pastor. Bro. Lovin has the best organized church we have ever labored with in the Holiness Movement. Each department is being well manned by some one who has full salvation. The services both day and night were owned and blessed of God in the salvation of souls. One remarkable feature was so many matured people who were definitely helped. The climax was reached on the last Sunday when a man prayed through during the day. The Roanoke people know how to care for an evangelist and they always do it well.

In the above meetings the Lord answered along salvation lines with two hundred professions of either conversion, reclamation or sanctification. Along with the spiritual came the financial, as the evangelist was well cared for financially at each place. May the Lord continue to bless these churches who are giving their time and means to carry forward a full gospel.

Our next meeting will be in Enid, Okla. We desire the prayers of the great Herald family. I enjoy reading The Herald from week to week and have been a reader since 1900. Surely it is getting better from year to year.

W. B. Dunkum and Wife.

RICHMOND, KENTUCKY.

The Church of the Nazarene was organized a year ago. We have a new building and parsonage, sixty members, budget paid to date, Sunday school growing, Woman's Missionary Society very much alive, fine Young People's Society, church organized into personal workers' bands which visit all homes; regular street meetings four or five times a week reach hundreds and are proving a great asset. Church seats three hundred but not large enough for Sunday night crowds.

These folks have the patience of Job, the faith of Abraham, the strength of Samson, the courage of Elijah, and the vision of Bresee. Have had four revivals since Assembly. Rev. J. W. Montgomery helped get little band established last fall and a good meeting. Rev. D. L. Brandenburg, pastor Franklin, Ohio, Church of the Nazarene, was with us in February and had a number of professions and new members. Dr. C. E. Hardy was with us in May and his work was solid and results permanent. Dr. Hardy should be a General Superintendent. Rev. E. C. Tarvin, evangelist of California, Ky., has been with us two weeks; around fifty prayed through. Bro. Tarvin is one of the best evangelists in our church. He prays, carries a burden, works hard, minds the Lord and preaches "with the Holy Ghost sent down from Heaven." He seems to know how to preach, what to preach, and when to stop. Rev. J. A. MacClintock of this city, one of our Nazarene evangelists, has also helped us. He is a man who carries a real soul burden and preaches with unction.

This church entertains the next Preachers' Convention with Dr. Chapman and Rev. J. W. Short as workers. Glenn E. Miller, Pastor.

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.

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(Continued from page 1)

Serious-thinking men believe that the war in Europe is the logical outcome, the legitimate harvest of this wreckless sowing of the seeds of unbelief and sin; that it sprouts in rank and bloody ruin from the roots of depravity and selfishness. The same spirit in Germany which has torn up the Bible in France has crucified modesty and sacrificed the true ideal of woman and motherhood upon the altars of lust, has brought forth its fruits of sin in other nations, and now the harvest time has come when the world looks on in amazement and horror.

Thoughtful, devout men believe there are calamities in store for these United States, and that the rapidly flowing stream of our marvelous history is approaching the swirl and plunge of a Niagara Falls. We have become national sinners. We have submitted to wear the yoke of the liquor oligarchy. We have let the whisky trust exercise authority over politicians, dictate our policies, rob and murder our people.

As a nation we have been trampling the holy Sabbath under foot. There is widespread and constant increasing desecration of this day that God has set apart for rest and worship. Trains are running, stores are open, places of business are in full swing, excursions, picnics, baseball, theaters, moving picture shows, and a thousand and one godless and blasphemous practices empty the churches and crowd the places of sin and wickedness. All of this is done in absolute and defiant violation of the laws of God. It is a national sin, for which God will hold the nation responsible.

The open and brazen lewdness of the times is nation-wide. The great cities are cesspools of immorality, nor do the villages on the edges of civilization escape. Immorality and uncleanness are like rottenness in the very bones of modern society. The suggestive dress, the immodest dance, the vulgar stage, the coarse picture show, the brazen and dissolute seem to have lost all shame. The crime of the times is not the "Shooting of the Albatross," but the shooting of the "Stork." The innocent are being slaughtered by the countless thousands unborn, and the price of poodle dogs mount to fifties and hundreds. The impurity of the times is a national sin.

Modern infidelity is rampant everywhere. It is preached from pulpits, found in colleges, spouted on the streets, printed in the newspapers, published in books, sown broadcast in literature. The Bible is ridiculed, the deity of Christ is denied, the fact of sin is sneered at, the faithful preacher of the gospel is mocked as he walks the streets, the Holy Ghost is being grieved out of the church and away from the world, and the United States is sowing to the wind, and will have to reap the whirlwind.

Already false prophets, instead of calling the people to repentance and warning them of the dangers surrounding us, are crying "peace, peace." Their prophecies are false; there is no peace, there can be no peace until there is repentance and a turning to God. The God of the universe is a God of justice, as well as of mercy; there come times when he will punish the wicked. Europe is now paying a tremendous price for her follies and her sin. May a compassionate God have mercy upon her in her sufferings. We of the United States are moving rapidly toward the settlement of an awful account. May the Lord stir up the preachers to preach the truth and bring the people to repentance before the storm breaks upon us.

THE CRIME WAVE.

Crime reached a climax in Canton, Ohio, a few evenings ago when Mr. D. R. Mellett, publisher of a paper in that city, was shot down in his yard by a group of hired assassins.

Mr. Mellett for some time had been protesting against the lawlessness in the city, and insisting on a general cleaning out of the vicious element. He had, it seems, made complaint against some of the officials of the city because the lawless men were not brought into court and promptly punished.

The supposition is that those who opposed his zeal for law enforcement hired a group of gunmen to come to the city and shoot down the young champion of righteous rule.

The whole state and nation should rise up in indignation against the criminals, and combination of criminals, who are blotting the country all over with the blood of innocent people they rob, and officers who would protect the innocent and bring the guilty to justice. There is something serious the matter with courts, when the most daring robbers and cold-blooded murderers are captured and brought to trial it seems almost impossible to inflict adequate punishment upon them. Is it not possible that those newspapers, congressmen, senators and prominent citizens who are opposing prohibition laws, and seeking to invalidate them, all unconsciously, perhaps, are aiding and abetting in the fearful crime wave that is sweeping over the land? Is it not possible that their attitude toward the prohibition laws makes them a bit friendly toward those who violate those laws? Does their attitude toward prohibition, and their constant yelping about "personal liberty" not encourage the criminal inclined to violate prohibition laws and, in the violation of those laws, to shoot down officials and terrorize the country?

I believe it is safe and sane to insist that the "wets" in high office and large influence are in a degree responsible for the crime wave. The situation is becoming, not only serious, but desperate. High-handed murder stalks abroad in the land. It is a fearful situation when we come to have professional murders in the land; "gunmen" who can be hired for a sum of money to shoot down innocent citizens whom they have never seen, and of whom they know nothing. It is still more shocking if we have a class of citizens, supposed to be respectable, who will hire such

depraved creatures to murder good citizens who insist on the enforcement of law.

We should impeach and turn out of office all officers, from Governor down, who protect, shield and pardon criminals. The time has come when the nation should arise in its might and stamp out crime. The most dangerous members of society are those who encourage crime and protect criminals.

Florida Holiness Camp Meeting.

August 26-September 5.

The readers of THE HERALD have seen a number of notices of the great camp ground recently bought and improved near the beautiful city of Orlando, Fla. We had the first camp meeting there last winter. The Committee has very wisely determined to have two meetings a year on this splendid camp ground. They are arranging for this meeting to be held at a time when the young people will not be in school and can attend the camp. This summer it will embrace August 26th to September 5th. There appears elsewhere in this issue of THE HERALD a good advertisement of the meeting and the workers. They have a splendid force of well-known camp meeting workers who will draw the crowds, entertain, instruct and preach the truth with great power and efficiency.

We commend to all the readers of THE HERALD this camp meeting with this strong body of evangelists. Make your arrangements for a delightful outing and a time of gracious religious refreshing and blessing at this camp which we believe is going to prove a powerful factor in the spiritual life of the country surrounding its location. Go and camp on the ground, enjoy the cool forest by the beautiful lake, enjoy the great singing, preaching, praying. Rest your body, stimulate your mind, and feed your soul on the good things of salvation.

H. C. MORRISON.

AN INVESTMENT THAT PAYS.

(Continued from page 5)

trusted to our keeping, but with many of us are they not the same as hid? Are we improving them by investing them in immortal souls? Are we laying up treasures in heaven? Had you ever thought that the only way to lay up treasures, was to invest in that which will never die—immortal souls? You may put your money in houses and lands, but when life's little day has been served out by you, they will fall into other hands, perhaps, unappreciated; if you have stocks and bonds, the transfer will be quickly made to other parties; if you squander your means in useless indulgence for the momentary pleasure you derive therefrom, it will pass with the moment, but if you invest in immortal beings, whose lives will mean that the world has been made better by their having lived, and who will finally come before the Master, bringing their sheaves with them, then your wealth will go on bearing interest, as God is able to make it grow, throughout the ceaseless ages of eternity. How true it is, that where our treasure is, there will our hearts be also. This is why the Master told us to lay them up in heaven, for he wanted our affections to be heavenward rather than earthward.

As we contemplate the joys of our eternal home, one of the sweetest thoughts that comes to us, is the hope of meeting those who have been directed to the highway, that led them to the city not made with hands, through our feeble instrumentality. On the other hand, it seems it would embarrass us to enjoy the bliss of heaven, had we no one there who had been snatched as brands from the burning through our efforts.

"Must I go, and empty-handed,
Thus my dear Redeemer meet;
Not one soul with which to greet him,
Lay no trophy at his feet?"



Jesus Christ: Was He Man or Is He God?



DR. A. P. GOUTHEY.

PART II.

EXTERNAL EVIDENCES.



THE original germinal prophecy from which all the other prophecies take their life and meaning is found in the early Genesis chapters filtering its rays of hope through the rifted clouds of sin's darkness like a beacon on a rock-bound coast. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15. In order to catch the full significance of this original prophecy it is necessary to carry ourselves back in our thinking to the place where Adam and Eve stood. The bewildering fact that they had been betrayed into disobedience which entailed a loss of God's favor, of the Garden of Eden, and of their own innocence, was beginning to dawn upon them. Indeed, it was more than dawning; their whole sky was becoming so overcast that not a single ray of hope shined down upon them! That hope could come at all, under such circumstances, doubtless seemed unbelievable to Adam and Eve. That hope should come by the seed of her who led the way into the disastrous consequences of disobedience was so amazing that no human being could have guessed it! And yet this is the very promise and prophecy given in Eden under skies as black as a starless night! The coming avenger is to be first 'bruised' by the tempter, then, he in turn is to 'bruise' the tempter's head. That such has been, and is, the mission of Jesus Christ is too evident to be denied. He was manifested to "destroy the works of the devil." 1 John 3:8. This peculiar mission distinguishes Jesus Christ from every other person who has ever lived, and the very first prophecy concerning him goes straight to the heart of the particular work for which he came into the world. Not only so, but it actually makes room for, and in a veiled way, predicts his virgin birth. He is to come from the seed of the woman: mark you; not from the seed of the two; but from the seed of the woman.

This general promise of a Redeemer begins at once to narrow down and become more and more specific. God seems to have informed Noah that this Promised One would come of the seed of Shem. "Blessed be the Lord God of Shem. . . . God shall enlarge Japheth, and he shall dwell in the tents of Shem." Gen. 9:26, 27. Lest some might think that we are reading into this passage what does not belong to it, it becomes necessary to call attention to the phrase, "The Lord God of Shem." The word used is *Jehorah-Elohim*. Elohim is the name applied to Deity when mention is made of his work as Creator and maintainer of the universe. This at once identifies this prophecy as Messianic, for we are told by the Apostle Paul that "by him were all things created, that are in heaven, and that are in earth, visible and invisible. . . . all things were created by him, and for him." Col. 1:16.

But once more the circle from which the Messiah is to come is narrowed down by the prediction that he is to come from the seed of Abraham: "And in thy seed shall all the nations of the earth be blessed." Gen. 22:18. This circle narrows down to Isaac, then to Jacob, then to Judah, and finally to David, and from David he finally came a leader like Moses, a king of war like David, and a man of peace like Solomon.

We now come to a series of prophecies which predict the details of his birth, his life, his rejection by the Jews, his death, his resurrection, and the final triumph of his King-

dom in amazing detail, and with amazing accuracy.

Much of this prediction we find in what Liddon calls the "richest mine of Messianic prophecy"—the prophecy of Isaiah. "Behold," said the prophet, "a virgin shall conceive, and bear a son." Isa. 7:14. Three things are to be said concerning this astounding prediction: First, Isaiah lived several centuries before the birth of Christ: All possibility of shrewd guesswork is therefore utterly precluded. Second, the idea of a virgin conceiving and bearing a son was an absolute new idea. Third, the idea of this son being "God with us" was so far above human conception that there is no way of explaining this prediction but by direct inspiration of God. Virgin birth has been claimed for several leaders in times past, but none of them were prophesied hundreds of years before their advent, and none of them claimed to be "God manifested in the flesh" upon arrival. Others have worn the name Immanuel, but none has ever worn it worthily save Jesus Christ the Son of God.

That this prophecy concerning the virgin birth of Christ was fulfilled is a matter of record, (Luke 1:34, 35; Luke 2:1-7; Matt. 1:18-25) and that he did claim, and possess the power of God, is clearly proven by his own words and works. "All power," he said, "is given unto me in heaven and in earth." Matt. 28:18. For any person to claim "all power" is, of course, to claim omnipotence, and, since only God is omnipotent, this claim to all power is a claim to Deity. To his critics he said: "If I do not the works. . . believe me not." John 10:37. That he did do such things as only God can do must be obvious to any sincere reader of the history of his life.

That the Prophet fully intended to foretell him as the God-man is more clearly seen, perhaps, in the following prophecy: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6. That his own disciples knew him as God is clearly seen in the following language used by John: "The Word was with God, and the Word was God." John 1:1.

Having thus predicted the coming of the God-man, the prophets proceed to tell us just when he will appear. "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." Isa. 11:1. He does not say 'out of David' this time, but out of Jesse. After King Zedekiah, and the capture of Jerusalem by the Babylonians about 587 B. C., no descendant of David occupied the throne, and with this failure the house of David, of course, lost its pre-eminence. For this reason the prophet goes back to Jesse,—the 'stem,' or 'stump,' out of which David came,—and says that this is to be the 'stem' out of which Jesus Christ is to come when the house of David shall have been cut down from its royal state. The Prophet Haggai then bounds his coming on the other side by assuring the Israelites that the temple built after the Babylonian captivity would have a glory surpassing the glory even of Solomon's temple. "The Desire of all nations shall come, and I will fill this House with glory, saith the Lord of Hosts." Hagg. 2:7-9. Jesus Christ is to come then, after the fall of the house of David, and before the destruction of the rebuilt temple. History shows plainly that he did so come. But the Prophet Malachi gets the time of his coming down a bit finer: "Behold, I will send my messenger, and he shall prepare the way before me, and the Lord, whom ye seek, shall suddenly come to his temple." Mal. 3:1.

Every reader of the New Testament knows how, following the ministry of John Baptist—to whom the prophet evidently refers—the Lord Jesus did suddenly enter the temple.

But, for sheer boldness, none of the utterances already quoted concerning Christ quite equal the prophecy of Daniel, for he foretells the very year of our Lord's crucifixion more than five hundred years before his birth. "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks. . . . And after three-score and two weeks shall Messiah be cut off, but not for himself." Dan. 9:24-26. In quoting Daniel I am, of course, well aware of the fact that this prophecy is looked upon nowadays by certain ones as an arrant forgery, but thanks to the redoubtable scholarship of such men as Dr. Robert Dick Wilson of Princeton the case against the prophecy of Daniel is completely broken down. This gigantic prediction foretells several things concerning the coming Messiah with startling clearness: First, it tells the purpose for which he is to come: "to make reconciliation for iniquity." Second, we are told that this reconciliation is to be made by his death. "Messiah shall be cut off, but not for himself." Third, the exact date of his death is fixed. From the rebuilding of Jerusalem to the death of Messiah is to be "seven weeks, and threescore and two weeks," or, in our language, 483 years. These are, of course, Jewish years of 360 days each. By changing them into calendar years of 365 days each, and allowing for the mistake of four years made when the division of time was made in the sixth century of our era, the predicted period is 480 years and 21 days. The decree to rebuild Jerusalem was issued "in the month Nisan, in the twentieth year of Artaxerxes the King." Neh. 2:1. King Artaxerxes began to reign 465 B. C. The decree to rebuild Jerusalem was issued in the twentieth year of his reign, or 446 B. C. The 480 years of this prophecy carry us to 34 years beyond the year in which the decree was issued, or to the thirty-fourth year of Christ's life—the very year in which he was crucified! And to make the prophecy yet more binding, he was crucified at the time of the Feast of the Passover—or in the very month Nisan mentioned by Nehemiah!

(Continued)

FIVE DOLLARS! TEN NAMES!

A faithful brother sends us five dollars and ten names of friends to whom he wants THE HERALD sent until January 1. He shows his faith by his works. Go thou, and do likewise.

H. C. Morrison's Slate.

Jamestown, N. D., June 18-27.
Mitchell, S. D., June 28-July 4.
Sebring, Ohio, July 16-20.
Wilmore, Ky., July 22-August 1.
Romeo, Mich., August 3-8.
Wichita, Kan., August 12-22.
Gaines, Mich., August 27-30.
Kentucky Annual Conf., Sept. 1.
Salem, Va., Sept. 10-11.

Florida Holiness Camp Meeting, August 26 to Sept. 5. See page 12.

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OF ASBURY THEOLOGICAL SEMINARY

OUR BOYS AND GIRLS

Dear Unknown Friends: Will you let two little girls come in and chat with you for a few moments? We promise not to bore you all with a long speech. Our speech will be short and right to the point. Everybody take heed. We are so lonesome and long for new friends, so we are hoping you boys and girls who read this will not disappoint us. We want friends who love clean, wholesome fun. Our middle names are "Ha Ha." Or the "giggling kids." So every one who likes to laugh, here's your parking place. We go to Sunday school and church every Sunday. One of us is a Sunday school teacher, the other the pianist for the church. Our chief hobbies are writing and receiving letters. I, Leoca, have dark brown hair and blue eyes, olive complexion, five feet, six inches tall. Will be a Sophomore at high next year. I, Brookie Nell, have medium brown hair and gray blue eyes, olive complexion, and am five feet, three in. tall. Will enter my first year of College next year. My favorite pastime is playing the piano, reading and corresponding with unknown friends. Well as we promised not to stay long we are going to close with these words. To the first person who guesses our ages correctly by month and year we will write a long letter and enclose our picture. Please don't disappoint us. Two friends longing for more friends.

Brookie Nell Cooper,
Leoca Rowland.
Hollow Rock, Tenn.

Dear Aunt Bettie: I once wrote your charming page, but never saw it in print so I will try again. I hope Mr. W. B. is on his vacation this time as I want to surprise my grandmother. We left our home near McComb, Miss., and came here, about 275 miles from home. Shaw, Miss., is our railroad point. I like some things here, though we do not have the good, soft water like in the hills. Saturday, May 29th was my birthday. I was thirteen. I go to church every Sunday and Sunday school. I always read the letters from the cousins in *The Herald*. We feel like we can't get along without it. I have an aunt, Miss Lora Gerald, who is a Deaconess in the Nazarene Church. We all heard Bro. Bud Robinson preach at McComb and he is surely fine. I hope to see this in print.

Grace Rushing.

Dear Aunt Bettie: Will you let a little Mississippi girl join your happy band of boys and girls? I am ten years old. Who has my birthday, Oct. 14? I have one brother eleven years old. My papa is a Methodist Minister. Mother and papa have heard Dr. Morrison preach; they say he is a great preacher. Not long ago I read a letter from a little Grand-berg girl from Wesson, Miss. I know her papa. Wesson was our address last year. I hope more of the Mississippi girls will write. Papa takes *The Herald*. When we get it I always turn to page ten. I enjoy reading it very much. I will be in the fourth grade next year. I go to Sunday school every Sunday. Mai Thomas, I am glad your stepmother is good to you. My playmates are May and Marguerite Lewis.

Mary L. Price.
Vaughan, Miss.

Dear Aunt Bettie: I would like to stop with you and the cousins for a little while. This is my first letter to *The Herald*. I think it is a fine paper and should be in every home. My home is close to the school-house and church. I belong to the M. E. Church. My age is eighteen. Who has my birthday, April 14? I will be glad to hear from any of the cousins.

Freda O'Dell.
Mt. Nebo, W. Va.

Dear Aunt Bettie: This is my second letter to *The Herald*. Will you please let me step in and chat with the cousins? I am a little girl from Ohio. In Ohio we are having nice weather. The birds are singing all day long and the flowers are

blooming all the time. If any of the cousins have the words of "Drowsy Waters" please send it to me. I am having my summer vacation now. I am busy now trying to raise chickens and turkeys. I will be thirteen years old July 31. Who has my birthday? I have for pets two cats and two dogs. Before I close I want to tell Aunt Bettie to be sure and print this letter as I want to surprise mother. I will correspond with any of the girl cousins that will write to me.

Ruth McCoy.
Rt. 2, Conesville, Ohio.

Dear Aunt Bettie: I am writing to know if you will let a lonely West Virginia girl join your happy band of boys and girls? We take *The Herald* and I like page ten better than any of the rest. I am thirteen years of age and am in the first year of high school. I am five feet tall and weigh 79 pounds. I have dark brown hair and brown eyes. I go to Sunday school and my teacher's name is Mrs. Schwartz. Who can guess my first name? It begins with C and ends with E and has nine letters in it. If any of your boys or girls will write to me I will be glad to correspond with them. I am writing to one of your girls from Illinois whose name and letter I saw in *The Herald*.

C. Mae Spencer.
Rt. 1, Box 80, Charleston, W. Va.

Dear Aunt Bettie: Here comes a little Oklahoma girl to join your happy band of girls and boys. My mother takes *The Herald* and I enjoy reading page ten very much. I am ten years of age, have dark brown hair and eyes; am four feet and ten inches high and weigh 86 pounds. I was promoted to the fifth grade. I have a pet dog named Fokie. Margarette H. Quiggins, I guess your middle name to be Helen. J. Anna Moses, I guess your name to be Juanita.

Kathlyn McCarver.
Box 132, Bennington, Okla.

Dear Aunt Bettie: I have taken *The Herald* about three years. It has been a long time since I have written. Loyce Eadens, I guess your name to be Sarah. I live on the farm in "Old Wyoming." I haven't seen any letters from this State. Wake up, and write to our paper. Has any one my birthday, Sept. 23? I used to write to Margaret Kegley, of Ault, Ky., and Elizabeth Carrol, of Alabama. Well will close hoping to hear from the cousins again.

Marie Herrin.
Yoder, Wyo.

Dear Aunt Bettie: I have been reading *The Herald* and thought I would write Aunt Bettie. Please let me have a seat over in the corner by Eva Catherine Purvis. Write again, Eva, your letter was fine. Cousin Henry, please write again, your letter was so interesting. Lois Dingler, I am your twin, Jan. 29, and have your name also. I guess your age to be fourteen. Am I right? If so remember your promise. Please write me as I have lost your address. Who can guess my first name? It begins with Z, ends with A, and has four letters in it. I am a Christian and belong to the M. E. Church. I have two brothers and three sisters.

Lois Fike.
Rt. 3, Wellington, Tex.

Dear Aunt Bettie: As my first letter was printed I will write again. I received some nice letters from people who saw my letter. How many of the cousins have been saved and are trying to live right? I am not as good as I ought to be or want to be, but God knows I want to live right and do right. Let me say to all the cousins who are not Christians, to give yourself to Jesus. A Christian life is the only life that pays.

James P. Cain.
661 21st St., Columbus, Ga.

Dearest Aunt Bettie: I have just received *The Herald* and was reading page ten and I decided I would write a letter. This is my third letter to *The Herald*, the first one I wrote

Mr. W. B. got it, and my second one was in print. Hurrah! South Carolina girls and boys. I never see a letter in *The Herald* from the State of South Carolina. I was a Georgian and lived on the farm, but we decided to move to South Carolina to work in the mills. Father and mother don't like it as well as they thought they would. I am fourteen years of age and will be in the eighth grade when school starts again. Our school closed June 1st. Quintin Thornton, I guess your first name to be Ernest. If I am right I would like to receive a letter with your picture.

Ethel Slater.

House No. A2, Winnsboro, N. C.

Dear Aunt Bettie: Will you let a little country girl join the band of boys and girls? My daddy is a preacher and takes *The Herald*. I like to read page ten. I am in the fourth grade. I am nine years old. This is my first letter to *The Herald*. The boy or girl who guesses my name I will write them a card. My name starts with Y and ends with A. Y. Elizabeth Groscup.
Linden, Va.

Dear Aunt Bettie: I am a girl of fourteen summers from the good old Buckeye State. I am a high school freshman. I have brown hair and blue gray eyes and weigh about one hundred pounds. My middle name begins with L and ends with E and contains seven letters. I will write to any one who guesses it. Eloise Walker and Pauline Joiner, why don't you write to me? Eva Catherine Purvis, I would be glad to get a letter from you or any one else who cares to write. I go to Sunday school and church almost every Sunday. With love to Aunt Bettie and all the cousins.

Pearl Boyd.
Pennsville, Ohio.

Dear Aunt Bettie: How are you and all the cousins this cloudy morning? I am just fine. I will take a seat by my chum, Luetta Sweigart. I am a Kentucky girl, eight years old, brown bobbed hair, gray eyes, four feet and one inch tall, and weigh 56 pounds. My birthday is November 18. Who is my twin? Well, I will go, and if this letter is in print I will come again. I would like to hear from some of the little cousins. I hope Mr. W. B. is churning when this arrives. Good-bye cousins.

Lillian Perkins.
Perkins, Ky.

Dear Aunt Bettie: Listen, is Mr. W. B. there or is he sitting in an old apple tree out in the back yard, counting the leaves? No, no, don't bother yourselves. I wrote once before and was glad to find that you printed my letter although I didn't see it. Wake up, South Dakota boys and girls. I don't ever see letters from South Dakota very often. I am five feet tall, blue eyes, light complexion, brown hair and some freckles. I am eleven years young and in the eighth grade next year, if I pass. Who has my birthday, Jan. 11? If you have please write to me. Cousins, I think it would be nice if you would talk about your pets. I have several pets, a dog named Teddy, a little kitten, named Fluff, some little pheasants and some chickens. I take music lessons, am in the third book. I go to Bible school every day I can. Well, I must go home. Oh, no! I can't stay for lunch.

Ruby A. Young.
Box 55, Esmond, So. Dak.

Dear Aunt Bettie: Will you let me join your club? I live in Ohio. I think it is a lovely state. I moved just last September from Lynn, Mass. I now live in Brokensword, Ohio. Col. Crawford fell on his sword and broke it down by the creek, so they named the creek "Brokensword." I like to see the cows, horses and sheep grazing. Next year I'll be in the sixth grade. I hope I will surprise my mother and father if this is printed.

Ellen Archibald.

Dear Aunt Bettie: Will you let a little Missouri girl enter into your circle of boys and girls? I am sixteen years old, have black hair, brown eyes, fair complexion and am in the eleventh grade. My middle name has five letters in it; begins with C and ends with L. Any one who guesses my name and writes to me I will send

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To avoid errors write or print clearly

them a picture of myself. I have six brothers and two sisters. Quite a family, eh? But I have lots of fun with them. I live in a small town and we go swimming. My friend, Bessie Bess and I are planning on going swimming next week. Wish all you cousins were here to go with us. I hope this letter misses the wastebasket as it is my first letter. I want some of you cousins to write to my friend Bessie and me also. We promise to answer all letters we receive

Connie Collinger.
Lutesville, Mo.

Dear Aunt Bettie: Will you let a girl from Alberta join your happy band of girls and boys? My father takes *The Pentecostal Herald* and I enjoy reading page ten. I am nine years old and in grade four. I go to Prague school. My teacher's name is Mrs. Yule. We have two miles and a half to go to school. We ride to school on two horses. There are twenty-four children coming to our school. We live on the farm. The nearest town to us is fifteen miles. With love to the cousins.

Ione Prichard.
Viking, Alberta.

Dear Aunt Bettie: Here I come again to chat with the cousins awhile. I have written one time and got surprised so many times by getting letters that I decided I would write again. I wrote in December, 1925, and am learning new friends right on. I received a letter the other day from a girl in New York. I have tried to answer all letters I have received. How many of the cousins are Christians, real Christians? I am. I was saved and sanctified in a meeting held by Evangelist J. B. Williams. Oh, I just wish all of you cousins could hear him preach one time. I believe you all would ever want to follow our Lord Jesus. I never have felt better in my life than I do now.

Listen, all of you unsaved cousins, won't you give your heart to God? Oh, I want to meet you all in heaven, but remember God doesn't have sinners up there. I am a blonde, my hair is bobbed now but I am letting it grow out. Aunt Bettie, why don't you come oftener? I enjoy your letters. Old Carolina, wake up! Don't let the other States beat us. Maurine Downard, why don't you answer my letter? Myrtle L. Bowen, I guess your middle name to be Louise. If I am right write to me. I would love to hear from any of the cousins. Write to me, anybody, for I am fond of getting mail.

Nellie L. Lynch.
114 E. Walnut St., Goldsboro, N. C.

Dear Aunt Bettie: I have just finished reading *The Herald* which I enjoy very much. My older sister wrote *The Herald* once and my younger sister is writing now. I go to Sunday school and church. I love to see so many of the cousins Christians. I do not see any letters from Alberta. I don't believe in dancing. I have never been to one and I don't wish to. I have two sisters and five brothers. I am twelve years old. I go to Prague school. I have no schoolmate in my class. Carthel Dold, I enjoyed reading your letter very much. We should all live for Jesus for he died for us. I do not think you are different from other Christians because you do not dance, Kathleen Shearin.

Iva Prichard.
Viking, Alberta.

Dear Aunt Bettie: Will you permit a lonely South Alabama woman into your happy band? This morning finds me sweet in my soul. Over eighteen years ago I heard holiness preached and saw myself a lost sinner. I went to the altar, prayed, repented of all my sins and Jesus saved me. I have no desire for worldly pleasures. I'm living on the Hallelujah side with glory in my soul. Trials and persecutions may come, but I do love this blessed way. I pray the Lord to bless every one who reads this.

Mrs. Mary Barker.
Grand Bay, Ala.

REQUESTS FOR PRAYER.

Please to pray for a young mother who is sick and in deep trouble.

Pray for the salvation of three young ladies and two young men, and that they may be called into Christian service.

Pray for the conversion of a young man, and that God may call him to his service.

TRAVAIL.

S. B. Shaw.

"For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." 1 Cor. 4:15.

God's children often have burdens of prayer for many things temporal and spiritual, but soul travail means, or should mean, a spiritual birth. "When Zion travaileth she shall bring forth."

So few in these last days know anything about prevailing prayer for lost souls. We have many good evangelists that can teach young Christians, but very few fathers and mothers in the church who know of people saved through their soul travail.

The greater vision we have of God and of a lost world, the more deeply we will feel for perishing humanity. People weep when their friends are sick and dying. We have known many to weep over the loss of property; why should we not weep more over the greatest of calamities? We have known a few typical saints that could not speak of the failure of

friends without weeping. When they mention the condition of a lost world, tears would fill their eyes; when they spoke of the desolation of Zion, they wept and prayed. When our hearts are broken with grief over the condition of a lost world, and the desolation of Zion, we will weep and cry to God for help. "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of Man cometh, shall he find faith upon the earth?" —Luke 7:8.

Personally, we have never received much in answer to prayer until we got desperate. When I first realized my lost condition, I broke down and wept and prayed until I was saved. When I realized my need of the baptism of the Holy Spirit I could not rest day nor night until, with strong crying and tears, I prayed through for complete deliverance from the power of sin, until I realized the cleansing blood. And now the Lord is helping me to love my neighbor as myself, and pray for them with as much earnestness and emotion as we did for our own salvation, and to weep over the desolation of Zion and the lack of unity and fellowship among Christians.

Rear 3600 Dayton Ave., Los Angeles, Calif.

SUFFICIENCY IN CHRIST.

As the sunlight o'er the mountain
And the dew upon the lea,
Is the presence of my Savior
As he overshadows me.
Oh the boundless love of Jesus,
When he died to make me whole;
Like a quiet flowing river,
Doth his peace now fill my soul.

He doth lead me in green pastures
And beside the waters still,
I have only but to trust him,
And to daily do his will.
He doth clothe the tender lilies,
He doth note the sparrow's fall,
Surely he will clothe his children
And provide for one and all.

He is fitting up my mansion,
Which eternally shall stand,
For my stay shall not be transient
In that happy, holy land.
I will love him, I will trust him,
And with him forever dwell,
Blessed be his name forever
For he doeth all things well.

Mrs. M. P. Fenlason.

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There's a thought of wondrous beauty
In the teaching of God's Word.
How redemption full and finished
Is provided through Christ's blood.
'Tis the story of the ages,
And it comes to one and all,
'Tis the witness of the sages,
That have answered heaven's call.

Let the sinner come repenting,
And on Christ alone rely,
Then the Holy Ghost descending,
Shall redemption's plan apply.
Let the Christian's consecration
Be completed for all time,
Then the fire from heaven falling,
Shall his soul like gold refine.

'Tis the joy of full salvation,
In the presence of the Lord.
That gives hope and consolation,
Through the power of Jesus' blood.
'Tis the witness of redemption,
That the Spirit bears within,
That gives songs of exultation,
And the victory over sin.

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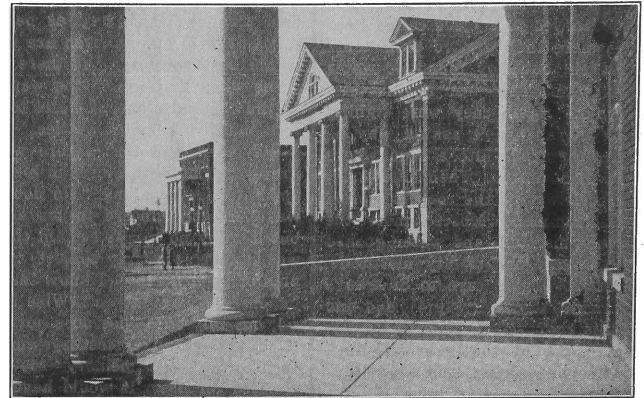
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Wilmore, Kentucky.

There's a day of wondrous glory,
Coming to the sons of men,
When the Lord in strength and beauty
Comes to reign on earth again.
His rewards are freely given
To the blood-washed in the throng,
Who through Calvary's flowing fountain
Have been cleansed from guilt and wrong.

To the service of the Master,
Let us then ourselves apply,
That some soul through our endeavor,
Shall be fitted for the sky.
There's no time to waste or slumber,
Let us hasten to the fray,
Buckle on God's Holy Armor,
For the conquests of the day.

L. F. Green.
Napoleon, N. D.

See "Feed my Sheep" on page 13.

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

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

Lesson 7.—August 15, 1926.

Subject.—Jethro's Wise Counsel.
Exodus 18:13-24.

Golden Text.—To every man his work. Mark 13:34.

Time.—About B. C. 1490.

Place.—Sinai.

Introduction.—After the children of Israel left the wilderness of Sin they journeyed to a place called Rephidim where they pitched their tents for a time; but they found no water to drink, and murmured against Moses again. Again they were sighing for Egypt, and were asking why he had led them out into a land where there was no water. Then follows Jehovah's answer at the rock in Horeb. At his command Moses smote the rock with his staff, and water gushed out to satisfy the thirsty multitude. It is interesting to turn to St. Paul's first Corinthian letter (10:4), and find that this rock was a type of Christ: "They drank of that spiritual rock that followed them: and that rock was Christ."

It was in Rephidim that the people had their first taste of real war. Amalek rose against them; and Moses called for Joshua, his minister of war, to gather out from among the people an army of select men, and to go up to battle against their enemies, while he and Aaron and Hur went up to a hilltop to view the fighting. Of course, Moses' main purpose was to keep in touch with Jehovah. It seems a bit strange that while he held up his hands, Israel prevailed; and that whenever his hands came down, Amalek prevailed. So when he grew tired Aaron and Hur held up his hands while he sat on a rock, till Amalek was completely routed. I am not certain that the Spirit of God intended that this should be used as a lesson for church officers to boost their pastors; but it is often so used, and with some little show of good sense. A few hearty AMENS given at the right time would help some preachers mightily. Fire them off when the preacher says something worth while, and let them come from a hot heart. It will do both you and the preacher good, even if it does shock all the proprieties and run cold chills up and down the spines of certain "pillars" of the church. Never mind, they are but pillar-shams at best, and need some shaking-up, and maybe shaking down as well.

Comments on the Lesson.

It would be interesting to know something more about Jethro, Moses' father-in-law. Like Melchizedek, in the midst of heathenism he seems to have been a worshipper of Jehovah, the God of Israel. It is strange that such men as Abraham, Melchizedek and Jethro should have arisen out of the heathenism of their day; for the heathenism of our day, where it has not come in contact with Christianity, is not producing such characters as these. Li Hung Chang of China was a great character, but he was always a heathen. Mr. Ghandi, of India, is one of the outstanding men of the world, but he is still a heathen. We shall perhaps find a solution to the problem in the fact that men had not yet had sufficient time after the flood to drift completely away from the God of Noah.

There are several points of inter-

est in Jethro's visit to Moses. We learn that Moses sent his wife and children back to her father's home to tarry there while he and Aaron were busy in Egypt carrying out Jehovah's plans for the deliverance of Israel from slavery. That was good; for Moses needed all freedom from family cares during that terrible ordeal through which he was passing. A man's wife and children are usually his best boosters; but there come times when they are in the way, and he must stand alone, if he is to succeed in life's heaviest battles.

We learn also that Jethro was in full sympathy with Moses in his God-appointed undertaking. No doubt he was perfectly sincere in his advice; but it is by no means certain that he was either wise or correct in his plan of government. I know that our lesson is called Jethro's Wise Counsel, but calling it wise does not make it so. It was like most systems for cultivating one's memory—too complicated for use. It would have been easier for Moses to have judged Israel single-handed than to have selected and trained out of that mob suitable men to meet Jethro's demands. The plan was too human, too mechanical, too worldly-wise. If one will read the eleventh chapter of Numbers, he will find that Jehovah set Jethro's government aside, and adopted a very different plan. He had Moses select seventy elders from among the people; and he himself put into them the same spirit that possessed Moses. That was better—not so complicated, and unwieldy. "Too many cooks spoil the broth." It would have killed Moses to have undertaken to manage Jethro's army of officers.

I am not dogmatic about what I am writing concerning this complicated courthouse business; but I am simply looking for good horse sense, and finding it backed up by the Book. Too much complicated organization saps the vitality of an institution. These Holy Scriptures were given for our instruction; but we are slow to learn, and slower to apply. There is hardly a church on earth today that has not almost organized all the life out of itself. There is little or no place left for the Holy Ghost. We do not mean to push him off the stage, but we have more confidence in our machinery than we have in him. Watch the preacher in evangelistic meetings push him out of the way with his manipulations. We saw one not long ago who was doing his best to imitate the Holy Ghost. As he drew near the end of his sermon(?) his whole appearance began to take on a fine frenzy. Stage tears were flowing freely. Words flew faster and faster; and his tones were a mixture of such as one might expect to hear at a feast and a funeral. His tone went ahead of his brains, so that he kept repeating whole sentences, because he could think of nothing else to say. Meantime he was swinging both arms, kicking in all directions, jumping up and down, and whirling around like a wild Dervish. He moved his audience tremendously, and soon had the altar crowded with seekers; but nobody got religion.

Brethren this is not doing God's work. Preach the T-R-U-T-H, and

Florida Holiness Camp Grounds

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It would be hard to estimate the amount of good accomplished, or just how much the great camp meetings in the days of Bishops McKendree, Soule, Robert Paine, Doctors Lovick Pierce, Alfred Cookman and others, contributed toward the building of Methodism in this country. Do we not need them just as much today to make and keep spiritual our great church and its work?

The Florida Holiness Camp Meeting has been organized for this purpose. The next encampment to be August 26th to Sept. 5th. All the readers of The Pentecostal Herald, who live in Florida, or the Southeastern States who are in reach of this camp please make your plans to attend. Write Mr. F. H. Trimble, Orlando, Florida, to make reservation for you.

trust the Holy Spirit to do his office work in "convicting the people of sin, of righteousness, and of judgment." Nor can we organize people into salvation. To be sure, we must have some sort of church government; but let it be as simple as possible, and be sure that it does not get in God's way. The best organized Sunday school we ever saw was a failure. It had immense numbers, large average attendance, got nearly all the pupils to join the church, and held them till they were about fifteen years old; after which they went the way of the world, because they had never been converted at all. What has this to do with Jethro's Wise Counsel? A big bit. Our men on the field are trying to put into operation a lot of complicated stuff, worked out in office by men who have nothing else to do; but the stuff cannot be worked. They cannot furnish sufficient steam to run the machinery. One is reminded of the fellow who had to stop the engine to blow the whistle, because there was too little steam to do both at the same time. Brethren, the Church was not called into being to run machinery and manipulate organization, but to save lost men; and when she fails to have sinners regenerated, about her altars, she is no longer a church, but a club.

One admires Moses' beautiful humility. He was willing to adopt Jethro's suggestion, and to work it as best he could until he could hear from Heaven. And the plan seemed to have some degree of success about it. Moses cared for the harder cases, while the lower courts tried the petty causes. Of course, Moses had also to run a sort of court of appeals—a supreme court, if you please; and that court was always dealing with a crowded docket, if people were as fond of appealing them as they are now. By the way, this sort of thing has robbed our courts of about all the respectability they once enjoyed. Their dignity has sneaked away in shame. We need a standard for the selection of judges. It should call for brains, backbone, and heart, with an immense conscience. We need also a coarse bolting cloth for the special benefit of the bar. Some of those little imps that hang around courts for the express purpose of defending criminals and turning them loose upon society should be made to wear striped clothes for ten years to come; for they are as criminal as the criminals they defend. I like Moses' court. He instructed the people in the laws of Jehovah; and when they failed to obey, he did not fail to apply the proper dose of penalty. He did not sentence a murderer to eat a pint of

peanuts, but had him buried under a pile of stones, so that he could not murder any more of his fellow-beings; and that was God's law; and that is God's law now.

EVANGELISTIC AND PERSONAL.

A. S. Beck: "We set up our tent five miles from Glasgow, Ky., near our old home. We go from here to Fountain Run to Bro. Miller's church, then to Center, Ky., with Bro. Dewitt. Pray for us."

W. T. Currie: "I closed a meeting near Saucier, Miss., and the old-time power was manifested. We are now at Newton, Miss., and are expecting victory. Any one desiring my services may address me 1616 W. 30th St., Oklahoma City, Okla."

There will be special revival services in Faith Mission, 204 E. 79th St., New York City, August 2-12, conducted by Mrs. Julia Shelhamer. All who love the deep things of God and are especially interested are invited. Divine healing services every Saturday night.

Mrs. Arvy Farris Wheary, Bland, Mo., wishes meetings for August and September. Terms freewill offerings. God has blessed Sister Wheary in her meetings. She is well qualified having taken a four-years' course in Theology in Asbury College, and has local preachers' license in the M. E. Church.

The Mt. Vernon, Va., holiness camp meeting will be held July 29 to Aug. 8. Rev. John Norberry will be in charge, assisted by Rev. H. P. Hogle, Rev. C. W. Oyer, and Rev. Wm. Frederick. For further information address Mrs. Annie Hosley Shrader, Acotink, Va.

New York State (Free Methodist) Wallington, N. Y., August 5-15. Dr. R. R. Bluer, of Charion, Pa., evangelist. For further information write Rev. L. E. Rawley, Alton, N. Y., or District Elder, C. M. Hartsen, 310 Stone St., Oneida, N. Y.

The Rev. S. E. Polovina, better known as Sam the Methodist, of Up-land, Ind., will sail for Yugo-Slavia August 21st. He is going to teach and also preach for the students in the Methodist Episcopal School in Novi Sad. Sam has spent the last two summers in that country holding evangelistic services among his people and has seen thousands of souls brought to Christ. Yugo-Slavia An-

nual Conference which was held in May voted unanimously for his coming. On his way to Yugo-Slavia he will spend two weeks in Switzerland holding conventions with Bishop Nuelsen. Let all The Herald family remember him in prayer.

A holiness revival under the auspices of the Nazarene Church will be held in Toronto, Canada in the old Elgin Methodist Church, corner Glen-grove and Young streets, beginning August 1, and continuing through August 29. Rev. George Beirnes will be preacher; singers, Rev. A. H. Johnston and wife. Dr. H. F. Reynolds will be present during the meet-ing; also, Rev. S. D. Cox.

The annual camp meeting of the Southeast Michigan Holiness Asso-ciation will be held in Maybee, Mich., August 5-15. The Sturk Brothers will be in charge. Free board and room in the dormitory for all who come. Write Mrs. R. E. Palmer, 544 Thomp-son St., Ann Arbor, Mich.

Dranesville, Va., camp meeting will be held August 20-29, under the di-rection of Rev. John Norberry. Other workers will be present. This camp is sixteen miles from Washington, D. C.

Rev. and Mrs. F. E. Miller: "We have just closed a camp meeting at Waddington, N. Y. This was a new field and the first camp. Deep conviction rested on the whole place, a vil-lage of over 2,000. Many were mad and some made glad. The foundation was laid for a future work. Some fruit was realized. The M. E. preach-er was one of the hardest fighters against the camp. Rev. Fred and Kittie Suffield, Sister Tillie Albright, and Sister Sophia Easley were the workers. We leave for our next ap-pointment, Mooers, N. Y."

G. H. Butner: "To anyone desiring to engage a good evangelist, or to any church desirous of having as pastor a fine young married man, former stu-dent of God's Bible School, I wish to recommend Rev. J. V. Roberts, 114 Hanover Ave., N. W., Roanoke, Va. Brother Roberts not only preaches plainly and fearlessly but he is a good all-round worker. He is espe-cially useful in getting all Christians to do personal work. Bro. Roberts is a member of my church, and has preached, prayed and helped to push the work on, while holding a position here for several months to liquidate some financial obligation that had

"FEED MY SHEEP."

The command of Jesus to Simon Peter to "Feed my Sheep" applies with equal force to Christians today. When Jesus left the earth He left His work to be carried on by His followers. In view of these serious facts, how great is our responsibility!

It is the Christian's task to feed the sheep—with his lips, his hands and his feet. If we do not use our lips for Jesus how will the unsaved know about it, for ours are the only lips He has to convey His message here on earth. If we do not use our hands in what we find to do for Him, how will the work be done, for ours are the only hands to do His work on earth. If we do not use our feet in carrying His message, how will it be carried, for ours are the only feet He has on earth to do His bidding.

We are giving you the opportunity to use all these faculties for Him—to use your lips in telling others about THE PENTECOSTAL HERALD and the message it carries, and of the special offer until January, 1927, for only 50c. To use your hands in showing them a copy, and to use your feet in going after the ones who need the message it carries.

Jesus says if we love Him we will feed His sheep, and we are asking for the heartiest co-operation possible on the part of our subscribers and friends to get THE PENTECOSTAL HERALD on the special 50c offer into homes where it is needed. There is no better way to comply with this command.

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accrued upon him. He has reached the point of victory and has resigned his position and is ready to enter the field again. I predict a glorious future for this young man."

CARTAGO COSTA RICA, C. A.

A few words to let you know how the Lord is working in this land of idol worship. We now have a beau-tiful church here in Cartago, one of the most fanatical places in all of Central America. We were told if we attempted to put up a Protestant Church we would suffer much perse-cution. Praise the Lord, the church is built and opened and doing busi-ness for the King. This people need the Gospel. Africa has nothing on them when it comes to worshipping idols. They have a small stone image which they call the "Queen of the Virgins." A short time ago the pope gave permission to put a crown on it. Cartago was thronged with people from different parts of the country when they put a crown on this little stone image said to have cost \$25,000. This is the only Prot-estant church in Cartago, and praise the Lord, the church and parsonage are paid for and the outlook is good

for a good work. Pray for us that we may be able to give the people the full gospel.

Yours in Christ,
James M. and Margaret Hare.

ABOUT CHINA.

Don Carlos Janes.

Perhaps many of us do not realize that one-fourth of the people of all the world live in China. A third of all the women on earth are said to be in China. The population, estimated at 440,000,000, is so great that (if we allow for the natural increase) they could march through a doorway one per second and the procession would never end. Although the natural re-sources of the land are such as to sus-tain twice the present population, and the people are naturally as bright as we are, through their ignorance of God and other things, they have but two meals a day and often have fam-ines when they will sell one of the girls to get money to buy rice to maintain the others. Dogs, rats and snakes are also eaten; idols are wor-shipped; through Bolshevik influence, the missionaries are hated and many have been forced out of the country.

TENT CAMPAIGN IN LOUIS-VILLE.

To the praise of the Lord for his marvelous blessings upon us in our meeting at 9th and Hill Sts., near Hill Street Methodist Church, South, July 5-25, we give the following re-port: Number of services held, twenty-one, total attendance 8,971, num-ber asking for prayer 179, number at altar, 105, number converted, 38, number sanctified 44, subscriptions to Pentecostal Herald 7, members for League 10.

For the two meetings in Louisville we have had fifty-four converted and sixty-two sanctified. Our next meet-ing in Louisville will be on Berry Ave., Sept. 12-26. Pray for us.

Faithfully,
Z. T. Johnson, preacher,
Horace Booker, singer.

Would You Have Friends?

Keep a package of our Christian Fellowship Cards on hands and send them at the opportune time. They are daintily printed in colors and are very appropriate. Six in package with envelopes, at 15c.

PENTECOSTAL PUBLISHING CO.
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 sanctifica-tion of believers, and a very general and widespread spiritual awakening, have banded ourselves together in an organization known as The Evangel-ical 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 ex-pecting 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 organi-zation 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
Postoffice
Contributions

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OF ASBURY THEOLOGICAL SEMINARY

EVANGELISTS SLATES

ANDERSON, T. M.

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.
Open date, July 28-August 8.
Steubenville, Ohio, Aug. 12-29.

AYCOCK, JARRETTE AND DELL.

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.

Mt. Vernon, Ohio, August 5-16.
Circleville, Ohio, Aug. 20-29.
Alexandria, Ind., Aug. 30-Sept. 5.
Lowell, Mass., Sept. 12-28.
Minneapolis, Minn., Oct. 3-24.
Home address, 1148 Victoria Ave., Los Angeles, Calif.

BELEW, P. P.

Terre Haute, Ind., July 28-Aug. 8.
Home address, 1529 W. Nelson St., Marion, Ind.

BENNAARD, GEORGE.

Eldorado, Ill., July 30-August 8.
Webberville, Mich., August 12-22.
Kittanning, Pa., August 26-Sept. 5.
Petoskey, Mich., Sept. 8-26.

BRASHER, J. L.

Toronto, Ohio, July 29-Aug. 8.
Elkhart, Ind., August 10-15.
Epworth, S. C., August 20-29.
Home address, University Park, Iowa.

BRENNEMAN, A. P.

Seymour, Mo., August 5-15.
Hamden, Mo., Aug. 17-Sept. 5.
Home address, University Park, Ia.

BROWN, F. C.

Open date, July 15-August 19.
Jackson, Ohio, August 19-29.
Home address, 306 Pleasant St., Iron-
ton, Ohio.

BROMLEY, HENRY W.

Kavanaugh Bible Conference, Crestwood,
Ky., August 5-15.

BROWNING, RAYMOND.

Aliceton, 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
Childrens' Evangelist)
Open dates after July 30 to August 31.
Home address, 880 N. LaSalle St., Chi-
cago, Ill.

BURTON, C. C.

Kaniwa, Okla., August 1-15.
Mentonville, Ky., Aug. 25-Sept. 12.
Delmer, Ky., Sept. 5-20.
Home address, Dekmer, Ky.

BUSSEY, M. M.

Akron, Ohio, Aug. 8-22.
Fort Dodge, Ia., Sept. 5-13.
Home address, South Vineland, N. J.

CAIN, W. R.

Ft. Wayne, Ind., July 21-Aug. 8.
Wichita, Kan., August 12-22.
Ava, Mo., August 26-Sept. 5.
Arkansas City, Kan., Sept. 12-26.

CALLIS, O. H.

Bedford, Ky., August 6-15.
Hartselle, Ala., August 19-29.

CALEY, ALLAN W.

(Song Leader—Evangelist)
Cleveland, Miss., Aug. 5-15.
Wesley's Chapel, August 22-31.
Buenavista, Ky., Sept. 1-12.

CHATFIELD, MR. AND MRS. C. C.

Shelbyville, Ind., July 23-August 8.
California, Ky., Aug. 20-30.
Home address, 2601 Pleasant Ave., Ham-
ilton, Ohio.

CLARKE EVANGELISTIC PARTY.

Webb City, Okla., July 25-August 8.
Home address, 808 N. Ash, Guthrie, Okla.

CLARKSON, S. F.

Open dates for summer and fall.
Home address, Donnellson, Ill.

COLLIER AND CAMBRON EVANGEL-
ISTIC PARTY.

Open dates month of Sept.
Paducah, Ky., Oct. 3-30.

COLLIER, J. A.

Upton, Ky., August 8-22.
Home address, 1917 Cephas Ave., Nash-
ville, Tenn.

CONLEY, PROF. C. C.

(Song Evangelist)
Ludlow Falls, Ohio, July 29-Aug. 8.
Greenfield, Ind., August 26-Sept. 6.
Home address, 586½ North Howard St.,
Akron, Ohio.

COX, W. E.

Coquille, Ore., July 20-August 8.
Alpine, Ore., August 15-Sept. 5.

GRAMMOND, PROF. C. C. AND MAR-
GARET.

Algona, Iowa, August 1-15.
Open dates September, October, Novem-
ber.
Home address, 815 Allegan St., Lans-
ing, Michigan.

CREEKMORE, F. R.

Big Sandy, W. Va., July 27-Aug. 15.
Farm Ridge, Kan., Sept. 5-19.
Home address, Box 46, Climax, Kan.

CROSS, WALTER.

Lancaster, Ky., August 5-25.

CURRIE, W. T.

Jayen, Miss., August 6-15.
Hollywood, Miss., August 17-30.
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.

DAVIDSON, JOHN.

Centerville, Pa., August 11-22.

DICKERSON, H. N.

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., Ash-
land, Ky.

DIGGS, W. C.

Locust Grove, Va., Aug. 27-Sept. 5.
Alberon, Va., Sept. 26-Oct. 3.

DORN, C. O.

Oswego, S. C., July 26-August 10.
Goshen, Ky., August 15-Sept. 5.

DUNKUM, W. B. AND WIFE.

Etna, Okla., August 3-15.
Home address, 1353 Hemlock St., Louis-
ville, Ky.

EDEN, THOS. F. AND ETHEL.

Conneautville, Pa., July 30-August 8.
Orlando, Fla., August 26-Sept. 5.

ELSNER, THEO. AND WIFE.

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., Brook-
lyn, N. Y.

FLEMING, BONA.

Oakland City, Ind., August 11-27.

FLEMING JOHN.

North Little Rock, Ark., July 30-Aug. 8.
East Liverpool, Ohio, Aug. 12-22.
Oakland City, Ind., August 27-Sept. 5.
Andover, Ohio, Sept. 15-26.

FOILES, MRS. ETTA.

(Song Leader and Soloist)
Mt. Carmel, Ill., August 8-22.
Rutherford, Tenn., August 27-Sept. 5.
Home address, Kampsville, Ill.

FUGETT, C. B.

Oakland, Calif., Aug. 29-Sept. 12.
San Diego, Calif., Sept. 19-26.
Long Beach, Calif., Oct. 3-17.
Anaheim, Calif., Oct. 18-30.
Berea, Calif., Nov. 1-14.
Home address, 3220 Hackworth St., Ash-
land, Ky.

GADDIS, TILDEN H.

Frankfort, Ind., August 6-15.
Springfield, Ohio, Aug. 18-22.

GLASCOCK, J. L.

West Union, Ohio, Aug. 3-15.
Vacant dates, August 16-31.
Home address, 1350 Grace Ave., Cincin-
nati, Ohio.

GREEN, JIM.

Camp Free, N. C., July 29-Aug. 8.
Fig Camp, N. C., Aug. 18-27.
Home address, E. Spencer, N. C.

GLEASON, R. H.

Belsano, Pa., July 29-August 8.

GREGORY, H. A.

Whon, Texas, August 6-22.
Snider, Tex., Aug. 24-Sept. 5.
Home address, McKinney, Tex.

HAINES, FLOSSIE—FORD, PEARL.

Open for calls.
Home address, 3219 Cedar Ave., Cleve-
land, Ohio.

HALLMAN, MR. AND MRS. W. R.

Elkhart, Ind., August 5-15.

HAMES, J. M.

Laport, Iowa, August 1-15.
Chase, City, Iowa, Aug. 18-29.
Home address, Greer, S. C.

HEIRONIMUS, H. T. AND WIFE.

Hinton, Ky., August 1-15.
Arboret, W. Va., Aug. 19-Sept. 5.
Home address, Wilmore, Ky.

HEWSON, JOHN E.

Sherman, Ill., Aug. 5-15.
Normal, Ill., Aug. 19-29.
Home address, 127 N. Chester Ave.,
Indianapolis, Indiana.

HOBBS, E. O.

Wakefield, Va., July 30-Aug. 8.
Home address, 1063 Lynnhurst, Louis-
ville, Ky.

HOLSTEIN, CALBERT V. AND SISTER,
WILLIE.

Cherry Grove, Ind., August 18-29.

HOLLENBACK, ROY L.

Ramsey, Ind., Aug. 13-22.
Address, Cambridge City, Ind.

HOWARD, FIELDING T.

Fisherville, Ky., August 2-15.

Foster, Ky., August 16-26.

Kingswood, Ky., Aug. 26-Sept. 5.

HUTCHERSON, C. B.

(Song Evangelist)
Millstone, Ky., July 27-August 15.
Grange City, Ky., August 18-Sept. 5.

HOUSEHOLDER, D.

Brush Creek, Wyo., August 2-15.

HUFF, WM. H.

Indian Springs, Ga., Aug. 4-15.
Dubois, Pa., August 19-29.

HUGHES, I. N.

Merle Point, Oregon, Aug. 3-29.
Home address, 390 E. 12th St., Portland,
Oregon.

HUNT, JOHN J.

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
Childrens' Worker)
Open dates for summer.
Home address, Wilmore, Ky.

HYSSELL, HARVEY B.

Clarksburg, W. Va., August 8-22.
Harper, W. Va., Aug. 25-Sept. 12.
Mail address, Box 1135, Charleston, W.
Va.

JOHNSON, ANDREW.

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.
Lakeworth, Fla., November.

JACOBSON, H. O.

Devil's Lake, N. Dak., June 23-July 4.

KENNEDY, ROBERT J.

(Singer)
Van Alstyne, Tex., July 27-Aug. 8.
Allen, Tex., August 8-22.
Sterling City, Tex., Aug. 22-Sept. 4.
Home address, 3312 Carlisle Ave., Dallas,
Texas.

KEYS, CLIFFORD.

North Columbus, O., July 26-Aug. 8.
Open date, August 17-Sept. 5.

KINSEY, W. C. AND WIFE.

(Singers, Song Leader and Pianist)
Traverse City, Mich., August 5-15.
Portage, Ohio, August 19-29.
Home address, Richmond, Ind., 461 So.
Third St.

KLEIN, GEORGE T.

Oakland, Calif., July 18-August 15.
Home address, 56 W. Dravus St., Seattle,
Wash.

LAMP, W. E.

Moccasin, Ill., Aug. 1-21.
Home address, Wilmore, Ky.

LAWTON, MR. AND MRS. MELVYN M.

(Gospel Singer, Pianist, and Childrens'
Worker)
Philadelphia, Pa., June, July, August.
Home address, 2638 No. Lawrence St.,
Philadelphia, Pa.

LEWIS, M. V.

(Song Evangelist)
Pleasant Hill, La., August 5-15.
Fig. N. C., August 18-28.
St. George, S. C., Sept. 5-Oct. 5.
Home address, Wilmore, Ky.

LEWIS AND ENYEART.

(Singers and Players)
Sharon Center, Ohio, July 28-Aug. 8.
Marion, Mich., August 8-15.
Fairmount, Ind., August 21-29.

LINN, JACK AND WIFE.

Oregon, Wis., July 30-August 15.
Lewisville, Tenn., Sept. 3-12.
Home address, Oregon, Wis.

LITTELL, V. W. AND MARGUERITE.

Atlanta, Neb., Aug. 27-Sept. 5.
Home address, 1214 Scott Street, Beat-
rice, Nebraska.

LOVELESS, W. W.

Greentown, Ohio, August 5-22.
East Orwell, Ohio, Aug. 25-Sept. 12.
Home address, London, Ohio.

LUDWIG, THEO. AND MINNE E.

St. Croix, Wis., July 29-August 9.
Marshfield, Ore., Aug. 26-30.
Home address, 772 N. Euclid Ave. St.
Louis, Mo.

McBRIDE, J. B.

Lima, Ohio, July 29-Aug. 8.
Findlay, Ohio, August 12-22.
Home address, 112 Arlington Drive,
Pasadena, Calif.

McCLINTOCK, J. A.

Cherry Grove, Ind., August 18-29.
Louisville, Ky., August 18-31.
Franklin, Ohio, Sept. 4-19.
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.

MACKAY SISTERS.

Toronto, Ohio, July 29-Aug. 8.
Address, New Cumberland, W. Va.

MANLY, IRVIN B.

Concord Church, Chatham, Ia., Aug.
6-15.

MILLER, MR. AND MRS. F. E.

Moers, N. Y., July 31-Aug. 15.
Richland, N. Y., Aug. 22-Sept. 6.
Home address, Lowville, N. Y.

MILBY, E. C.

(Song Evangelist and Young Peoples'
Worker)
Open date, July 18-Oct. 1.
Home address, Gabe, Ky.

MINGLEDORFF, O. G.

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.

Hope, Mich., August 1-15.
Morrowville, Kan., Aug. 18-Sept. 5.
Home address, 300 So. Oak Park Ave.,
Oak Park, Ill.

NORBERRY, JOHN.

Mt. Vernon, Va., July 29-Aug. 8.
Ocean Grove, N. J., August 9-15.
Rawlinsville, Pa., August 16-17.
Danesville, Va., August 20-29.
Ocean Grove, N. J., Aug. 29-Sept. 4.
Home address, Delanco, N. J.

OSBORNE, ESSIE.

Sayre, Okla., August 6-15.
Ft. Sumner, N. Mex., Aug. 22-Sept. 5.
Permanent address, Box 538, Sta. C, Los
Angeles, Calif.

OWEN, JOSEPH.

Connelley Springs, N. C., July 29-Aug. 8.
Bonnie, Ill., Aug. 13-23.
Blackwell, Okla., Aug. 27-Sept. 5.

OWEN, JOHN F.

Eldorado, Ill., July 29-Aug. 8.
Bonnie, Ill., August 13-22.
Home address, Upland, Ind.

OWEN, G. F. AND BYRDIE.

Lacona, Iowa, Aug. 8-22.
Iowa Assembly, August 25-29.
Home address, 1415 W. Pikes Peak Ave.,
Colorado Springs, Colo.

PARKER, J. R.

Millstone, Ky., July 27-Aug. 15.
Grange City, Ky., August 18-31.
Winchester, Ky., Sept. 4-5.
Olive Hill, Ky., Sept. 6-26.

PEFFLEY, DWIGHT.

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

PENNER, EVA.

Open for calls.
Home address, Jackson, Ky.

QUINN, IMOGENE

Centerville, Ind., August 18-29.
Home address, 909 N. Tuxedo St., In-
dianapolis, Ind.

RANTON, H. J.

Okanogan County of Washington Hol-
ness camp meeting, August 1-15.

REDMON, J. E. AND ADA.

Chenango Forks, N. Y., Aug. 5-15.
California, Ky., August 20-30.
Home address, Brookville, Ind.

REES, PAUL S.

Toronto, Ohio, July 29-Aug. 8.

REED, LAWRENCE.

Moers, N. Y., July 30-August 15.
Home address, Damasmus, Ohio.

REID, FURBAY, HOUSEHOLDER.

(Asbury College Trio)
Meeteetse, Wyo., August 4-15.
Wyoming, August 18-29.

REID, JAMES V.

Atlanta, Tex., August 5-15.
Detroit, Mich., August 22-Sept. 26.
Waco, Tex., Oct. 3-17.
Home address, 2912 Meadowbrook Drive,
F. Worth, Texas.

RICE, LEWIS J. AND EDYTHE.

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., August 2-4.
Bowersville, Ohio, August 5-15.
Spottsylvania, Va., August 20-27.
Shiloh, N. C., Aug. 29-Sept. 12.
Permanent address, Wilmore, Ky.

RINEBARGER, C. C.

(Evangelist and Singer)
New Albany, Ind., July 30-Aug. 8.<

ST. CLAIR, FRED.
Bennettsville, S. C., July 15-Aug. 29.

SANFORD, MR. AND MRS. E. L.
Richmond, Va., August 1-29.
Maysville, Ky., Sept. 29-Oct. 5.
Home address, 202 Engman Ave., Lexington, Ky.

SHANK, MR. AND MRS. R. A.
Hallsville, Tex., August 4-15.
Morrowville, Kan., August 20-Sept. 5.
Home address, 191 No. Ogden Ave., Columbus, Ohio.

SHELHAMER, E. E.
Oneida, N. Y., Aug. 2-12.
Houghton, N. Y., Aug. 12-22.
Imperial, Nebr., Aug. 26-Sept. 6.
Home address, 5419 Isleta Drive, Los Angeles, Calif.

SHELHAMER, MRS. JULIA A.
Centerville, Pa., August 3-22.
Imperial, Nebr., August 26-Sept. 6.
Home address, 5419 Isleta Drive, Los Angeles, Calif.

SINKS, OTIS W.
Wainsborough, Miss., August 19.
Shiloh, N. C., Sept. 5.

SPIVEY, G. M.
Wrightsville, Ga., July 25-Aug. 8.
Lakeland, Ga., August 15-29.
Home address, Macon, Ga.

SUTTON, MR. AND MRS. B. D.
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.
Oneida, Tenn., Sept. 8-26.
Fairfield, Va., August 1-15.
Vesuvius, Va., August 16-29.
Home address, Wilmore, Ky.

SWEETEN, HOWARD W.
Eu, a, 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.
Eagle Rock, Va., July 25-August 8.
Mt. Nebo, W. Va., Aug. 26-Sept. 5.
Home address Aurora, W. Va.

THOMAS, JOHN AND EMILY.
Lima, Ohio, July 29-August 8.
Findlay, Ohio, August 12-22.
Woodburn, Ind., Aug. 28-Sept. 5.

THOMAS, W. E.
Johns, Miss., July 31-August 15.
Home address, 4 Westminster, Nashville, Tenn.

VANDALL, N. B.
(Gospel Singer)
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.
Letts, Ind., August 20-29.

WATTS-CONLEY EVANGELISTIC PARTY.
Open date, July 25-August 15.
Home address, Sandy Lake, Pa.

WELLS, KENNETH AND EUNICE.
Romeo, Mich., July 29-Aug. 8.
Wichita, Kan., Aug. 12-22.
Home address, 2115 Barth Ave., Indianapolis, Ind.

WHITCOMB, A. L.
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 15-29.
Home address, Box 14, Wilmore, Ky.

WIBEL, L. E.
Koleen, Ind., July 12-Aug. 1.
Kokomo, Ind., August 2-21.

WILLIAMS, L. E.
Dyer, Tenn., August 6-15.
Circleville, Ohio, August 19-29.
Home address, Wilmore, Ky.

WINLAND, CLYDE B. PARTY.
Peoli, Ohio, August 1-15.
Layland, Ohio, Aug. 17-29.

WIREMAN, C. L.
Open date, July 20-August 1.
Muses Mills, Ky., August 2-15.
Ashland, Ky., August 17-22.
Home address, 2108 Crescent Blvd., Mid-dletown, Ohio.

YATES, W. B.
Mt. Vernon, Ohio, August 5-15.
Richland, N. Y., August 26-Sept. 6.

YOUNG, R. A.
Waco, Texas, July 22-August 1.
Noonday, Texas, August 4-15.
Waynesboro, Miss., August 20-29.
Home address, Wilmore, Ky.

CAMP MEETING CALENDAR.

ALABAMA.
Hartselle, Ala., Camp, August 19-29.
Workers: Revs. O. H. Callis, J. D. Carter and Harry Blackburn. L. O. Wald-smith, Sec., Hartselle, Ala.

ARKANSAS.
Bexar, Ark., Camp, Sept. 3-12. Rev. Robert L. Selle, preacher in charge. Ad-dress J. R. Dixon, Wild Cherry, Ark.
Batesville, Ark., Camp, July 30-Aug. 15.
Workers: Mrs. Eupha D. Beasley, Mrs. Agnes W. Diffie. E. A. Mashburn, Sec.

FLORIDA.
Orlando, Fla., Camp, August 26-Sept. 5.
Workers: Andrew Johnson, Charlie Duna-way and Frank McCall. Write F. H. Trim-bie, Sec., Orlando, Fla.

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.

ILLINOIS.
Springer, Ill., Camp, Sept. 2-12. Work-ers: Mrs. Julia Hayes, Rev. Elmer McKay. Song leader, Frank Doerner. Write Jacob Fleck, Pres., Enfield, Ill., or Frank Doerner, Sec., Norris City, Ill.
Bonnie, Ill. Camp, August 13-23. Work-ers: Mrs. 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. Adair 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.
Normal, Ill., Camp, August 20-29. Work-ers: 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., Spring-field, Ill.

INDIANA.
Summit Grove, Ill., Camp, August 19-29. Workers: F. J. Mills, A. F. Balsmeier, Mrs. A. F. Balsmeier, song leader. Mrs. J. R. Ewers, pianist and children's worker. For information write Chas. F. Benz, Sec., Kampsville, Ill.
Eckerty, Ind., Camp, August 6-15. Work-ers: E. G. Grimes, C. H. Coats. Write Mrs. Lizzie McBurner, Sec.
Ramsey, Ind., Camp, August 13-22. Workers: Roy H. Hollenback, W. A. Van-dersall. Song leaders, Kirby Fields and wife. Write Geo. F. Pinaire, Sec., Ramsey, Ind.
Bryantsburg, Ind., Camp, August 20-29. Workers: C. C. Mourer, Rev. L. R. Wade and wife, Rev. Robert Eades. Write C. E. Cleek, Rt. 9, Madison, Ind.
Frankfort, Ind., Camp, August 6-15. Workers: Rev. T. H. Gaddis, Rev. T. M. Anderson, Rev. C. C. Mourer. Rev. C. D. Jester, song leader. The Dunkelberger sis-ters and Moser sisters and other special singers. Write Rev. D. E. Snow, Sec., 124 W. 24th St., Anderson, Ind.
Oakland City, Ind., Camp, August 27-Sept. 5. Workers: Rev. John D. Bona Fleming, A. H. Johnston and wife song leaders. Maud Yeager, Sec.
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.
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.

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

KENTUCKY.
Lawson, Ky., Mt. Carmel Camp, August 21-31. Workers: Rev. Geo. Q. Hammell, Evangelist, Russel Patton, Martha Archer, Mary Vandiver, Rev. C. R. Vincent and Royal Baldwin. Address Miss Lela G. McConnell, Lawson, Breathitt Co., Ky.
Aliceton, Ky., Camp, August 5-15. Workers: Rev. Raymond Browning, Rev. Virgil L. Moore. Otis Spinks song leader. Miss Rhoda Trayner, pianist. Address H. L. Rawlings, Sec., Bradfordsville, Ky., or Box 231, Wilmore, Ky.
Carthage, Ky., Camp, August 20-30. Workers: C. E. and Flora Chatfield, J. Warren and Maybel Lowman, J. B. and Ada Redmon, O. E. Shelton and wife. For information, address, J. R. Moore, Pres., California, Ky.
Callia 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. Alingledorf and Gordon Rainey. Song leader, M. V. Lewis. Mrs. R. L. Armstrong, Sec.

MARYLAND.
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.

MASSACHUSETTS.
North Reading, Mass., Camp, Sept. 4, 5, and 6. Workers: Pastors and other min-isters of the district. Rev. H. V. Miller, Dist. Supt., in charge. Write E. T. French, Sec., 10 Story Ave., Lynn, Mass.

MICHIGAN.
Hope Center, Mich., Camp, August 1-15. Workers: Harry Morrow and G. A. Jo-cobs. Ashley Mills, Sec., Hope, Mich.
Owosso, Mich., Camp, August 13-22. Workers: Geo. B. Kulp, L. N. Toole. For information write, L. W. Sturk, Sec., Owos-so, Mich.
Gaines, Michigan, Camp, August 27-Sep-tember 5. Workers: Dr. H. C. Morrison, Rev. Joseph H. Smith, Dr. C. W. Butler, Mrs. Esther Williamson, Mrs. Grace B. Heneks. Write R. C. Millard, Sec., Ver-montville, Mich.
Hopkins, Mich., Camp, August 19-29. Workers: Rev. W. R. Cox, Dr. C. W. But-ler, Rev. Joseph H. Smith, Rev. Chas. Slater, singer. Mrs. Fred DeWeerd, leader of young people. Rev. J. E. Williams, song leader. Miss Lillian Scott, pianist. Write Dr. L. E. Heasley, Sec., Grand Rapids, Mich., Route 9.

MISSISSIPPI.
Waynesboro, Miss., Camp, August 20-29. Workers: Rev. R. A. Young, Otis Spinks. Write Mrs. J. E. Moody, Sec.
Cleveland, Miss., Camp, August 5-15. Workers: Rev. C. C. Cluck, A. W. Caley. For information address, Mrs. M. J. Bee-vers, Sec., Cleveland, Miss.

NEBRASKA.
West Nebraska Holiness Association Camp, Kearney, Neb., August 19-29. Work-ers: Rev. M. G. Standley, Rev. Tom Hen-derson, Rev. C. C. Rinebarger and wife. Write B. J. Patterson, Sec., Kearney, Neb.
Madrid, Neb., Camp, August 12-22. Work-ers: Rev. Seth C. Rees. Rev. Edwin W. Reed, Sec., Box 154, Wauweta, Nebr.

NEW JERSEY.
Erma, N. J., Camp, Sept. 10-19. Work-ers: Rev. C. B. Jernigan and wife, Rev. Arthur W. Gould. Address, Earl Woolson, Cape May, N. J., Rt. D.
National Park Holiness Camp, National Park, N. J., August 13-22. Workers: Rev. G. Arnold Hudson and wife, Rev. Clara Boyd, Rev. William Grum, Mrs. S. J. Dor-lin.
Local Preachers' Holiness Camp, Fletch-er Grove, Delanco, N. J., August 28-Sept. 6. Workers: Rev. J. C. Long, Rev. Rich-ard G. Flexon, Jr., Earl P. Sparks, Mrs. S. J. Dorlin.

NEW YORK.
Richland, N. Y., Camp, August 22-Sept. 6. Workers: F. W. Sumfield, F. E. Arthur, J. C. Long, W. G. Nixon, D. F. Brooks, Tillie Albright, W. B. Yates, song leader, assisted by Mrs. Sumfield. Mrs. G. C. Mil-ler, pianist. Bessie M. Eliss, children's worker. Address Rev. Geo. N. Buell, Sandy Creek, N. Y.
Moers, N. Y., Camp, July 31-August 15. Workers: Rev. Joseph R. Smith, Rev. Lawrence Reed, Rev. John F. Knapp, Til-lie Albright, Rev. John Scobie, Abbie Law-rence. Rev. Arthur Gould in charge of music. Write Kenneth Fee, Sec., Moers, N. Y.

NORTH CAROLINA.
Camp Free, N. C., Camp, July 29-Aug. 8. Workers: Joseph Owen, Jim Green, R. V. Self, and Miss Zura Martin, mission worker. Address Jim Green, Connelly Spring, N. C.

OHIO.
Peoli Grove, Ohio, Camp, August 1-15. Portage, Ohio, Camp, August 19-12. Workers: Rev. Andrew Johnson, Rev. W. W. McCord. Music in charge of W. C. Kinsey. Mrs. W. C. Kinsey, children's worker. Missionary Day, Thursday, Aug. 26, in charge of Mrs. C. E. Cowman. Pian-ist, Mrs. Gertrude Ickes. Rev. E. L. Day, Sec.
Findlay, Ohio, Camp, August 12-22. Workers: John and Emily Thomas and J. E. McBride. N. B. Vandall in charge of the music. For information address, Geo. W. Egbert, Sec., Findlay, Ohio.
Millersburg, Ohio, Camp, August 19-29. Workers: T. P. Roberts, Wm. S. Coder. Song leader, Clifford C. Baldwin. Mrs. E. L. McAdams, Sec., Millersburg, 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. Work-ers: Rev. Ford Hendrickson, assisted by other preachers and workers. Address Chloe Shay, Oak Hill, Ohio, or Miss Ossie England, Heights, W. Va.
Circleville, Ohio, "Mount of Praise" An-nual 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.
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 C. McBride. Children's workers, Miss May C. Gorsuch and Miss Ollie Tanner. Young People's Song Leader, Rev. W. L. Mullett. Address Rev. E. E. Shiltz, Sec'y., Shady-side, Ohio.

OKLAHOMA.
Thomas, Okla., Camp, Sept. 9-19. Work-ers: Geo. B. Kulp, B. F. Neely, J. E. Moore, song evangelist. Write E. N. Engle, Pres., or Miss Anna Kraybill, Sec., both of Thomas, Okla.
Blackwell, Okla., Camp, August 26-Sept. 5. Workers: Rev. Joseph Owen, J. B. Chap-man, and Male Quartette from John Fletcher College. Address Mrs. A. L. Wright, Sec., 307 East College, Blackwell, Okla., for information.

SOUTH CAROLINA.
Epworth, S. C., Camp, August 20-29. Workers: Drs. J. L. Brasher and C. F. Wimberly. Song leader, Rev. Wiley Owens. Prof. John Landrum, pianist. For further information write W. P. B. Kinard.

TENNESSEE.
Vincent Springs Camp, Dyer, Tenn., Aug. 6-15. Preachers: L. E. Williams and Rev. E. Stricklin. Miss Essie Morris, lead-er in song. 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.
Noonday, Texas, Camp, August 4-15. Workers: Rev. R. A. Young, R. A. Shank and wife, and others. F. E. Dickard, Sec.

Atlanta, Tex., Camp, August 6-10. Work-ers: Rev. S. S. White and Prof. J. V. Reid, musical director. Mary E. Perdue, Sec., Atlanta, Tex.

VIRGINIA.
Spottsylvania, Va., Camp, August 20-29. Workers: Dr. G. W. Ridout, Rev. W. L. King, with others. Address Mrs. B. K. Andrews, Sec., Spottsylvania, Va.
Staunton, Va., Camp, August 1-15. Work-ers: P. F. Elliott, Joe Callender. Mat-tie Mulenne, Asst. Sec.
Virginia District Camp, Roanoke, Va., August 17-29. Workers: Rev. H. J. Ol-sen, Rev. David E. Wilson. Rev. J. C. Brillhart, song leader. Write G. H. But-ner, 601 19th St., N. W., Roanoke, Va.

WISCONSIN.
Oregon, Wis., Hallelujah Camp, July 30-August 15. Workers: Rev. W. B. Haw-kins, Jr., Rev. J. M. Huff, Prof. Edson Crosby, Mr. and Mrs. Jack Linn. Address Rev. Jack Linn, Oregon, Wis.



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Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.
Vol. 38, No. 32.

CHRIST MANIFEST IN THE FLESH.

By The Editor.

IF once the divine character of Christ is admired, Christian doctrine exhibits the precision and clearness of algebra, so that we are struck with admiration at its connection and unity."—Napoleon.

If we accept the statement of John the beloved in the opening of his gospel: "In the beginning was the Word, and the Word was with God, and the Word was God, the same was in the beginning with God. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." I say, if we accept this statement of John as inspired truth, then we need have no trouble in believing the gospel records of the virgin birth, miracles, and the resurrection. If Jesus Christ was God manifested in the flesh, we must expect the manner of his incarnation, manifestation, life and words to be entire, unusual, extraordinary and far above that of ordinary men.

We rejoice with the triumphant believer, with an unclouded faith in the Christ of the Bible, with all it claims for him, and all he claims for himself. We respect the honest doubter who longs for the light, and who is earnestly seeking for the truth; but we must confess a bit of disgust for the straddler who, in his religious convictions, thinking, and teaching is neither fish nor fowl, who starts from nowhere, rambles everywhere, and aims at nothing.

The Lord Jesus Christ, had it been the will of God, might have come into the world as a full-grown man, lived his life, given his teaching, been betrayed by one of his followers, and crucified. Angels have frequently appeared as men and communicated with men, but it was the wisdom of God that Jesus Christ should not appear simply as a man, but that he should appear a real man. Christ was not simply manifested in an embodiment, but he was a man.

It must not be forgotten that the annunciation angel appeared unto Mary and announced to her that the Holy Spirit should generate within her a child who was to be born, and named Jesus, because he was to be a redeemer, that is, to take away the sins of the people. Man had nothing to do with the generation of our Lord. Joseph, to be sure, had visitations from an angel, but it was only to reveal to him the fact that his wife was virtuous and true, and that the child to be born of her was created of the Holy Spirit. The Apostle Paul is in perfect harmony with the annunciation angel and the angel who spoke to Joseph, when he says: "But when the fulness of time was come, God sent forth his Son, made of a woman."

In our Lord Jesus there were blended two

natures without sin. The wisdom of this marvelous union is higher than we can reach; the mystery of it is deeper than we can solve, but we grasp the glory and power of it by our faith. God has given us in Christ a unique Being different from any other in all the realm of being. He has the human nature which enables him to suffer with us, and the divine nature which enables him to save us.

It was this human nature of which the evangelist speaks when he says, "And Jesus increased in wisdom and stature, and in favor with God and man." Luke 2:52. In his childhood his deity shines forth when, in the temple, he astonishes the learned doctors with his questions and answers which were far higher in wisdom than anything belonging to a normal twelve-year-old child.

In the epistle to the Hebrews the apostle brings out the thought of the union of the two natures in Christ in a most remarkable and striking manner, "For verily he took not on himself the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:17-18.

Again, the same writer, speaking of the humanity of our Redeemer, writes, "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering." Heb. 1:10. The apostle does not indicate here that Jesus had any sin for which he must suffer, but the teaching is that through suffering Jesus becomes a sympathetic Saviour that, having suffered he is brought into touch and holy fellowship with all sufferers.

MR. BRYAN'S LIBRARY.

A few weeks ago my attention was called to an article in the *St. Louis Christian Advocate* written by Dr. John Rice in which he comments on the appraisement fixed upon the Honorable William Jennings Bryan's library. My memory is the amount was some \$40,000. He also comments on the large sum at which his home in Miami, Fla., is valued. Dr. Rice who is among his friends a very pronounced Modernist, apparently seeks to make the impression that Mr. Bryan who was a very pronounced Fundamentalist, was an ignorant man, that he was much more concerned

for the gathering of material substance than the development of his mental qualities and the amassing of a large library of best literature. The doctor wonders, if Mr. Bryan's Library is the type of those who are out of harmony with the modernistic views with reference to the inspiration of the Scriptures and vital Christian faith. The doctor is evidently a bit amused, but is inclined to be merciful toward those who do not agree with him on the supposition that their principal difficulty is their ignorance.

Dr. Rice, in his irreverence for the great and good man so recently dead, so beloved by the devout people of the nation, who gave so much time to the cultivation and strengthening of the Christian faith of his fellow beings, is quite characteristic of those who seem to have lost faith in the inspiration of much of the Bible and are disposed to ridicule and underestimate the intelligence and piety of those who adhere faithfully to the plain teaching of the inspired Word of God. He may be sure, however, that his slur upon Mr. Bryan cannot hurt the ascended soul of the great Commoner. Neither will it win the respect of devout and intelligent people for Dr. Rice.

It was my good fortune to be fairly well acquainted with Mr. Bryan for a long term of years. I first visited him when he was a comparatively young man building his home on the outskirts of Lincoln, Nebraska. His barn was first built in order that he might construct a cistern and take care of certain materials while building his residence. Several comfortable rooms had been arranged in the barn and he and his most charming wife and beautiful children were living in the barn watching and directing the construction of the residence. It was a modest brick house, costing approximately, as Mr. Bryan informed me, \$15,000.00. There was a large yard, a good garden spot, a strawberry bed from which we picked some very delicious strawberries, and I think space surrounding the premises amounting to perhaps several lots. Mr. Bryan remained in this home for some years; as the city built out towards this property it increased in value and when estimated at \$85,000, he made a present of it to the Methodist Church, either for an orphanage or a hospital, I am not positive which, but think this generous and beautiful gift of this great lover of God and humanity became the home of fatherless and motherless children.

When Mr. Bryan located in Miami he selected a spot out of the city limits down toward Cocanut Grove. It was a tract of land fronting on Biscayne Bay, and was very cheap at that time. It was a quiet, beautiful spot, an ideal place for a few days' rest from his remarkably laborious life. His services were in demand everywhere. Christian gatherings of every kind desired his presence. His manly form, his wonderful face

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WONDERS WILL NEVER CEASE.

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

I have been reading recently that little book of S. D. Gordon, "The Quiet Time Including the Finnish Gold Story." I took up the book to read again that most remarkable story of a miraculous answer to prayer which occurred in Finland a few years ago which Mr. Gordon heard in Stockholm. He tells us that after he heard of it he prayed much that the Lord would plan things so that he might go to that part of Finland where the miracle occurred and have the good woman tell, with her own lips, the wonderful story. God answered prayer and Mr. Gordon's engagements took him right to the very section where the woman lived—indeed he was invited to a Free Church Conference to which this woman was a delegate.

Two things Mr. Gordon wanted definitely settled: First, who was this woman? Was she a woman of character, trustworthy, and well esteemed? He found that she held an important government position requiring real business skill where she was handling large sums of money as a postal agent.

Second, Mr. Gordon wanted an interpreter who would be absolutely reliable, capable of interpreting accurately the story. This was met in a young lady teacher who was well up in the Swedish, Finnish and English language. At length the meeting long looked for took place and the good woman told Mr. Gordon the wonder story on this wise:

A work of grace was in progress in that section of Finland; people were getting converted in cottage prayer meetings and there was urgent need of a chapel where evangelical services could be held. This good woman was the moving spirit and, after many difficulties involving all kinds of opposition to the building of the chapel, land was procured and the chapel erected. A big bill for lumber became due at a certain time and, with the bill, came a notice that legal proceedings would be entered upon if the bill was not paid within a certain time. It happened also that the bill had an unjust claim in it involving about \$27. This good woman resolved that she would not contest it, but adhere to the spirit of the Sermon on the Mount. Now here is where the "miracle" happened!

She kept the chapel money in a little box securely under lock and key so that no one could have access to it but herself. When the bill was due she took out the box and counted its contents and found in it 350 marks (about \$70.) She had 90 marks of her own money which she resolved to throw in with it. She had the money on the table before her and then she prayed and, as she prayed, without any human hands touching the box or the table or the money, the amount grew. She counted it again and she made stacks of one hundred marks each; there were now one, two, three, four, five, six, seven stacks of 100 marks each, and she noticed where there had been but little gold now there was much. She next separated her 90 marks and prayed again and behold the amount had grown to 751 marks *without her own*; in other words, in the first instance the amount increased by \$60; in the second it had increased to \$80. Suffice to say, that the lumber bill was paid. God had worked a miracle. But, let this be borne in mind—*this woman had had five months in the school room of prayer before this happened.*

OBSERVATIONS ON THE FOREGOING.

Herrman has well said that "Prayer does not make itself a tool for spiritual fortune hunting." We expect that some unthinking ones reading this story will begin "experimenting" with prayer along certain lines.

SAYINGS.

"The Christian life is an eternal Lord's Prayer."—Luther.

"Prayer does not make itself a tool for spiritual fortune hunting."—Herrman.

"Among the hindrances which will prevent any one from having the 'tongues of fire,' none acts more directly than any misuse of the tongue itself."—Arthur.

"It may be said that if we are not better than those who went before us we are not so good; for the very light of their example sheds upon us an influence to which nothing corresponding was shed upon them."—Arthur.

Dr. Jowett once prepared a sermon on "The wind bloweth where it listeth." He went to an old sea tar, a real sailor for forty years, and sat down beside him, and said:

"John, can you explain to me the phenomenon of the wind?"

"Wot's that? Never heard of it."

"You know all about the wind. Tell me about it."

"I've lived with the wind for forty years on the high sea, and I know little or nothin' about the wind that I can explain, but I'll tell you w'at I can do—I can h'ist the sail! I can h'ist the sail, and the wind will fill it and take my ship across the sea."

Chrysostom tells the story of a prisoner who said, "Oh, if I had but liberty, I should desire no more!" He had it, and then cried, "If I had enough for necessity, I should desire no more." He had it, and then cried, "Had I a little for variety, I should desire no more." He had it, and then cried, "Had I any office, were it the meanest, I should desire no more." He had it, and then cried again, "Had I but a magistracy, though over one town only, I should desire no more." He had it, and then sighed, "Were I but a prince, I should desire no more." He had it, and then cried, "Were I but an emperor, I should desire no more." He had it, and then exclaimed, "Were I but the ruler of the whole world, I should then desire no more." He had it, and then sat down, as Alexander, and wept that there were no more worlds for him to possess. Christ satisfies us by giving us the fountain of life and peace.—Rev. L. A. Banks, D.D.

We have to admit that many prayers are not answered for various reasons.

We may not expect prayers to be answered if they are offered in order to cover up bungling blunders.

We may not expect prayer to be answered if designed to cover the results of unethical conduct.

We may not expect prayer to be answered if offered with a view to selfish enjoyment.

We may not expect prayer to be answered in order to cover up carelessness and neglect of duty.

We may not expect prayer to be answered for projects unwisely started against the advice and counsel of godly friends.

We may not expect prayer to be answered for movements began in the flesh and carried on unspiritually.

On the other hand, we may expect prayer to be answered on the following conditions:

1. That they are begotten of the Spirit of God. Romans 8:26, 27.

2. That they are in the will of God. 1 John 5:14, 15.

3. That they are unmixed with selfishness. Matt. 20:20-22.

4. That they are offered in faith. Mark 11:22-24.

5. That they are offered in the name of Jesus. John 14:13.

SOME WONDERS OF GRACE.

The seven wonders of sanctification. Joshua 3:5, associates *wonders* with *sanctification*. "Sanctify yourselves for tomorrow the Lord will do wonders among you."

John A. Wood, in "Perfect Love," gives the following sevenfold blessedness of sanctification:

1. A sacred nearness to God my Savior.

2. A sense of indescribable sweetness in Christ.

3. Deep realizing sense of the reality of spiritual things.

4. Surprising richness and fulness of meaning in the Scriptures.

5. A great increase of spiritual power.

6. Complete satisfaction and rest in Christ.

7. A clear and distinct witness of purity through the blood of Christ.

THE SEVEN WONDERS OF FAITH.

Faith has a sevenfold aspect.

1. It begins in Belief, which is a mental act by which we accept as true what God says.

2. It next becomes Confidence, which involves something more than simply believing—*You confide*.

3. Next Trust. Dr. Pierson suggests that when we decline the adjective True we have the following—true, truer, truest—trust.

4. Committal—abandonment—cutting loose from all other dependence.

5. Obedience—John 15:7.

6. Appropriation.

7. Union—"Divine Union."

When God appropriates me I appropriate him and there is constituted between the soul and God a mutual bond. Thus was it with Enoch, with Abraham, with Moses, with Joshua, and the prophets, apostles, and saints of all the ages.

THE WONDER OF GOSPEL PREACHING.

When and where the Gospel is preached with the Holy Ghost sent down from heaven, wonders will never cease. Sinners are going to be saved, the impure made clean, worldlings transformed, and weak and helpless men in their own strength made mighty through God the Holy Ghost.

Dr. Benson, of Cambridge, England, illustrates thus when he tells of a sermon which he listened to changed his life. He says:

"Then the preacher himself, a heavy-looking, commonplace man with a sturdy figure and no grace of look or gesture stepped forward. I have no recollection how he began, but he had not spoken a half dozen sentences before I felt as though he and I were alone in the world. The details of that speech have gone from me. After a scathing and indignant invective of sin, he turned to draw a picture of the hollow drifting life with feeble mundane ambitions, utterly selfish, giving no service, making no sacrifice, tasting the moment, gliding feebly down the stream of time to the roaring cataract of death. Every word he said burned into my soul. He seemed to me to probe the secrets of my innermost heart, to be analyzing, as it were, before the Judge of the world the poor and pitiful constituents of my most secret thought. I did not think I could hear him out; his words fell on me like the stabs of a knife. Then he made a sudden stop, and in a peroration of incredible dignity and pathos he drew us to the feet of the crucified Savior and showed us the bleeding hand and the dimmed eye and the infinite heart behind. 'Just accept him,' he cried; 'in a moment, in the twinkling of an eye you may be his with the burden of sin and selfishness resting at his feet.'"

MESSAGES FOR THE TIMES

Is the title of a splendid new book just off the press, by Dr. C. F. Wimberly. These messages are written in Dr. Wimberly's own fascinating style, and the reader is impressed with the author's deep spiritual insight into the vital topics discussed. "Ten Human Mysteries," "The Bible our Only Remedy," "The Moving Picture Menace," and twenty other equally interesting subjects are handled in a most interesting way in this volume. Don't lay this paper aside until you have ordered a copy of this splendid book. Price, \$1.50, postpaid.

BEACON LIGHTS OF FAITH.

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

CHAPTER VII.

SAVONAROLA.

WHAT was known as the "Dark Ages" had begun to disappear; the opening scenes of the Renaissance had burst upon the thinking of the age. Columbus was trying to visualize his dream of a new route to India; Michael Angelo was moulding his genius in clay and creations in color. Florence was in her glory but submerged in vice. Tyrants ruled the cities, monks peddled indulgences throughout Europe and waxed fat on the superstitions of the people. The children of bishops and popes were elevated to places of authority; monasteries were filled with gluttony and licentiousness; convents were brazenly given over to concubinage and greed. It is evident that the artistic is not an avenue to piety. Church and State together seemed to connive for the pollution of society. God and duty were entirely disregarded.

In the year 1453 in the City of Ferrara, there was born a son to a prominent family. They were able to give him the best educational advantages of the time, looking to the profession of medicine. While in his later teens, young Savonarola became desperately in love with a beautiful, but frivolous Florentine maiden. His temperament was such that he was unable to throw off the depression due to his rejected love. He became despondent and morose. Instead of pushing ahead in his chosen profession, he fled to a Dominican Convent, so as to lose himself from a society that had broken his heart. His time was spent in fasting and prayer until his body was emaciated, and his appearance almost ghostly.

We wish to pause here for a moment and pay our respects to that little Italian Miss who, by breaking her engagement with the love-sick lad, put all civilization debtor to her. But for her fickleness in breaking off this love affair, the whole world would have been poorer beyond measure. We should give her a vote of thanks. O, how God must put his chosen vessels in the crucible, then the melting pot, before the pure gold can be separated.

The years were spent in Bible study and philosophy. His righteous soul grew vexed at the corruptions in the Church. He was not the independent thinker as Luther; his fight for moral and spiritual purity was within the well-beaten channels of the religious organizations of the times. Viewed from the standpoint of human achievements, his life seemed to be a failure. The solidarity of Roman degeneracy, and political lawlessness was like a wall of adamant. Against these twin evils this great soul hurled his every power.

Savonarola won the confidence of his superiors because of his piety and learning. His favorite reading was the Old Testament, and it seemed that he caught the spirit of the old prophets as well as their courage and austerity. He was not very well versed in Theology but tremendously interested in the morals of the people.

When about thirty years of age, he began to preach in Ferrara and also in Florence, but without success; his failure greatly humiliated him, and because the cultured of society refused to hear him, he went for a while and preached to the rough mountain villagers miles from the City. However, the power of his eloquence began to attract wide attention, and in 1490 he was called to Florence again, and finally to St. Marks Chapel, adjoining the Dominican Convent and this place could not accommodate his crowds. The

services were finally moved to the Cathedral, and even here the multitudes pressed into every foot of space. It was then that his career began.

Lorenzo de Medici, a proud prince, was the absolute lord of Florence, and the boldness with which this mighty preacher poured forth against the sins of the times was truly marvelous. He was feared, despised and honored, as no other man in the world; the haughty prince sent for this modern John the Baptist, and remonstrated with him to be less severe and more tolerant, but with no success. The voice still cried out in the wilderness of sin and gross immortality. The great Political Boss became sick unto death, and again sent for the great preacher that he might receive absolution for his long record of sins, but Savonarola refused to grant him absolution until the rights that he had stolen from the people were fully restored.

When the great prince died a weaker Medici went to the throne, but no less corrupt and oppressive, but so powerful had become the Prior of St. Marks, that he became a veritable dictator. His fame and influence extended all over Italy. He decided that, until the Medici Dynasty were expelled from Florence, there could be no reforms. To this task the mighty prophet of God opened up with such a series of invectives and denunciations that all the city trembled with fear. The result was that the most powerful Florentine family in history fled from the City. Then the Dominican Monk organized a government; every detail of politics and religion went according to his direction; however, at no time did he get down and mingle with the crowd but only from his "throne of thunder" did he operate. Our own great national documents were not alone the results of such brains as Hamilton and Jefferson, but were the result of all the Magna Chartas of human liberty. But this man alone produced a constitutional government which granted religious liberty to the people but in no particular removed from Savonarola his apostolic power as a preacher. He was a true apostle of all the traditions of his Church, but fought to the limit of his great personality the sins and abuses. Unlike Luther, he was unable to see that the great evil grew out of the system. Luther sought to destroy the evil at its tap root; the prophet of St. Marks sought to kill the foul growth. However, he taught that the only source of authority was lodged with the people. This was democracy but entirely new in that age of the world.

Not only did Savonarola limit his program to constitutional matters, but he established loan banks for the people, and saved them from the Shylocks of that day, who preyed upon the people, charging them a rate of interest sometimes as high as thirty-three percent. He literally burned himself out, soul and body, to help his people to clean and holy living.

Florence and all Italy had reached a climax in wickedness and moral degeneracy; popes, bishops, priests and people had lost all sense of decency. We may imagine the effect of such times when Savonarola is described thus: "This man—venerated, austere, impassioned, like an ancient prophet, like one risen from the dead—denouncing woes with such awful tones, such majestic fervor, such terrible emphasis, as to break through all apathy, all delusions, and fill the people with remorse, astonish them by his revelations, and make them feel that supernatural powers, armed with the terrors of omnipotence, would hurl them into hell unless they repented." Hear his denunciations further and we may not wonder at the effect: "O, harlot church! Thou hast made thy deformities apparent to all the

world; thou hast multiplied thy formations in Italy, in France, in Spain, and in every country."

But the weakness of his reform was that it dealt with the morals and not the doctrine. Luther saw that the system was evil and must be uprooted. Savonarola was a slave to the system. Luther put the Bible in the hands of the people, and touched up the intellect of Germany, and thereby his work remained while, with the passing of the Florentine Monk's personality his reform was doomed to failure, like the emotional evangelism that is not rooted and grounded in the subsoil of doctrine is likely to pass away. For the time, no man wielded such power as he. "Savonarola was transcendent in his oratorical gifts, the like of which before had not been witnessed in Italy. He was a born orator, as vehement as Demosthenes, as passionate as Chrepsontom, as electrical as Bernard, nothing could withstand him; he was a torrent that bore everyone before him."

But the wrath of the Pope was aroused to the highest pitch of fury; the people of Florence began to tire of the high pressure of fear. The Pope ordered him to cease preaching on the threat of excommunication; but he preached with more zeal than ever, and denounced the Pope, who was at that time Alexander VI., known as a base libertine and drunkard, but his power was felt, and he finally threatened to excommunicate the entire City of Florence if the Dominican Monk was not silenced. This was the beginning of the end; the city officers caused his arrest and imprisonment.

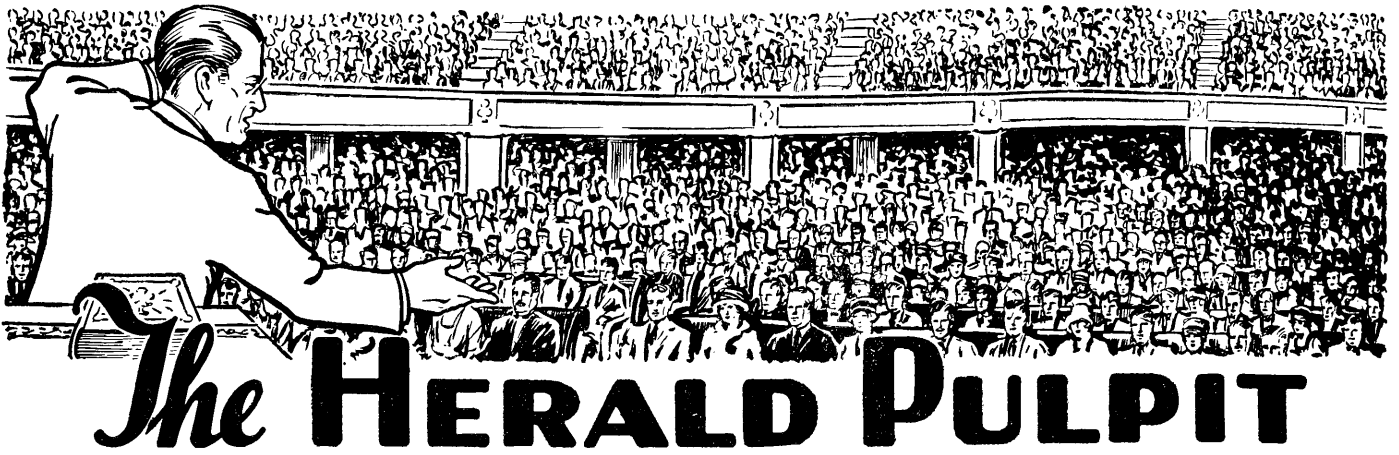
Savonarola hoped that his great following would come to his rescue but in this he was disappointed. He wrote letters to friends throughout Europe, but they were intercepted and sent to the Pope; the tide turned, the powerful Medicean party was re-established. The fickle people deserted the great leader. When he refused to submit to the test of fire—a superstition from the dark ages—then began a series of inquisitorial torture which lasted for months, and so severe was it at times, life almost passed from his body. But in the presence of his fiendish tormentors he remained firm, and they could find no fault in him. The only charge they could sustain was that he prophesied, foretold them of coming doom, like Jeremiah of old. His persecutors determined that he should die, even without a bill of charges; this fiendish deed was backed by the Pope, who regarded him as a dangerous enemy. The City of Florence consented to his death as the Medici held the highest office in the state. His confession given while under the most excruciating pain was garbled and perverted. But the motto was—"A dead enemy can fight no more."

The mob began to clamor for his blood and the foul deed was accomplished. In the forty-fifth year of his tempestuous life he was led forth to martyrdom; not to the stake, as was the usual custom, but to the scaffold. With a composure that was never excelled, Savonarola mounted the place prepared for his execution on the public square, not far from where his voice had caused the walls of the great Cathedral to quiver, one of the greatest messengers since John the Baptist was put to death and, like his great prototype—died the victim of hatred, born of immorality as base as the mistress of King Herod. The crime this great man had committed, was that he dared to preach against sin in high places, as well as low. He feared no man, he feared only the God he worshipped. Millions of men and women have

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The HERALD PULPIT

Theme: Christ's Suffering and the Resultant Glory. ❖

REV. J. L. BRASHER, D.D.

Text: "The sufferings of Christ, and the glory that should follow."—1 Pet. 1:11.

PART I

I think we have had too superficial a view of the sufferings of Christ. We have wrung the changes upon the jagged nails and cruel thorns and the spear thrust and bitter thirst. In a word, we have dwelt upon his physical sufferings and have overlooked the deeper sufferings of the Christ. There is such a thing as physical suffering, though all suffering is in the mind. That is not Christian Science, for Christian Science says you haven't any toothache, indeed you haven't any tooth to ache. It is all an illusion of the mortal mind. But true science locates the trouble and seeks its remedy, nevertheless the suffering is in the mind. The nerves communicate the injury to the brain and over that mysterious chasm between matter and mind there leaps the message of the injury and wreck.

There is such a thing as physical suffering. I know about it. I have had rheumatism. If you put your finger in a vise and screw it up as long as you can bear it, that is neuralgia. If you take another full turn on the handle of the vise that is rheumatism. The savage can walk up to a block and have his fingers chipped off one at a time and not wince nor bat an eye, but he cannot have rheumatism without it. Several years ago I was very ill with rheumatism. I could not have turned over if the house had burned down. I had to have feather pillows under my ankles to keep my heels from touching the bed and a bow frame over my toes to keep the covers from resting upon them. Every movement was agony. But in answer to the prayers of my Bible students God rebuked the disease and my recovery was as steady as the rising of the sun. I have never had a touch, trace, or tinge of rheumatism from that time until this. But I know what physical suffering is. I have a heart full of sympathy for those who suffer with that disease.

But I can think of suffering keener than this. I can think of my own son, the object of my tenderest affections and of my fondest hopes, coming home at night staggering drunk, the smell of tobacco and whiskey upon his breath, with profanity and obscenity upon his lips, and though his mother and I remonstrate with him and seek to cure him of his evil ways, he persists in a career of dissipation until one night he is brought home on a stretcher between four of his companions, slain in a drunken revel in a hall of shame. What would rheumatism be compared to suffering like that? Rather a lifetime of rheumatism than an hour of such suffering as this. It was never true of my boy, thank

God! But such suffering is keener than that of the physical.

I can think of a suffering deeper than that. I can think of one whose heart had been cleansed by the precious blood, in whom the Spirit of God had dwelt, who walked with him in fellowship, in an hour unguarded, under the stress of temptation, falling from the white heights of holiness to the deep slough of sin and shame. I can think of his awakening to a realization of what he had done, of the confidences that he had betrayed, of the friends he had disappointed, of the hopes he had blighted, of the future he had wrecked, of the love he had betrayed, of the family he had disgraced, but more than all, of the God whom he had offended and the Spirit whom he had grieved, and all this in its fullest realization. One needs no brimstone to create a hell when he finds himself in a condition like that, for spiritual sufferings are keener than those of either the mind or the body. For one suffers the more exquisitely as the organ which suffers is finer in quality and nature. Reasoning up from ourselves we come to God. As we are in a finite degree he is in his infinitude. We have the same attributes of personality. His attributes of personality are intellect, sensibility, and will. Our attributes of personality are the same. He has certain predicables which are attributed to him as to no other one, such as love, mercy, goodness, truth, ubiquity, etc. But the same attributes of personality are possessed by both man and God. God is not simply will. He is not simply intelligence. He has sensibilities. He feels. He loves. He hates. He may be pleased. He may be grieved. He is not a great autocrat seated upon a throne of absoluteness and power. He is the great All-Father, whose heart is full of feeling toward his creatures.

Jesus Christ is God revealing himself in the flesh. He is both human and divine. He is very God and very man. In the mystery of this incarnation there are two whole and perfect natures in one personality. Not two personalities, but one personality uniting the human and divine natures. He takes into this incarnate selfhood the attributes of personality possessed of both man and God, intellect, sensibility, and will. The God-man feels. He has sensibilities. In this union there is the provision for the perfect law of sympathy. He was prepared to furnish this medium. One of the purposes of the incarnation was to furnish a means by which God could enter into sympathy with the human feeling in a sense of personal relationship. A noted divine once said in my presence, in a sermon which he preached, "It is blasphemy to speak of God having experiences." I would reply, "It is unthinkable that a personal God should not have experiences." In this union

God seems to take upon himself human consciousness—a sort of semi-divine consciousness.

God enters into the realm of human suffering and trial and need. God had never hungered. Jesus hungered and found no fruit upon the fig-tree. God had never slept. Jesus, worn with fatigue, slept upon the vessel. God had never been weary. Jesus sat weary at the well's curb. God had never labored. He commanded and it was done. He spoke and it stood fast. But Jesus blistered his hands at the carpenter's shop in Nazareth and trudged up the hillside at eventide to his little cottage with the earnings of the day, to support his widowed mother and her orphaned children, and thus dignified human toil whether with hand or heart or brain, forever. God had never known tears. Jesus wept at the grave of his friend. God had never known death. Jesus "tasted death for every man." God had never known the silence of the tomb. Jesus laid himself down in the sleep of the tomb. And thus in every measure of life and in all its vicissitudes he entered into human experience and became a faithful High Priest who could be "touched with the feeling of our infirmities," having himself met temptation and suffering in its varied forms, and thus he becomes our substitute and sympathizing High Priest and God brings an experiential touch into the woe of human sorrows, weaknesses, and need.

A Sunday school teacher once said in my hearing, "The divine in Jesus could not suffer, only the human suffered." If that be true, Christ cannot mean any more to me than any other martyr who died for his holy cause. If he could only suffer in his human parts, he could do no more for me than my father. Another man said, "I cannot agree with you that Christ suffered in his divinity. Only the sinful can suffer." I said to him, "My friend, if you have a loved one, or a friend, and they fall into sin, or hurt, do you not suffer? Could you love your kindred and your friends and not suffer if they suffered?" It is impossible to love without suffering if the object of your love suffers. That is the whole meaning of sympathy. You say, "I sympathize with you." If you mean other than that "I suffer with you," your words are meaningless. The word itself is made up of two words, "sum," "pathe", transferred to English spelling, they make sympathy, "sum-with" "pathe-suffering," suffering with. Jesus could not sympathize with us if he did not suffer with us.

Some one said to Mrs. Booth, "Your daughter, Emma, has a remarkable capacity for love." Mrs. Booth replied, "Then she has a remarkable capacity for suffering." The reason that mother suffers more when her

daughter falls into disgrace than the neighbor woman across the street is because she loves the girl more than the woman across the street. The reason that father sinks into his grave before his time at the despoiling of the manhood of his son is because he loves that boy more than the neighbors love him. Indeed, the innocent suffer more than the guilty, and that destroys the fallacy of some who teach that the sinner gets his punishment in this life. He is incapable of suffering such as the innocent suffer. That mother, whose son comes home at night drunk and falls upon his bed in a drunken stupor, removes his boots and his coat, straightens him out upon his bed, covers him up gently and then walks the floor all night, wringing her hands and crying, "Oh, my boy, my boy, my precious boy," while he sleeps on like a beast and when the morning rouses him from his slumbers, seeks to drown what feelings he has left in further debauchery. But mother, sleepless through the night, suffers still. She didn't get drunk. She didn't use tobacco. She didn't swear, but she suffered because she was finer in her sensibilities. The innocent suffer more than the guilty.

In the incarnate Christ there is found the sensibility of God and man and it is impossible but that the Godhead in Christ shall suffer. God has always suffered. Back in the history of eternity, knowing as he knew the creation of man, his fall and ruin, he has suffered through the ages. Sin is not simply the violation of so many commands or prohibitions, it is not simply the breaking of so many orders. Sin is the attitude of disrespect for the wishes and will of God. Sin is utter disregard for his feelings. That boy who leaves his mother's home in the evening for places of dissipation, does not simply walk upon cobble stones, pavement, and asphalt; he walks every step of the way upon the quivering heart of his mother. The violation of the laws of God is not simply the defiance of the "Thou shalt's" and "Thou shalt not's" of deity; it is walking with hobnails upon the suffering affections of the heart of God. Oh, sinner, how damnable is thy guilt! How fearful the penalty due for sinning against so compassionate a God! Stay thy feet! Turn about face! Retrace thy steps! And never, nevermore sin against him.

But there came a time for God's suffering to be visualized. There came a time when Jesus was presented at the Jordan to his own people. The leaders of that people with scornful look and curl of lip rejected him at his introduction. His sensitive soul felt from that moment all the force of his rejection by the ones whom he had come to save. "He came unto his own, and his own received him not." "He is despised and rejected of men, a man of sorrows and acquainted with grief." Through three years of ministry he suffered the loneliness of his great cause, the isolation that came because of his great task. He was hated, abused, hounded, persecuted, his words wrested, his actions misconstrued, all of which was agony to a sensitive, unselfish soul.

At last there came the evening of the paschal supper, the little group in the upper room, the one disciple eager for silver who sought to hide his hypocrisy under the guise of piety. Then the solemn valedictory discourse and the High Priestly prayer. The hymn of the evening trembled upon the night air, and he led them forth through the now quiet streets of Jerusalem, down through the little vale of Kedron, into the olive grove of Gethsemane. Leaving here eight of the number, he takes three who seem to have entered more fully into his ministry, further on into the garden. He stations them there and commands them to "watch and pray." He went a stone's throw further than them all, and fell upon his face and prayed, saying, "Father, if it be possible let this cup pass. Nevertheless not my will but thine be done."

He came to his disciples and found them

asleep and with gentle chiding said, "What, could ye not watch with me one hour?" "This is the hour of my suffering. This is the hour of tragedy. Could ye not watch with me one hour?" How often he comes to us and asks the same question in the midst of a world's lostness, its ruin, its death, its ignorance, its unevangelized millions! Our eyes are heavy, our souls love slumber! He went away again and the evangelist tells us that "being in an agony he prayed the more earnestly," saying, "Father, if this cup may not pass except I drink it, Thy will be done!" And then, strengthened by an angel, he went forth to meet the mob and the kiss of the traitor.

Let us draw near with reverent heart and inquire what is the nature of this suffering in the garden, and what is the purpose of this prayer? Does Jesus pray to be relieved from dying? Nay, he said, "For this purpose am I come." Is he afraid of the suffering on the cross? Then he lacked physical courage. Does he shrink from the jeers and mockery and the taunts of men? Then he had less moral courage than many of the martyrs had who died in his name. But for what does he pray? He prays to be delivered from dying in the garden. The agony is so excessive, the suffering is so horrific, that he knows that unless he receives strength, he shall die in the garden.

But what is the secret of his suffering? He was meeting sin, and bearing sin for us. Take the purest woman you know (thank God for the pure women who remain), confine her in a district as vile as that which used to be known as the Levee District of Chicago. Confine her there for twenty-four hours. Let her hear the wild laugh of the harlot, the drunken guffaw and jest of the libertine. Let her eyes have to gaze upon those scenes of infamy. Let the hot breath of hell pant on her cheek. Let the putrescence of those sins of debauchery affront her holy soul. How she revolts! What revulsion of feeling! What agonized shrinking from the vileness of her surroundings! How utterly and horribly repulsive it all is to her pure spirit! In twenty-four hours she will come out with gray hair and haggard face and feeble step because of the outrage of her soul in the presence of sin.

Jesus Christ was purer than any woman. His soul was whiter than them all. He never had known sin in his nature. His conception was immaculate. He did not come by natural generation. He therefore never had carnality. Carnality proceeds through man. But he was conceived of the Holy Ghost. And there came against him that night, not the sin of one city, but the sin of all the cities and all the towns and all the villages and all the countrysides of all the ages and of all the races and tongues, and those sins rolled their murky tides against his pure, holy sensibilities. They broke upon his spirit like the crash of Atlantic billows upon the beach. They poured upon him in all the ghastliness, all the putrescence, and in all their unspeakable vileness until he cried out saying, "My soul is exceeding sorrowful, even unto death." Holy amazement seized him in the revelation of the heinousness, enormity, and magnitude of human sin. And he cried out with the Psalmist, "All thy waves and thy billows are gone over me." And in that murky tide of sin were your sins and mine. "All we like sheep have gone astray. We have turned every one to his own way and the Lord hath laid on him the iniquity of us all."

And besides all this, Satan drew up all the hosts of hell and beset him with mockery and raillery. All his generals and brigadier-generals, and colonels, and officers, with all the black-winged demons of dark pandemonium were called to insult him and to mock him, and Satan strode about him in blatant effrontery and mocked him and said, "Aha! I have thee now! I offered thee the kingdoms of the world and the glory of them. Thou

couldn't have had them without a struggle. I would have given them thee. Now thou art weak. Thou art betrayed by one of those of your disciples. In a few hours thou wilt be forsaken by all of them. Thy opportunity is lost. It has slipped from Thy fingers, and I have thee now. Aha! The Kingdom is mine."

All Hell's hordes poured forth their loud guffaws and their bitter hissings upon the pallid Sufferer in the garden. No wonder he cried out saying, "If it be possible let this cup pass." He knew that unless he received help he should die in the garden, the prophecies would not be fulfilled, and the Scriptures would be broken and, as always, God answered his prayer and removed the cup. There was a stir in the foliage overhead. An angel came and ministered to him. He was strengthened in body to meet the sufferings of his soul and arose in the strength and comfort which he had received, (though Creator he was ministered to by his creatures) to meet the mob that came to receive him, and the traitor's kiss. He healed the wounded servant's ear, and went to his place of rejection in Caiaphas's hall; from there to Pilate's hall, while it was twilight in the morning, while they clamored for his body; then to Herod's hall where he is clothed upon with the cast-off garments of a king, while in mockery a crown of thorns is pressed upon his brow, a reed placed in his hand as a scepter, and his hands tied, his beard plucked out, he is smitten with the fists of the vile men about him, and another viler than them all, spits upon his face, and blood and spittle mingle upon his beard. He is clothed again in his own garments and taken to Pilate's hall where the final scene is enacted; then he is taken out of the city, his back lacerated with the scourge, the cross is placed upon his shoulder, and under the urge of the soldier's whip he staggers down the way of sorrow, bearing his cross until, overcome with fatigue and loss of blood, he falls in the street. A tall, black man from Africa is called to take up the front of the cross. Jesus is whipped to his feet and takes the foot of the cross upon his shoulder and together they climb the hill Golgotha.

They nail him to the wood and lift him upon the transverse beam and drop it into the mortise rock and then draw away to watch him die, while his enemies mock him and the priests stride back and forth with haughty head, uplifted, crying, "If thou be the Son of God, come down from the cross, and we will believe on thee." And again, "He saved others, himself he cannot save." Thank God, that is true. If he could have saved himself, he could not have saved me. But love, sacrificial love, held him to the cross more strongly than nails. The soldiers gamble for his raiment at the foot of the cross, occasionally casting a glance to see how far he has come towards the end, until the crowd, satiate in their lust of blood gather in groups upon the hill to watch him die.

A few weeping disciples and kinsfolk stand in the group with tears. All of a sudden the heavens grow dark above him. The sun rolls back his chariot from the cursed gaze of men and will not look upon him die from whom he had borrowed his beams. The earth staggers and shakes like a drunkard on his homeward way. The rocks forget their ancient cohesion and break with crash of the thunder. The sheeted dead stirred in their graves and came forth in sympathy. And now all that can be seen upon the hilltop is the white face of the Son of God silhouetted against the background of the darkened heavens; all that may be heard are his labored breathings; then out of the bitterness of the heart there comes a cry, "Eloi, Eloi, lama, sabachthani." "My God, my God, why hast thou forsaken me?" "I could well have borne that Jews and pagans should persecute

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OF ASBURY THEOLOGICAL SEMINARY

BEACON LIGHTS OF FAITH.

(Continued from page 3)

been martyred, but there is a pathos as well as tragedy in the death of Savonarola that is almost a duplicate of the tragedy of Calvary. When the Sanhedrin caused the public execution of Jesus Christ, they had their blinded prejudice to credit for murdering the purest and best man who ever touched this planet. When the Church of Rome caused the execution of Savonarola it has to its credit the murder—cruel, cold-blooded and unprovoked—of the purest and holiest man that the church ever produced.

O, the penalty of power! Had this monk remained within the silent cloister of the convent and mumbled his litanies and masses, he would never have been molested; had he even appeared in the St. Marks pulpit and delivered his little messages of poetry, philosophy and ethics, preached the "Fatherhood of God, and the Brotherhood of man," no one would have wanted him to die. He could have been the popular pastor of most any refined, fastidious congregation; but when he came before them with a tongue of fire, uncovering the sins of nobility and clergy, with the same terrible language as if they were highwaymen and thieves from the underworld, the wrath of hell broke loose.

Savonarola goes down in history as the unsuccessful reformer. His was a lost cause, but the majesty and holy fervor with which he maintained a standard of holiness in one of the most wicked and licentious periods of the world, places him as the most spectacular figure in human history. His death was the finish of his cause, but it was the greatest victory since the atonement of the Son of God. Savonarola's death was literally an atonement, making possible the dawn of a new world. "He was the first," says a writer, "in the fifteenth century to make men feel that a new light had awakened to the human race. He was the prophet of a new civilization, the forerunner of Luther, Bacon and Descartes. Hence, the drama of his life, after his death, became the drama of Europe." The Benedictine Monk of Germany would have had a much bigger, almost an impossible task, but for the entering wedge made by this matchless pioneer of righteousness. The inner court of the Vatican gave a sigh of relief when this tongue of fire was hushed. It was a time of rejoicing like the jubilee after the St. Bartholomew massacre. "The mills of the gods grind slowly, but they grind exceeding small." The Roman Princess, who came under the wrath of Cicero, caused his severed head to be nailed through his tongue in a public place, and she exclaims—"Now, wag no more." But the message of truth cannot be destroyed. We may kill the voice that uttered it; we may hold high carnival around the gallows of the prophets who gave forth the messages of God, but the salt will never lose its saltiness; the light will never be extinguished. God buries his workers but carries on the work. The life and sacrificial death of Savonarola is to truth what Jean Val Jean is to fiction. It is the strange sad drama of life; the benefactor of the race must suffer, must have the Gethsemane, must be martyred, while those who were the benefactors stand around and shout with glee in the presence of dying agonies. The blood of martyrdom has never lost its power, and never will.

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.

Spontaneity in Christian Experience

REV. C. W. RUTH.

"The water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4:14.



WE like the kind of religion that springs, and spurts, and spouts, and splashes, rather than the kind that is dry and dusty, and formal; "springing up," spontaneously, instead of being "pumped up."

There are many, even among professed holiness people, whose Christian experience seems to be more like the old-time wooden pump, which not only required much pumping, but required a half bucket of priming in order to get the other half bucket full—rather than the spontaneous outflow of a perennial spring, or an artesian well; it must needs be worked up, and pumped up instead of spontaneously "springing up." We fear, by times, it has happened unto them as was prophesied concerning Ephraim, because of idolatry: "his spring shall become dry, and his fountain shall be dried up." Hosea 13:15. In such a case there is nothing left but the dry hole—the memory,—where such a "fountain" or "spring" once was.

When the aforesaid condition prevails all service is performed from a sense of *duty*, rather than *privilege*; the result of a strained effort, rather than being inwardly constrained, by the motive and impelling power of love. When the spring has gone dry, the services of the church, and work for the Master, becomes irksome, perfunctory, and laborious. While they may be kept up, it is done somewhat on the same principle that men keep up their insurance policy,—lest there might be fire; and in the hope of future benefits; but there is no present pleasure or joy in doing so.

On one occasion the Apostle Paul had evidently been accused of rashness, and undignified behavior, whereupon he said, "Whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. For the love of Christ constraineth us." 2 Cor. 5:13, 14. It is this inward constraint of love that we are pleading for: it is this that makes one oblivious to criticism, and persecution, and makes work a pleasure, and sacrifice sweet. This inward constraint of love is the greatest force, and motive power in the world. It is this that impels and sustains the mother in her care for a sick child through the long, weary vigils of the night; it is this inward constraint of love for his country, and his flag, that furnishes the greatest aggressive power of the soldier, and makes him willing to bare his breast to flying shot and shell; yea, it was this inward constraint of love that impelled God to give his only begotten Son; and that constrained Christ to offer up his life as a ransom for our souls, in order that he might provide and make possible our redemption; and by this power, and this alone, he seeks to conquer the world and bring it to the joys of salvation, and to heaven. And when "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us," (Rom. 5:5) we will be constrained and actuated in like manner.

God hath said: "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Ezek. 36:27. With this inward, divine causation we may live daily in the discharge of every known duty, and walk obediently and blamelessly in all the commandments, as a delightful privilege; and not as a matter of necessity, or the mere fulfilment of a duty. It is never difficult, or hard to do that which a person loves and desires to do. "It is God which worketh in you both to will

and to do of his good pleasure." Phil. 2:13. Thus, because of this inward causation and divine enabling power, he inclines us to will and desire to do that which we ordinarily and naturally would think we never would, and never could do. In other words, he inclines us to want to do that which we thought we never wanted to do; but now, since we want to do it, we want to do it; and the doing of it becomes our chief pleasure and delight. It is now that we can say, "I delight to do thy will, O my God" (Ps. 40:8); for we find that "his commandments are not grievous," and that his "yoke is easy," and his "burden is light." 1 John 5:3; Matt. 11:30.

Our activities for Christ are spoken of as a fruit-bearing vine: "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." John 15:2. Who ever heard of a vine groaning, and struggling, and trying to bear fruit. Because of the life within, the bud, the bloom, and the fruit appears naturally, and spontaneously, in due season; it is not the result of a great effort, and strain, and struggle, but the natural outflow and manifestation of its life. So, in like manner our lives will show forth the "fruit of the Spirit" with a supernatural naturalness, when we have the abundant life and are "filled with the Spirit." John 10:10; Eph. 5:18. "The trees of the Lord are full of sap." Psa. 104:16.

When the apostles had been arrested and imprisoned, and forbidden, with threatenings, by the authorities, to speak and teach in the name of Jesus, they simply said, "We cannot but speak the things which we have seen and heard." Acts 4:20. It is this "cannot-but" kind that we are pleading for; where there is such an abundance in the heart that the mouth "cannot but speak"; "for out of the abundance of the heart, the mouth speaketh." Matt. 12:34. A service unwillingly rendered, and merely because of necessity, has neither blessing nor reward. In referring to his own ministry, Paul said, "If I do this thing willingly I have a reward: but if against my will . . . what is my reward then?" (1 Cor. 9:17, 18). It is not the "must I" kind, but the "may I" sort that is acceptable, and well-pleasing in his sight.

When the disciples "were all filled with the Holy Ghost" "they began to speak." And whenever men receive this fulness of the Spirit there will invariably be this spontaneity, both in testimony and in service; it was so on the day of Pentecost; it was so with the Ephesian disciples; it was so with the house of Cornelius: and it will ever be so with all disciples who are truly filled with the Spirit. Hence we must conclude that where there is a lack of spontaneity, there is a lack in the heart experience, which accounts for the same. Jesus is still saying, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly (his inward parts) shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive." John 7:37-39. There is a difference between a stagnant pool, and "a flowing stream." Isa. 66:12. "Rivers" are not to be confined to one's backyard, nor to be utilized wholly for personal use. "Thou shalt break forth on the right hand and on the left," "and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isa. 54:3; 58:11.

ATLANTA, GEORGIA.

Had a glorious little meeting in Atlanta, Ga. No great crowds but some really great salvation. Thirteen came into the Nazarene Church at the close of the revival. O'Hara, who travels with me, was a great blessing to the meeting. We are now in a big tent in Bennettsville, S. C. There are scores here whom I think will fall in line when they hear the "joyful sound." May God forever bless the dear old Herald and all its loyal readers.

Fred St. Clair.



REPORTS FROM SOUL WINNERS.



A GOOD REPORT FROM ONE OF THE TENTS.

Rev. Z. T. Johnson, with Horace Booker, pianist, and Henry Pollock, song leader, has just closed a gracious meeting in one of our tents in Louisville. They did faithful work; many Christians were refreshed and blessed.

The tent has been moved to a point near Ninth and Hill Streets. They are having large crowds and deep interest is being manifested. Brother Martin, pastor of Epworth M. E. Church, with many of his people, were a great help to the meeting at Fifth and Winkler, and he tells us that his church has been greatly helped by the meeting.

Brother Bandy, pastor of Hill St. M. E. Church, South, asked the brethren to erect the tent near his church and the meeting has opened up most encouragingly. Brother Pollock returned to Wilmore, but Brothers Johnson and Booker go forward with the work. Brother Johnson is proving himself an able minister of the Word and people are greatly pleased with him. Brother Booker, the blind pianist, is being greatly used of the Lord. I was at their meeting one afternoon and the large tent was filled with eager people. The order was as good as one could wish; there were seven at the altar, two professed conversion, and two sanctification. The night service proved to be very gracious with several more seekers and some saved. The outlook for a very successful revival is most encouraging. Let the people pray for these tent revivals. We now have nineteen tents in the field and many encouraging reports are coming in.

We hope to have a large number of new members for The Evangelical Methodist League. We shall want to have at least forty tents in the field next summer. That will mean twenty-one more new tents. Calls are coming for the tent meetings from every quarter. We yet owe several hundred dollars on our tents and will be grateful for any contribution.

Faithfully,

H. C. Morrison.

EVANGELIST AT GARBER, OKLAHOMA.

A union meeting of all the churches of Garber is being conducted by J. B. Kendall, national evangelist and lecturer of Lexington, Ky. Services are held in a tabernacle erected by the citizens of Garber, and big crowds are attending nightly. For the past eighteen years Mr. Kendall has held revivals throughout the United States. During the past year he has appeared twice in Oklahoma, besides holding a number of union services in the South. Lately he closed a successful meeting at Marion, S. C.

With Mr. Kendall is Rev. J. Moon, song leader and tenor soloist, formerly with the Gabriel-Rodeheaver Association at Winona Lake. Mr. Moon has organized a large choir which will give special musical numbers. Later they will sing the "Hallelujah Chorus" from Messiah, in which several Enid vocalists will assist. Mr. Fred Sandison, pianist of Chicago, furnishes the accompaniments and instrumental selections for the meetings.—The Enid Daily Eagle.

LOUISVILLE TENT CAMPAIGN.

I wish to report the results of the tent meeting at Ninth & Hill Sts., held by Rev. Z. T. Johnson, preacher, and Horace Booker, pianist. These brethren did some fine work that will be remembered at this place for years to come. The meeting was on Ninth near Hill Street, and continued for three weeks. Bro. Johnson did most of the preaching which was full of Bible and common sense, fired by the Holy Spirit. I have been preaching for fifteen years and have never attended a meeting where the doctrine of holiness was more forcibly presented without fanaticism, but with a convincing biblical evidence, than in this meeting.

Bro. Booker preached a few times to the delight of all who heard him, led the singing and furnished the music. Bro. Booker is a blind pianist who can surely play, and play with skill that men wonder. The meeting resulted in eighty-two being blessed at the altar; thirty-eight saved and forty-four sanctified, among whom were Methodists, Baptists and others. Ten joined the Hill Street Methodist Church, of which the writer is pastor. The result of the meeting will only be known when we reach the home of the redeemed of all ages. The work was sane and there was no red tape in the work, but a real altar where the penitent came and prayed through and found Christ as a personal Savior. Bro. Johnson is a real gospel preacher without any kind of fads, fashions, or foolishness but preaches the Bible as it is, and Christ as the Savior from all sin. Bro. Johnson went to Georgia for some work and Bro. Booker went to New Albany to help in a meeting at the close of the meeting here.

Pastor Hill St. M. E. Church, South, 911 West Hill St., Louisville, Ky.

REVIVAL FIRES.

Just closed an eighteen-day meeting under the auspices of the Chester Holiness Association, Chester, Pa. The meeting was held in a large tent owned by the Association. It was pitched in the heart of the city of over 60,000 population. My singer, Roy Young, of Ionia, Mich., sang most effectively and captured all hearts. Old and young attended the meeting from New Jersey, Harrisburg, Pa., Philadelphia and Dover. The tide rose high at times; six-

ty-three sought salvation and heart purity. I never saw people more easy to get to the altar. The Spirit honored the Word. I was requested to repeat one sermon three times; thirteen young men and women were at the altar the same night. The finances came easy. Took eight subscriptions for The Pentecostal Herald. My lecture-sermon, "The Battle of Armageddon," drew the largest crowds. Bible students came with their Bibles, pencils and pads. Several preachers were in attendance. Go next to Allentown, Pa., for a meeting.

John J. Hunt, Evangelist.

WEST LIBERTY, KENTUCKY.

Crowds Taxing Capacity of Big Tent And Many Being Converted.

The revival meeting that is being conducted by Brothers Cross, Roberts and Ransom in the tent on the Kendall lot is drawing crowds at each meeting that is taxing the capacity of the big tent. The meeting has been going on for about ten days and the interest is increasing and the people from all parts of the county are being drawn to the meeting. The young evangelists are broadminded and interdenominational. They are seeking converts rather than the membership to any church and they make no suggestion as to the church the convert unites with. Their earnest zeal for the cause of Christianity and their freedom from narrow denominationism are causing a getting together of the people of all churches, and much good is resulting from the meeting. The meeting is producing a spirit of good fellowship among the professed Christians and is drawing the sinners to repentance. The general expressions of the people who have been attending the meetings are that a wonderful work for Christianity is being done and its influence will be lasting. The gospel in its purity is the theme of all the sermons and the call is to accept Christ. The very atmosphere of the tent meeting is favorable to the success of the work. Methodists, Disciples, Presbyterians and Baptists feel equally at home in the tent and there is a spirit of comradeship that is not usually found in a revival.

The young evangelists have won the confidence of the people by their earnestness in winning souls to Christ. It is more the sincerity and earnestness of their appeals than eloquence that is touching the hearts of their hearers and bringing them to repentance. Their unselfish devotion to the Master is touching the hearts of the people and the meeting promises to result in a general revival that will strengthen and help all the churches. Up to the present time there have been 37 conversions.

A newspaper is a secular evangelist. It pleads for the betterment of secular conditions and at the same time upholds the work of the churches, and The Courier is glad to lend whatever influence it may have to the success of this meeting. Every observer of the decadence of the influence of the churches in the past few years has wondered what might be the cause and what the remedy might be. Some of the most able preachers have declared that the churches themselves were largely to blame by their selfishness and lack of respect for the opinions of others, and there has been an effort by leading churchmen to bring about a closer union among the various denominations and an abandonment of the "I am holier than thou" idea that has builded up an estrangement among the professed followers of Christ. The Courier hopes that the meeting in progress will result in much good, and it believes that it will awaken the church people to a realization that God is love and that cordial fellowship one with another is the very essence of love. Any religion is a good religion that will cause a person to love and obey the Master. May the revival be a wonderful success.

CYNTHIANA, KENTUCKY.

I am glad to report to the great Herald family that God in his goodness is still blessing my soul greatly in his work. I am now, while pounding these words on my typewriter, enroute between Cincinnati and Louisville, Ky., headed for the Fern Grove Camp Grounds at Depoy, Ky. My heart is rejoicing as I think of the hundreds of warm handshakes with the dear people of Cynthiana at the close of the meeting. This is some of the reward we hard worked evangelists receive while in the field of strenuous activities.

The meeting at Cynthiana has been a great one. There were 82 professions of faith down at an old-time mourners' bench, in the sawdust, many of whom were sanctified. It was glorious to enjoy the waves of glory that swept over the audience at some of the services. The full salvation folk came to the meetings from many of the surrounding towns: Leesburg, Connersville, Oddsville, Boyd, Falmouth, and the White Oak neighborhood. The services which lasted for a period of eighteen days were held in a large circus tent claimed to seat a thousand people. There were a number of nights the tent did not accommodate the crowd.

The battle for the Lord was a hard fought one, and the enemy of a full gospel truth and clean living did not fail to assert himself. I never saw the tobacco gum quirm more than he did here when you would rap him with gospel truth, but he lost some of his subjects who have been bound under his clutches for years. Thank God.

My yokefellows in the work were, in addition to

L. S. Adams, song leader and trombonist who travels with me for the season, Orth F. McCune and wife, both gifted musicians; also little Master Joseph Brown, a splendid cornetist.

There were many visiting ministers and Christian workers in attendance which added largely to the success of the meetings. While the days went by one could see the necessity of the people of the Lord coming together from surrounding communities and forming a strong fort against the prevalent evils that would overcome them in these awful times of sin.

These are perilous times. The church folk seem to become more indifferent to true spirituality; the spirit of apostasy is increasing; crime is spreading; the forces of evil are arrayed. May God help us ministers of this blessed gospel to preach it straighter than ever as the days are going by.

Yours for Christ and souls,

Fielding T. Howard, Evangelist.
1523 Garrard St., Covington, Ky.

TENT MEETING AT CUB RUN, KENTUCKY.

We had a wonderful revival at Cub Run. The crowds came for miles until the tent was packed every evening. Twenty-seven were converted and four sanctified, one young man, a preacher, who called us to hold the meeting. He began to seek at the first of the meeting, threw away his pipe and tobacco and consecrated himself to God. Rev. C. K. Dickey, pastor of Methodist Church Horse Cave, preached once to the edification of all. A number of ministers attended and rendered valuable service. The people stood by us in every way. Some moonshiners attended and the people feared they would hurt me, but instead they came to the altar and were saved. A whiskey man handed me a \$20 bill and said he wanted to hear the truth. Many expressed themselves that the truth would win. The last service about fifty men, women, and young people gave me their hand asking us to pray that they might be saved; others said they were through with strong drink.

I go next to Barren and Metcalf counties for meetings.

A. S. Beck.

INDIANAPOLIS, INDIANA.

Our last meeting was under a big tent for the West Side Church of the Nazarene, Rev. G. T. Beck, pastor. Souls plunged into the fountain almost every night. They have a spiritual church who know how to pray the power of God down upon the people.

Rev. and Mrs. A. H. Johnston led the music to the delight of all. They are excellent help in a meeting and know how to enlist the people in this part of the service. This church has a fine body of young people who rendered most efficient service, many of them students from Kingswood College. Sunday evening we closed with a great altar service.

We began August 1 in a meeting for the Nazarene Church in Toronto, Canada, assisted by Rev. A. H. Johnston and wife. We expect to have Dr. H. F. Reynolds, our senior district superintendent, for a few days, and later on, Rev. S. D. Cox, our Michigan district superintendent. Pray for this campaign, for this city needs a mighty stirring by the power of the Holy Ghost.

Yours for the propagation of a full gospel,
George Beirnes.

SHONN, KENTUCKY.

The tent meeting conducted at Shonn, Ky., by Group C, of Asbury College boys, started with splendid interest and continued to the close. This was the first tent meeting ever held in the town and proved to be a time of blessing to the people. Brother Lacks is the pastor and stood nobly by us as we preached the full gospel.

I was assisted by C. B. Hutcherson as song leader. We ran for two weeks during which time more than thirty bowed at the altar and were blessed of the Lord. The revival resulted in many of the leaders in the church being sanctified, most of them married people. It was said to be the best meeting they have had for years in that locality. Thanks be to God who giveth us the victory.

J. R. Parker.

REVIVAL AT LUGOFF, SOUTH CAROLINA.

Our first tent meeting in South Carolina was held at Lugoff. This is a little village just outside of Camden, a great winter resort for the people from the North. The meeting there lasted for twenty-four days. The battle was a hard one. The devil fought us on all sides, but we gained the victory.

Bro. Seamans was detained in Kentucky longer than he had expected, therefore he was unable to be with me. Bro. Carraway, the Methodist pastor whom I was helping, led the singing, which was a great help to me. There were forty-two conversions. Of course the meeting was not as successful as we had hoped; someone else will come along later and reap where we sowed.

Bro. Carraway is a man of God. He did everything in his power to make the meeting a success. I have never helped a pastor who gave himself over to the preacher and the cause as Bro. Carraway did.

We are now beginning another meeting near Sumter, S. C., for a few days. From here we go to my home for a two-weeks' meeting.

C. O. Dorn.

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.

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(Continued from page 1)

without a vicious line in it, noble, intelligent, pure; his clear, strong voice, his wonderfully trained brain, his warm, true heart, made him at once one of the most striking figures and powerful moral forces, not only in the nation, but in the world. I have heard him on great occasions a number of times; whether it was on the lecture platform or at some great church gathering, at a political rally, or banquet, he was always the same,—strong, courageous, representative of the best ideals, full of reverence for the God of the Bible and concerned for the happy, equal and just regulation of society, the best interests of the poor and the uplift of all the people. No man in modern times has been in greater demand for all sorts of public service. He was an omnivorous reader; he read poetry, history, romance, science, theology, and was a great student of the Bible. He wrote books. He wrote for magazines. He wrote for the daily press. He wrote for religious journals. He wrote thousands of private letters of appreciation for kindnesses, of congratulation for good service, of comfort to those in distress, of help to those in need, of encouragement and wise teaching to those in doubt. He was in a broad and beautiful sense a true minister of the things noblest and best to his fellow beings everywhere.

I remember very distinctly to have heard him make an after dinner speech at a Democratic banquet in Lexington, Ky. I looked around at the men who filled the great dining hall. They were politicians, horse men, sportsmen, business men, representing the wealth and influence of their political party in the Queen of the Blue Grass. Mr. Bryan opened the address with a humorous story. I do not believe that those eloquent lips were ever tainted with the slightest vulgarity or profanity. He then discussed some of the principles of his party. He then spoke of some of the dangerous trends of the times and the great needs of the people, and then with a countenance beautiful and illuminated he touched on spiritual things. The whole place became still as death. The impression was profound. He stood in the midst like a great, strong witness for the Word of God and the Son of God. The people when dismissed went away full of pious meditations as if they had attended a prayer meeting.

For a number of winters, I have spent some weeks in Miami, Florida. When Mr. Bryan would learn of my presence, he would call me over the 'phone to come down to see him. His home was very appropriately named, "Serena." He had a very comfortable house,—not large, but good, airy rooms, not extravagantly but comfortably furnished in good taste. I had opportunity to see the house very well, for on one occasion when visiting him he invited me upstairs to speak to his wife who, at the time, was sick. I was in his library. It was a very beautiful room. The walls surrounded with book shelves, filled with many fine volumes, a large table in the center, covered with magazines, pamphlets and daily papers. He always had a secretary, a very bright, attractive young man, ready at command for the arrangement of his vast mail and the laying out of the flood of literature which poured in upon him. I never gave the Library close inspection, because I was so deeply interested in the man himself. There were large numbers of books and you may be sure they were selected from among the very best.

A few winters ago when in very poor health I spent ten weeks in Miami and ten Sabbath mornings in succession I arose early and hurried away to Coconut Grove where he spoke to his great Bible Class, ranging from 2500 to 4000 people. By half past eight o'clock people were hurrying from every direction to sit under the spell of his wonderful oratory, laden with profound and inspiring religious thought. The women of fashion and of toil gathered there. Railroad presidents, great bankers, college professors, merchants, lawyers, tourists seeking help, and hard-handed laborers came in multitudes. His lectures on the Sunday School Lesson were great Gospel messages. His appearance on the platform thrilled the people with admiration and they always received him with a great clapping of hands and faces radiant with delight and appreciation. The influence of those wonderful Sunday morning addresses was like the sowing of good seed scattered broadcast through all the land. No power of men or devils will ever be able to destroy the marvelous blessings that came to tens of thousands of eager people in pious mood who heard Mr. Bryan's wonderful addresses on the Sunday School Lessons at Coconut Grove, Miami.

On several occasions it was my privilege to introduce him to great gatherings of people and on such occasions my soul was stirred to its utmost depths, and my imagination to its highest flights. After the address on one of these occasions he came to me with a smile and said, "Morrison, when I was candidate for President if I had remained at home and let you go about the nation and tell the people about me I firmly believe I would have been elected." On another occasion, when I had told in an introduction something of his splendid contribution in the battle against the saloon, the securing of votes for women, and his Christian faith and splendid defense of the Bible, the church and the spirit of true evangelism which contributes so largely to the peace and happiness of the people here and their well being hereafter, the tears trickled down his cheeks and when we retired after the address to the home of a friend, he motioned me out upon a porch and put his great arm about my shoulders, gave me a gentle pressure and told me of the appreciation he felt for the words which he knew came from my heart.

When the great land boom came to Miami and millionaires from all about the snowy, frozen North and East were rushing to southern Florida for sunshine and strawberries in the winter time, Mr. Bryan's property, "Serena," went up to a price so high that he was not willing to remain there and it sold for quite a considerable sum. He then moved down to Coconut Grove and was very fortunate in the selection of a beautiful spot there.

I have been in the house, but gave it no special notice. I suppose the building cost somewhere between \$5,000 and \$8,000. I am confident not over \$8,000. As the boom continued, this property came to have quite considerable value. These sudden rises in real estate in and about Miami gave the small men, who disliked Mr. Bryan because of his sturdy faith in God and his strong opposition to infidelity in its more showy dress of modern destructive criticism, an opportunity for inuendo and insinuation that the Commoner was a lover of material things. Very well, let them make the most of it. He rests in peace. His name is forever the synonym of purity and devotion to the best interests of his fellow beings and as a faithful witness for God, his inspired Word, and his Son, the Redeemer of mankind. Somewhere in the grand galleries of the Universe his placid soul worships at the feet of the Christ he loved and associates with the great and good of those who went on before him and, as the years pass and the redeemed of the Lord fall on sleep their immortal spirits will go up to praise the blessed Trinity and to meet and greet again their noble friend, Mr. Bryan, who blessed them with his great, strong, Christian character and the never-to-be-forgotten eloquence which flowed from his brilliant brain and great, warm, loving heart.

The Camp Meeting at Mitchell, S. D.

The Holiness Camp Ground lies out some three miles from the very beautiful and thrifty city of Mitchell. It is located near the Jim River in a dense grove of young ash trees. The grove was filled with tents and made a most beautiful picture. They have an unusually good tabernacle. It is so arranged that it can be opened up and well ventilated if it is warm; the large doors can be closed in case of cold drafts.

There is a fine group of earnest Christian people of various denominations who gather at this camp ground,—Methodists, Free Methodists, Wesleyan Methodists, Nazarenes, and quite a number of other denominations are represented, all working together in beautiful harmony. A few very devout Indians in the blessing of perfect love come to this camp. They were present this year and enjoying the fullest fellowship.

The true oneness of the Lord's children is not oneness in ecclesiastical organization, but oneness in spirit. We find that everywhere among those who have been baptized by one Spirit into one body and are wholly sanctified, all exalt Jesus high above mere denominations and differences of opinion on subjects that are not vital to salvation.

Rev. John Thomas, originally of Wales, later a great merchant in London, England, later a fruitful missionary in Korea, later a resident of Wilmore, Ky., later a naturalized American citizen and a beloved evangelist, preaching all about the nation and frequently in countries over the seas, was my yoke-fellow in the ministry. Brother Thomas is a most charming Christian gentleman and embarrassed me with many courtesies and kindnesses. I really believe the dear brother thinks I am growing old and a bit in need of the care of my younger brethren. Very well, I shall not find any fault with him on that account. He is a most delightful and faithful Gospel preacher. He wins the people and leads them to the Christ.

Rev. Harry Blackburn, pastor of the M. E. Church at Spearfish, S. D., led the singing. He is one of the best song leaders in camp meeting work I ever saw. He has a powerful voice, sings with all his soul, moves about, holds the attention, stirs the audience, never scolds, doesn't bore the people by stopping singing to tell jokes, but starts a song and sings clear through without a stop or a quarrel. He sings with such happiness and unction that the people get happy and want to sing and so the singing goes. I regret that I

cannot remember the names of a number of ministers who were present and assisted us much in prayer, song, testimony and altar services. I do not think I have ever known a meeting to move forward with less friction and more beautiful harmony.

Mr. A. A. Truax, the new President of the Association, was on the ground and nobly assisted by a faithful group of earnest brothers and sisters in the good work of building up the camp and spreading holiness. Dr. Bobb, one of the most celebrated surgeons in all that region of the Northwest, who has been President of the Association for a number of years, busy in his hospital through the day, was with us at all the evening services, with wife and children camping on the ground.

Brother Jeffries, a very earnest and faithful evangelistic worker, was with us leading the children's meetings, exhorting the people, working in the audience and laboring faithfully about the altar, was a great help to us in carrying forward the good work. There were many consecrated and faithful souls who rallied around the standards of the Lord and helped to pray the seekers through to gracious victory.

The general expression was that this, the eighteenth annual meeting of the camp, was one of the very best and most fruitful of all the camps. We certainly had a time of grace and blessing from the Lord.

One of the pleasant episodes of my visit to Mitchell was the privilege of performing the marriage ceremony between Miss Luie Jeannette Truax, daughter of Brother and Sister A. A. Truax, and Mr. Lawrence W. Durkee, son of Brother and Sister William Durkee. Miss Truax was in the graduating class of 1925 at Asbury College, a most excellent, beautiful and consecrated young woman. Mr. Durkee, a young man of fine personality and excellent character, grew up in Mitchell. The young couple have been friends from their very childhood. He has a fine position in business in Akron, Ohio. Immediately after the wedding, the young couple departed for the home of the bridegroom in Akron. May the blessing of the Lord attend them most graciously.

Closing out at the Holiness Camp on Monday night I went over on Tuesday morning to the Free Methodist Camp which has just opened up on the other side of the city and preached for them twice on Tuesday and saw two souls graciously sanctified. I then entrained for St. Paul, Minn., ran through the afternoon and night, arriving in that city Wednesday morning, went down to the beautiful camp at Red Rock on the Mississippi River some ten miles below St. Paul. I heard Joseph Smith preach in the morning, Brother Will Huff preached in the afternoon and I preached in the evening. Two souls professed to find the Lord in his fullness at the altar at the evening service. I took two of the old-time strolls over the same track over which we walked in the years ago with my beloved Brother Vallentyne, left early the next morning, caught the morning train from St. Paul to Chicago and on for home, sweet home. H. C. M.

An Interesting Paper.

I have clipped the following paper on Evolution from a copy of *The Christian*, a leading journal published in England and think it will be read with interest.

ORGANIC EVOLUTION DISCUSSED.
VICTORIA INSTITUTE.

In a paper read recently before the Victoria Institute, the doctrine of Evolution, commonly called "Organic Evolution," was discussed in clear and striking fashion by Major L. M. Davies, R.A., F.G.S. Starting with the primary fact that this doctrine implies continuous and unbroken genetic connections, the lecturer showed that in its common presentation it belongs to the range of philosophy rather than science. Dealing with

effects, the causes of which are largely unknown its distinctive dogmas meet with opposition and contradiction among evolutionists themselves. While in practice genetic connections are decided by historic evidence, one looks in vain for such evidence in the realm of palæontology. Fossil forms may or may not be genetically connected, but no one could ever prove such connection, and those who assume what cannot be proved do so in face of divine revelation with its doctrine of a Creator.

Some exponents of the Evolution faith do not hesitate to set aside Holy Scripture; in particular they deny the doctrine of the Second Advent, and thus come in a class of which the Apostle Peter said:—"There shall come in the last days scoffers . . . saying, Where is the promise of His coming? For since the fathers fell asleep *all things continue as from the beginning of the creation.*" As was shown, the Advent is denied on the strength of a belief that present-day processes can be traced back without a break to the very beginning of the creation. The contradictions of authoritative writers were exposed, and the admissions of the more cautious placed over against the assumptions of those that are more bold, while in regard to fossil forms, Major Davies quoted Haeckel's statement that every attempt to form a genetic series of bones must be nothing but "a fabric of hypotheses."

In concluding paragraphs, the Major said: "Realizing the fundamental inability of fossil series, therefore, to establish the fact of genetic connections, I flatly refuse to regard such series as scientific evidence of descent. They may be taken as representing possibilities, or as illustrating certain views regarding descent; but they are in no sense a *proof of descent*, since they carry no guarantee whatever of direct genetic connections. It is never the whole chain that the evolutionist shows us, even when he produces his most perfect series, but only half a dozen links or so out of many millions, the vast majority of which have to be left entirely to the imagination. It is philosophy, philosophy alone, which knits these few and widely scattered facts together into a scheme of universal and uninterrupted genetic connections. . . .

"That belief in evolution has come to stay, nobody holds more firmly than I do. The same Book which so strikingly foretold its rise in the 'last days,' also foretold that it should be an increasingly popular belief, and prepare the way for certain definite events, most of which seem now to be taking actual shape Although the Bible foretold the rise of the modern doctrine of uniformity, it nowhere implied that the doctrine should be a true one. Quite the reverse. And I have tried to show that, on examining the actual facts, there appears to be no reason why anyone who still likes to retain belief in literal creation, should feel debarred from doing so. Evolution is not science, and—from the testimony of Haeckel himself—it never will be science."

Open Letters to Young Preachers.

Dr. Morrison, editor of this paper, will begin publishing in its columns about the last of this month a series of open letters to young preachers. They will cover a wide range of subjects—doctrine, experience, preaching, reading, visiting the members, holding revivals, and many suggestions which should be very valuable to young ministers of the gospel. It would be a valuable investment of 50 cents for any reader of THE HERALD who is interested in the development of the young ministry, to send the name and address of some young preacher with 50 cents which will supply them with the paper from now until Jan. 1, 1927. If you desire these letters to go to some young preacher in whom you are interested, send his name and address with 50 cents at once.

THEME: CHRIST'S SUFFERING AND THE
RESULTANT GLORY.

(Continued from page 5)

me, the Roman soldiers should nail me to the cross, but how can I bear the hidings of my Father's face?" It was the humanity losing the consciousness of the divine, as he staggered forth into eternity bearing the guilt of a world, dying under the momentary hidings of the divine face.

He lingers in agony and blood, moments lengthen into hours, and he is at the end of the third hour of his crucifixion, when I see his head lifted and that look of triumph in it. There is on it the stamp of kingliness, and he cries, "It is finished." Earth has been redeemed. Mankind has been bought back from its self-sold slavery. Heaven and Hell have met, and Heaven has been triumphant. The cross was not God's plan. It was Hell's plan. God met Hell in its most malignant challenges and conquered in the realm of its own selection. It was hate meeting love. It was malevolence meeting benevolence. It was anarchy meeting holiness. It was Hell in combat with Heaven. It was Satan matching arms with Jehovah. There could be but one issue—Heaven was victor. Love was triumphant. Mercy rejoiced against judgment. Hell was defeated forever. God's truth was stabilized for all the ages, and law and love embraced in everlasting fellowship.

Why all this? For what purpose is this stage set? Is it simply a tragedy enacted upon the stage of earth to gratify the gaping and curious? On what grounds can God justify such a sacrifice? Upon no other grounds than that man was lost. He was hopelessly ruined and his recovery was only made possible with such fearful expenditure. The answer comes in the conclusion of my text, "The glory that should follow," in next issue.

Holy Passion.

M. F. NASH.

Benjamin F. Fulton, of Caledonia, Mich., told this story of the early sixties, during the gold-rush to California. A number of men were at Silver City, Nev., during the winter. They desired to visit their wives and families in California some one hundred and twenty miles away. Snow from four feet to twenty feet deep with a frozen crust on top lay between them and their loved ones. Mr. Fulton offered to go as guide, but on the morning set for starting only one man, a Patrick Henry, showed up as brave enough to attempt the perilous journey. They buckled on their skids and were off to the first station forty miles distant. When the tavern was sighted only smoke and the gable could be seen: the rest of the house was covered with snow.

After staying over night, they ascended the mountain range. The sun reflected from the snow in their faces until they were burning. They stopped, tore the one bandana handkerchief in two and tied over their faces. This proved little protection from the sun. Their faces began to swell. They pushed forward hoping to get to the next stop. Their eyes were so swollen that they had to lift the eye-lid in order to see the blazed trail. Finally they couldn't even see that. They were twelve miles from the next station, and twenty-eight miles from the one they had left. What would they do?

Away back where they had spent the night was a St. Bernard dog. In the afternoon he became restless, whined, scratched on the door, ran to the window, and fussed so much his master let him go. He rushed out over the twenty-eight miles to the snow-blinded men and led them back to safety.

If a St. Bernard dog has blind dumb brute instinct to lead snow-blinded men to safety ought we not pray for a holy passion to go lead sin-blinded souls to the feet of Jesus.

OUR BOYS AND GIRLS

Dear Aunt Bettie: I thank you for a place among these good boys and girls, whose letters I enjoy reading. I commend that of Phyllis Austin, just read, because she makes different statements from some so commonly made here. I heard my father tell about some boys asking another boy to accompany them to steal some pears, saying, "Nobody will see us." He replied, "Two at least would see me." "Who? Who?" "God would see me; then I would see myself, and I would not see myself doing what displeases God." He exercised "a good conscience." I learned that conscience is from two words: *con*, meaning together, and *scio*, meaning know. So God, together with myself, would see me do wrong, and I must remember: "Thou God seest me." Let us exercise ourselves "to have always a conscience void of offence toward God and toward men." "God is love." One Scripture that I have learned and must practice is Rom. 13:8. George Muller highly commended this for Christians to practice, and I know of some who, not properly considering it, had "many trials come upon them, on account of not acting according to Rom. 13:8," as George Muller wrote. Let us "have faith in God." "Don't ever get hurried, nor worried, nor flurried; if you do, you'll soon get buried." If one will use it well for his own and others' good, I shall send him some excellent Christian reading. Write me a good letter.

William C. McGinnis.

Repairer, Rt. 5, Atlanta, Ga.
Bro. McGinnis, thanks for your good letter of counsel. Write us often.
Aunt Bettie.

Dear Aunt Bettie: How are you? My mother takes *The Herald*. I like to read it fine. I live in the hills of Southeastern Ohio. I love to look at all things that God placed here many years ago. I go to the Methodist Church every Sunday I can. My teacher is Charles Wilson. I like him fine. Our pastor is Rev. Couts. He is a fine preacher. I have red hair, blue eyes, and am four feet, four inches tall. I have two brothers and one sister. Don't live very far from where Abraham Lincoln had his horse shod. I would like to see this in print.
Kenneth F. Evans.
Norwich, Ohio.

Dear Aunt Bettie: Will you please move over and let a little boy from the laurel State join your happy band of boys and girls? I have written twice before but my letters were not printed so please do not disappoint me by letting Mr. W. B. get this letter. N. Elsie O'Dell, I guess your name to be Nesby. Am I right. I am five feet, four and one-half inches short, as Eva Catherine Purvis said, I am about 120 pounds heavy, have blue eyes, light brown hair and light complexion. Who has my birthday, May 31? I was fourteen my last birthday. Have I a twin? I have nine sisters living and one dead. I have two brothers, 17 and 26 years old.
Richard O'Dell.
Mt. Nebo, W. Va.

Dear Aunt Bettie: Will you be kind enough to let an Ohio boy join your happy band of boys and girls? I sure am happy; for Jesus took all my sins away, as far as the East is from the West. Then he led me safely through the wilderness, till I came to the border of Canaan's happy land, and I entered in joyfully when the old man was disposed of by the Second Adam's Express Company. I sure have met some great big giants, but it has been like Joshua and Caleb said, they have been food for me, so I have been pressing right up into the hill country. It surely is a delightful land. How many of you cousins are living in this beautiful country? I always like to read page ten of *The Pentecostal Herald*. I wrote to Aunt Bettie one time, but I guess she was in Florida, so W. B. must have got my letter. I hope he misses this one; maybe he'll be taking a nap when this one arrives. I am sixty-nine inches and a half tall, and weigh about 150 pounds. Here's the way I

want you cousins to find out how old I am. From the number of men the angel of the Lord slew of the Assyrians, 2 Kings 19:35, subtract the number of the people in Nineveh who could not discern between their right hand and their left, Jonah 4:11. Then divide by the number of people who were converted about the third day after Pentecost. Acts 4:4. Then multiply by the number of times Naaman dipped in the Jordan River, 2 Kings 5:1. And add the number of years that Job lived after his trial. Job 42:16, then divide by the number of golden mice the Philistines sent back to the children of Israel with the Ark. 1 Sam. 6:4, and divide by the number of feet tall which Goliath was, 1 Sam. 17:4, then multiply by the number of Aaron's sons, Num. 3:2, and add the number of the hour when Jesus was crucified. Mark 15:25. The answer was my age on my last birthday. Now if any of you cousins can send me the correct answer, I will send you a poem which I composed.

Charley H. Faulk,
Lisbon, Ohio.

Dear Aunt Bettie: I have enjoyed reading *The Pentecostal Herald* very much. My aunt from the East sent it to my mother as a Christmas present and I think it is a fine present. I was fourteen May 16. I have lived in California all my life. L. Estaline Detty, I guess your first name to be Leona. If I am right please write to me because our birthdays are on the same day. I go to M. E. Sunday school. I haven't missed a Sunday this year. I have light hair and blue eyes, am five feet high and weigh 94 pounds. William Robert Deane, my name is Martha Elizabeth, the same as your little sisters. If anyone else has my birthday that is the same age as me I wish you would write. As this is my first letter I hope Mr. W. B. don't get it. Martha Elizabeth Tackitt.
Rt. 6, Box 4180, North Sacramento, Calif.

Dear Aunt Bettie: I would like to join your happy band of boys and girls. My mother takes *The Herald* and I think it a fine paper. I always turn to page 10. This is my first letter to *The Herald*, so I hope to see it in print. Alice I. Metcalf, I guess your name to be Irene. Anne Moses, I guess your name to be Juanita. My age is between fifteen and twenty. Who ever guesses it I will write to them. I hope Mr. W. B. will be milking the cow when this arrives.
Junie Thomas.
Rt. 2, Stanley, Va.

Dear Aunt Bettie: Will you let a Hoke county girl join your Christian circle? I have been a reader of the Page for quite a while. My mother gets the paper and I like it fine, but like page ten best. I go to the Methodist Church. I enjoy Sunday school. I have light hair, blue eyes and fair complexion. I weigh 100 pounds. My birthday is June 9. Who has it? My age is between eighteen and twenty-two. My middle name begins with F, and has eight letters in it. I will write to the one who guesses it. I will go as this is my first time and Mr. W. B. may get this letter.

Mary Rose.
Rt. 1, Red Springs, N. C.

Dear Aunt Bettie: I have been a silent reader of *The Pentecostal Herald* for a long time, and I think it is one of the best papers in the world. I live in the dear old State of Alabama. I am glad to see so many of the cousins are Christians. I have been living the Christian life for more than twenty years. I think that it takes more prayer and watching now to live the true life than ever before in the history of the world, because the temptations are so great in this fast age of the world. I would say to every boy and girl to keep holding on to the old Bible, for it is the only safe guide to go by. It has been my source of comfort in the darkest hours of trouble and sorrow. Jesus has been real to me ever since I was saved and I expect to be true to him to the end. My father died two years ago this

June and my mother died last January a year ago, and life has been hard to me since that as I had lived with them all my life. I am a member of the Methodist Church. We have a beautiful country here and fine people and some good roads are being built in many parts of this country. I would say to the young people to go to school and prepare themselves for service and usefulness in life. I am older, perhaps, than most of the cousins, as my age is between thirty-five and forty-five. If any who read this will write me I will appreciate it so much as I get very lonesome.

J. B. King.
Rt. 1, Valley Head, Ala.

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. I'm a Kentucky lassie of fifteen summers, and I'm proud to say that Kentucky is my native state. Why don't more of you Kentucky boys and girls write to the page? Although I enjoy letters written by boys and girls from other States as well. They are good letters. I belong to the M. E. Church. We have preaching every fourth Sunday at 11:00 A. M. and 7:30 P. M. We have a good pastor, Bro. Long. My birthday is April 3. Who is my twin? If I have any please let me hear from you. My brother takes *The Herald*. I have one brother and no sisters, but we are raising a little cousin, Viola Preston. Aunt Bettie, don't let Mr. W. B. get this please.

Laura L. Huffman.
Bondville, Ky.

Dear Aunt Bettie: I wonder what you and all of the cousins are doing this fine morning? Aunt Bettie, would you let me speak to Quintin Thornton? Quintin, I guess your middle name to be Ernest. Wake up Florida boys and girls, and don't let the other states get ahead of us. My age is between ten and fourteen. Can any one guess it? My birthday is March 24. I have light complexion and wear glasses. I am in the seventh grade at school. Aunt Bettie, I do not get to go to Sunday school here. How many of the cousins live near water? I do and I can see large boats pass through here. I must close so other cousins can write.

Onie Mae Smith.
Box 24, Allenhurst, Fla.

Dear Aunt Bettie: Please allow a Mississippi boy to join the band of cousins. This is my first letter to *The Herald*, but I have been reading it a long time and think it is a wonderful paper. I am fifteen years old, five feet, eight inches tall, have dark brown hair, gray eyes, fair complexion and weigh 140 pounds. Would be glad to hear from any of the cousins about my age. How many of you like to write? I sure do. I have written several stories and over one hundred poems. I am a senior in high school. I am including a short poem:

Deeds.

Have you ever stopped and wondered, Of the deeds that are done for fame; And the ones that to some seem great, When maybe they're done for the name.

It is not for men to know your works, Nor the good things that you may do; You should work for good of others, Not alone for the good of you.

Each deed that you do in this world, Will count in the world above, If they're done for another one, And they're done with a heart of love.

Milton B. Hester.
Taylorsville, Miss.

Dear Aunt Bettie: I attended church at the M. E. Church, South, the other night and they gave me a copy of *The Pentecostal Herald*. But best of all I noticed the Boys and Girls' Page, and as the sun is shining brightly over my dear old Kentucky home, the best state in the Union, I will make an attempt to join you and all readers for a time. If every one is willing I want to take a seat by Minnie Perkins and Malene Chamblie. I guess their age to be about seventeen. I am five feet, four inches tall, light brown bobbed hair, blue eyes,

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light complexion, weigh 103 pounds and am a junior in high school. As this is my first attempt I hope this will not be in Mr. W. B.'s hands before printed. William Touray,
Tollesboro, Ky.

Dear Aunt Bettie: I have intended to write to you and the cousins for some time. I love to read *The Pentecostal Herald*. Goldie Kleinhart sent it to me for my birthday present; it certainly has been a great birthday present, as it visits our lonesome home each week. Our home is lonesome because of the death of our dear mother on April 1, 1926. I am twenty-one years old and my mother left in my care five children younger than I, the baby being only nine months old. Won't you dear cousins write me long letters? I'll be sure and answer all I receive and pray much for me that I may teach my little brothers and sisters the way my mother would have taught them.

Mattie C. Ryan.
Checotah, Okla

Dear Aunt Bettie: I will come again as Mr. W. B. got my last letter. How many of you like to ride horseback? Anne E. Reins, I guess your middle name to be Elizabeth. I am thirteen years of age, have blonde hair, blue eyes, and weigh 85 pounds. The one that writes me first and guesses my name I will write them a big letter. It begins with V and ends with A, and has eight letters in it.

Thelma V. Elam.
Index, Ky.

Dear Aunt Bettie: Will you let a little West Virginia girl join your happy band of boys and girls? My father takes *The Herald* and I enjoy reading it very much. I have dark hair and eyes, am eight years old and in the sixth grade in school. I have two sisters and one brother a year old; he is the sweetest boy in the world. My father and mother are both Christians. I go to Sunday school every Sunday. As this is my first letter I hope to see it in print. Elizabeth Shrader.
Canebrake, W. Va.

Dear Aunt Bettie: Will you let a country girl from North Dakota join your happy boys and girls' band? This is the first time I have written to *The Herald*. Who can guess how old I am? My birthday is August 19.

I have medium brown hair and blue eyes. I wish some of the cousins would write to me for I am the only girl in the family. I have two brothers, the oldest twenty-five, the youngest twenty-one. I was saved last winter. Kathleen Shearin, I am with you for I don't believe in dancing. I hope Mr. W. B. doesn't get this letter. I hope to see it in print.

Beulah M. Almond.
Crystal, N. Dak.

Dear Aunt Bettie: Would you like for a West Virginia girl to join your happy band of boys and girls. We take *The Herald* and I enjoy reading page ten very much. We live in sight of the church and I go to Sunday school most every Sunday. I have blue eyes, brown hair, and a fair complexion. Who has my birthday, Feb. 2. Well, as my letter is getting long I suppose I had better close. Would like to hear from any one of the cousins that would write to me.

Agnes G. O'Dell.
Mt. Nebo, W. Va.

Dear Aunt Bettie: Will you let a Mississippi boy join your crowd? I am fifteen years of age, and was in the sixth grade when I quit school and went to work. I have been reading *The Herald* for some time. I believe it is The Paper of papers. It has led so many people to Christ. As Mr. W. B. wakes up soon I had better close. Please print this if you can read it.

Hubert Rushing.
Boyle, Miss.

REQUESTS FOR PRAYER.

Mrs. E. A. R.: "Please ask the readers of *The Herald* to pray for my son that he may be saved."

Mrs. C. O. wishes prayer for herself that she may be led into an experience that satisfies.

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"WHEN I GO HOME."

When I go home, it may be evening time,
And I shall have what there is mine:
And in some lighted rooms take my place,
Which he prepared, and I to own through grace.
When I go home, my heart will be tired,—
Of struggling for what my soul desired;
But full content to end my quest,
Since better things I'll have—and rest.
But when I go home, I know I'll sorry be,
Not to bring more real treasures with me;
Yet, though it be so, and I weary, worn, and poor,
They will not keep me waiting at that door.
When I go home I shall be travel-stained,
For winds have beaten me, and storms have rained:
But loves that clung to me by vale and hill,
Will know me yet, and love me still.
When I go home, This will be my Heaven,
Restored, accepted, loved and forgiven:
Sorrow and sighing are for all who roam,
But these I resign, when I go home.
T. Richardson Gray.
With courtesy to original.

FALLEN ASLEEP

HILL.

Mrs. J. W. Hill died at her home at the age of 88 years and 4 months. She had been ailing for several weeks gradually weakening under the infirmities of age, until five weeks ago when her only surviving son, Dr. John Wesley Hill and wife came in response to a telegram and were at her bedside to the end.

Unto them were born five daughters, all of whom became school teachers. Mrs. Hill taught three years in Putnam county. Some of her pupils still live in the districts where she taught. She was married to Dr. John Wesley Hill, July 3, 1862; five children were born unto them, only one of whom survives, Dr. John Wesley Hill.

Mrs. Hill's husband was pastor of the church at Kalida where they were married by Dr. Brice, the father of Calvin Brice. They lived here thirty years, during which period they have been identified with the best interests of the town and University. Dr. Hill, who passed away thirteen years ago was a man of unusual ability as a thinker and preacher. His religion was a part of his daily life.

Mother Hill, whose passing leaves a vacancy in the hearts of many friends, was foremost in labors of faith and love having been active in the Missionary, W. C. T. U. and all great spiritual movements of the church. Her memory will be cherished by all who were associated with her.

Funeral services were held at the Methodist Church, the pastor Rev. Robert Kennedy officiating, assisted by Dr. A. E. Smith and Rev. J. M. Rudy. Mr. and Mrs. C. E. Rowley, of Findlay, sang. Burial was made in Woodlawn cemetery.

JONES.

As it began to dawn on Easter morning, April 4, 1926, the angel of death entered the home of Brother and Sister Jones and took from our midst their daughter Eva Lauretta. She came to bless this home June 5, 1898, and at the time of her death was nearing the end of the 28th year of her life. During the winter of 1913 she was converted and joined the M. E. Church at Mt. Tabor under the pastorate of the Rev. R. B. Coleman, and remained an active member as long as her health would permit, and often when her health would hardly permit she was found in her accustomed place, always a smile and a kind word for all. She has gone from us, but she has left the evidence that she had been born from above.

During a revival at Mt. Tabor in the winter of 1923 she felt a conviction for a deeper work of grace in her heart, and while attending a camp meeting at Bowersville, Ohio, received the blessing of entire sanctification and gave evidence that her soul was fixed on Jesus. She had no enjoyment for the so-called modern pleasures of this day, but was always happy when in the service of the Master.

Oh, how we who are left will miss her, but we weep not as those who have no hope. We cannot call her back but we can go to her and rejoice with her in that heavenly home prepared for those who have been redeemed. She leaves to mourn her loss her aged parents, three brothers and four sisters. Besides her immediate family she leaves to mourn the loss a host of relatives and friends who will greatly miss her. May we be led by the Spirit to say, "His will not ours be done."

I cannot say, and I will not say
That she is dead; she is just away,
With a cheery smile and a wave of the hand
She has wandered into an unknown land.
And left us dreaming how very fair
It needs must be since he lingers there.
And you, O you, who the wildest yearn
For the old-time step and the glad return,
Think of her faring on as dear
In the love of there as the love of here.
Think of her still as the same, I say,
She is not dead—she is just away.
F. M. Buckwalter.

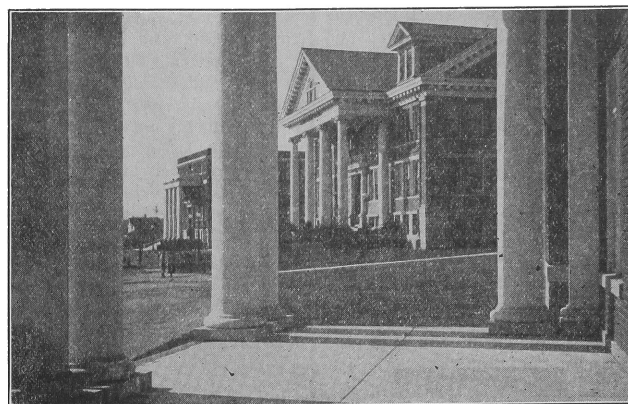
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POLLARD.

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campaign at Grenville, New Mexico, June, 1925, she received the baptism of the Holy Ghost with great joy. This experience was her wonderful preparation for heaven. She leaves three sons to mourn her loss, but to them and her husband she has left a spiritual legacy that is more to be cherished than gold. May the God of grace and love heal the wounds and give strength to those who mourn her absence. Her Friend,
Essie Osborne.

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SUNDAY SCHOOL LESSON

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

Lesson VIII.—August 22, 1926.

Subject.—The Ten Commandments: Duties to God. Exod 20:1-11.

Golden Text.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. Deut. 6:5.

Time.—About B. C. 1490.

Place.—Mount Sinai.

..Introduction.—Nothing is more remarkable in Jehovah's dealings with the children of Israel than the steady, but slow, process of his leading. It took them some three months to reach Mount Sinai, although the distance was not more than 175 miles from the spot where they crossed the Red Sea. He could have hurried them; but that would have defeated his purpose. Marching was easy, but learning was slow. They were just coming out of heathenism and slavery on their way toward civilization and freedom. This is all plain enough to one who saw the struggles of the ex-slaves of America when the yoke of bondage was lifted from them. Their condition was indescribably better than that of their kindred who had been left in Africa; but their forward march since 1865 has been slow and often painful. Like Israel, they have backslidden at times. At the first blush of freedom they were anxious for education; but now some of the states are having to force them to send their children to the public schools. It took Jehovah three months to get Israel ready for the Ten Commandments; and then they were but poorly prepared.

The plain of Er Rabah at the foot of Sinai was an ideal camping ground for the children of Israel. It is "well watered and fertile," there being numerous springs that never run dry, and an abundance of luxuriant grass for cattle. The people must have felt as though they had almost returned to the rich pastures of Goshen. But Jehovah had selected a place for a long encampment; for he had somewhat to say to the people before permitting them to advance farther on their journey toward their Canaan home. They must have a good code of laws to take the place of the Egyptian lash under which they had suffered so long.

As we approach the hour for the giving of the Ten Commandments, we are overawed at the spectacle before us. We need to quiet ourselves as much as possible, while we walk among the people and see them washing their clothing, and putting the camp in order, as for the visit of some mighty ruler. It required three days for this preparation. Now turn your eyes and ears toward Mount Sinai. Was there ever such another scene? As I remember the mountain, seen in 1885, it is just a vast rugged pile having five great peaks reaching up into the blue heavens. But when Jehovah was preparing to give his commandments to Israel, the mountain peaks were robed in awful clouds, while forked lightning quivered from peak to peak, and dreadful thunders burst and echoed and re-echoed throughout all the dizzy heights. Jehovah was endeavoring to show Israel the difference between himself and the idols of Egypt. We think it strange that they should ever have gone back to their idols; but humanity is fearfully fallen, and

prone to worship gods made with men's hands. We see similar things in our own great country. Our people are forgetting God in their mad rush for things of their own making.

Comments on the Lesson.

I am glad that our Sunday School Committee has seen fit to divide the commandments into two lessons. In truth, the Decalogue, as we sometimes term it in our Greek word, is naturally divided into two parts—the first four commandments refer to our duty to God, and the last six to our duty toward our fellowmen. In our Golden Text Jesus takes the first section and wraps it up in the great Greek verb AGAPAO (our word love but poorly translates it), and teaches us that love is the fulfilling of the law toward our Maker.

1. And God spake all these words. —Whatever may be said, either pro or con, about verbal inspiration, or about plenary inspiration of the Scriptures, I am persuaded that in these Ten Commandments we have the direct words of Almighty God to men. Let us take heed.

2. I am the LORD thy God.—I am Jehovah thy God. It is glorious to hear the mighty God say, that he is ours. But he makes himself especially dear to Israel by claiming to be the one who had delivered them from the bondage of Egypt and had brought them out with a high hand. He has delivered multitudes of us from worse than Egyptian bondage.

3. Thou shalt have no other gods before me.—That sentence is worthy of the dignity of Jehovah. A mere man would have made it ten times as long as it is, and it would have meant far less. Notice that by the singular pronoun *Thou* he brings it home personally to each one of us; for mind you, these moral laws are not dead, and never will be. No one can violate this first commandment, and claim to be a Christian; although some foolish ones wish to make us believe that we are no longer under any obligation to obey law at all. By faith we establish the law of God; that is, we are by faith put where we can obey the law and delight in so doing.

4. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.—God saw danger ahead, or he would not have given this commandment. Church images are dangerous things for poor, weak humanity. In the early days of the Christian era images were sometimes placed in the churches, but with no notion of worshipping them; but it was not long before they were looked upon as sacred, and idolatry began to develop in the ranks of the simple folk. Rome worships her images as truly as heathen worship their mud gods; and many Protestants worship the pictures in their stained glass windows. Out with them. It is plain idolatry, borrowed from Rome, cardinal red and all. I the LORD thy God am a jealous God.—Be careful as to what you are doing: God will have your whole being, or he will not have you at all. This visiting of the iniquities of the fathers upon the children is a terrible thing; but I am persuaded that it is but the working out of the law of heredity. We see its direful work on

every hand. But it is glorious to know, on the other hand, that there is blessing through the same law upon thousands of those who love God and keep his commandments. Thank God!

7. Thou shalt not take the name of the LORD thy God in vain.—Some have a mistaken notion as to the meaning of this sentence. They think that it refers to using God's name in profane swearing. Of course, that would be taking his name in vain; but any use of the sacred name, or names, is covered by the command, except when such use is necessary. The use of by-words, such as "Gosh," "Golly" (corruptions of the name God), "Jeminy" (corruption of Jehovah), "My Gracious," "My Goodness," etc.,—such usage is all profanity, taking the name of God in vain. I go further still: Some people are fearfully profane in their prayers. Think of a man's using the sacred name of God one hundred and seventy-five times in one prayer. If that is not using the name in vain, then pray tell me what is; for I confess that I do not pretend to know. The LORD will not hold him guiltless that taketh his name in vain.—We are on the border land of ruin here. Our laws protect the Sabbath day; but in practice we are little better than the heathen who never saw a Bible. I am not surprised that ungodly people trample upon the day and the law; but when people who profess a high state of grace run roughshod over these sacred things, I confess that I am more than surprised. How can a man professing godliness take his family in his car and go joy-riding all over the country on Sunday afternoon? How dare professed Christians take their children to the movies on Sunday afternoons? Cooking immense dinners has become so common on the Sabbath, that little excuse is offered for it. Many wives do not go to church on Sunday morning, because they must remain at home to prepare big hot dinners for their families. Look out! "God is not mocked." He has commanded us to keep the day holy; and he will never compromise a hair's breadth with any man. We may "monkey" with men, but we dare not attempt such a thing with God. Sabbath desecration is undermining this nation. It is eating the life out of the Church. If we must have a "continental Sabbath," we must accept along with it continental ruin. The two things go together.

I am not pleading for the rigidity of the old Jewish Sabbath. They kept it in the letter; we must keep it in the spirit. "The letter killeth; but the spirit maketh alive." We must so use the day as to rest our bodies and minds, and to glorify God. God has set it apart as a day of worship; and I make bold to say that the soul that does not worship God will wither, and shrink, and die spiritually. Furthermore, it is absolutely necessary (unless providentially hindered) for us to worship God in the congregation of the saints, in order to develop ourselves into robust souls. Of course, it is always lawful to do good on the Sabbath day; but we must be careful not to turn our liberty into license, as some have done to their own utter undoing.

May I be permitted to say just here that there is neither sense nor truth in the position taken by some fanatics about keeping Saturday for Sunday. The early Church repudiated the old Jewish Sabbath, and kept the day on which our Lord rose from the dead. At first they considered both days sacred, but soon discarded

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the Jewish day. These Seventh-day folk tell us that the Roman Catholics changed the day; but nothing is farther from the truth. There was no Roman Catholic Church on earth till four hundred and fifty years after the birth of Jesus Christ; but the change was made long before then. When Constantine came to the throne, the Christians in the empire were keeping our present Sabbath; but the people in general had no rest day; whereupon Constantine passed an edict making the Christian Sabbath a rest day for all his people; but he did make an exception that

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permitted farmers in harvest time to gather in their crops on the Sabbath whenever it was necessary to save them. A few years later a great conference of bishops, endeavoring to put to silence certain Judaizers who were disturbing the Church, passed a church edict in harmony with that of the Emperor, and making the day upon which the Lord rose from the dead the rest day for Christians. Roman Catholics, their own statement to the contrary notwithstanding, had no more to do with the change than Nero did. They were not even in existence at the time when it was done. It is high time for some folk to quit lying about this thing.

9. Six days shalt thou labor, and do all thy work.—The same Jehovah who commands us to rest one day, likewise commands us to work six. It is just as big a sin to waste the six days in idleness as it is to work on Sunday. Never mind, you rich idlers! God will deal with you for living on the blood of your poorer fellows, while you wallow in wealth. You will work like ordinary men, or you will go to hell when you die. You do not like for me to put it so straight? Is that it? Never mind about that: I am writing to please God, and not men. The Sabbath is sacred; and we shall have to answer at the bar of God for the manner in which we keep that day: the other six days are just as sacred as the Sabbath; and we shall have to meet God, and answer for the manner in which we are now using them. The Ten Commandments are not dead; nor will they ever die while God lives and reigns.

FLORIDA HOLINESS CAMP MEETING.

The Florida Holiness Camp Meeting will be held on the camp grounds on Long Lake, seven miles from Orlando between Lockhart and Clarcona, commencing Thursday, August 26th, continuing for ten days, closing Sunday evening, Sept. 5th.

"FEED MY SHEEP."

The command of Jesus to Simon Peter to "Feed my Sheep" applies with equal force to Christians today. When Jesus left the earth He left His work to be carried on by His followers. In view of these serious facts, how great is our responsibility!

It is the Christian's task to feed the sheep—with his lips, his hands and his feet. If we do not use our lips for Jesus how will the unsaved know about it, for ours are the only lips He has to convey His message here on earth. If we do not use our hands in what we find to do for Him, how will the work be done, for ours are the only hands to do His work on earth. If we do not use our feet in carrying His message, how will it be carried, for ours are the only feet He has on earth to do His bidding.

We are giving you the opportunity to use all these faculties for Him—to use your lips in telling others about THE PENTECOSTAL HERALD and the message it carries, and of the special offer until January, 1927, for only 50c. To use your hands in showing them a copy, and to use your feet in going after the ones who need the message it carries.

Jesus says if we love Him we will feed His sheep, and we are asking for the heartiest co-operation possible on the part of our subscribers and friends to get THE PENTECOSTAL HERALD on the special 50c offer into homes where it is needed. There is no better way to comply with this command.

PENTECOSTAL PUBLISHING COMPANY, Louisville, Ky.

A great spiritual Feast is in store for us. Dr. Andrew Johnson, author and evangelist, Dr. Charles Dunaway, nationally known evangelist and Rev. Frank P. McCall also general evangelist of the Southern Methodist Church, will be our principal speakers. Prof. C. P. Gossett will have charge of the music.

Family and dormitory tents will be provided for lodging of all guests. Guests are expected to bring their own bed covers, pillows and towels. Meals will be served in the large cafeteria dining room. A total expense per person will be approximately \$20.00 for the ten days. Special rates for families.

Ministers and families will have free lodging in dormitory tents.

Kindly send your registration fee of \$5.00 to the office of the Secretary and Treasurer, F. H. Trimble, Box 1135, Orlando, Florida.

GOOD CAMP MEETING.

Sunday, July 25, marked the close of the thirty-first annual camp meeting of the Western Pennsylvania Holiness Association. The Association conducted its camp for thirty years at Ridgeview Park, but moved this

year to the large and beautiful camp ground at Bentleyville. Dr. John Paul and the writer were the engaged preachers, and C. C. Conley had charge of the singing. This was said to be the best camp that the Association has had for a number of years. Our relations with the workers and the committee was very pleasant and the committee was highly pleased with the work that was done. We are just starting a meeting at Terre Haute, Ind. Pray for us.
P. P. Belew.

WORKERS AVAILABLE.

Rev. W. Evans Burnett, assisted by his wife and children, singers and musicians, has open dates during August for camp meeting or church revival work either in Alabama, Florida, Georgia, or Mississippi. They use cornets, saxophone, guitar, and piano music. Wire him at Tabernacle Home, Macon, Ga.

The Hurricane Camp Meeting will begin August 19 and close the fifth Sunday. Rev. Robert Johnson and wife, Rev. J. J. Smith and Stephen Henry Prather will be the ones in charge of the services, with the pastor, Rev. Roberts.

Do You Have Trouble

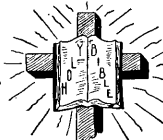
In teaching your Sunday School Lesson, do your pupils want an explanation of a word or ask questions about places mentioned in the Bible, which you are unable to answer? If so, Smith & Peloubet's Bible Dictionary will answer these questions for you satisfactorily. Just now we are offering a regular \$2.00 edition for \$1.25, postpaid. Send in your order today.

PENTECOSTAL PUBLISHING CO.
Louisville, Kentucky.

OUTLINE CHALK TALKS--HOLDCRAFT

OUTLINE CHALK TALKS

Paul L. Holdcraft



'All The Light of Sacred story
Quethers 'round its head sublime'

The light of sacred story is illuminated by chalk. The book furnishes one hundred and twenty striking drawings and clever outlines for chalk talks. Each drawing has Biblical quotations and references illustrating the lesson to be taught. The method is very unique and so simple that anyone can make the pictures. It is sure to be welcome to all superintendents, teachers, pastors and public speakers. A splendid companion book to "Rapid Hand Drawing."

Price, 75 cents per copy.

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

Postoffice

Contributions

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OF ASBURY THEOLOGICAL SEMINARY

EVANGELISTS SLATES

ANDERSON, T. M.
Frankfort, Ind., August 9-15.
Haviland, Kan., August 6-Sept. 5.

ASBURY COLLEGE GOSPEL TEAM.
Erry, Phillips, Bevington.
Steubenville, Ohio, Aug. 12-29.

AYCOCK, JARRETTE AND DELL.
Prescott, Ark., August 12-22.
Durant, Okla., Aug. 26-Sept. 5.
Norman, Okla., Sept. 9-19.
Mail address, 2923 Troost Ave., Kansas City, Mo.

ASBURY COLLEGE TRIO.
(Reid, Furbay, Householder)
Idaho Falls, Idaho, August 18.
Salt Lake City, Utah, August 20.
Reno, Nevada, August 21.
San Francisco, Calif., August 22, 23.
Los Angeles, Calif., August 25, 26.
Pasadena, Calif., August 27.
Kingman, Ariz., August 29.
Albuquerque, N. Mex., August 31.
Amarillo, Tex., Sept. 1.
Norma, Okla., September 3.
Carmen, Okla., Sept. 4.
Wichita, Kan., Sept. 5, 6.
St. Louis, Mo., Sept. 8.
Sheridan, Ind., Sept. 10.
Home address, Wilmore, Ky.

BABCOCK, C. H.
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.

BENNAID, GEORGE.
Webberville, Mich., August 12-22.
Kittanning, Pa., August 26-Sept. 5.
Petoskey, Mich., Sept. 8-26.

BENNETT, W. G.
Rosholt, S. Dak., August 1-15.
Dickinson, N. Dak., August 18-22.

BRASHER, J. L.
Elkhart, Ind., August 10-15.
Epworth, S. C., August 20-29.
Home address, University Park, Iowa.

BRENNEMAN, A. P.
Seymour, Mo., August 5-15.
Hamden, Mo., Aug. 17-Sept. 5.
Home address, University Park, Ia.

BROWN, F. C.
Open date, July 15-August 19.
Jackson, Ohio, August 19-29.
Home address, 306 Pleasant St., Ironton, Ohio.

BROMLEY, HENRY W.
Kavanaugh Bible Conference, Crestwood, Ky., August 5-15.

BROWNING, RAYMOND.
Aliceton, Ky., August 1-15.
Popular Branch, N. C., Aug. 18-29.
Home address, Hendersonville, N. C.

BROWN, MARY ELLEN.
(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.

BURTON, C. C.
Kaniwa, Okla., August 1-15.
Mentonville, Ky., Aug. 25-Sept. 12.
Delmer, Ky., Sept. 5-20.
Home address, Delmer, Ky.

BUSSEY, M. M.
Akron, Ohio, Aug. 8-22.
Fort Dodge, Ia., Sept. 5-13.
Home address, South Vineland, N. J.

CAIN, W. R.
Wichita, Kan., August 12-22.
Ava, Mo., August 26-Sept. 5.
Arkansas City, Kan., Sept. 12-26.

CALLIS, O. H.
Bedford, Ky., August 6-15.
Hartselle, Ala., August 19-29.

CALEY, ALLAN W.
(Song Leader—Evangelist)
Cleveland, Miss., Aug. 5-15.
Wesley's Chapel, Ala., Aug. 22-31.
Buenavista, Ky., Sept. 1-12.

CHATFIELD, MR. AND MRS. C. C.
California, Ky., Aug. 20-30.
Home address, 2601 Pleasant Ave., Hamilton, Ohio.

CLARKE EVANGELISTIC PARTY.
Tolago, Okla., August 15-29.
Home address, 808 N. Ash, Guthrie, Okla.

CLARKSON, S. F.
Open dates for summer and fall.
Home address, Donnellson, Ill.

COLLIER AND CAMBRON EVANGELISTIC PARTY.
Open dates month of Sept.
Paducah, Ky., Oct. 3-30.

COLLIER, J. A.
Upton, Ky., August 8-22.
Home address, 1917 Cephas Ave., Nashville, Tenn.

CONLEY, PROF. C. C.
(Song Evangelist)
Greenfield, Ind., August 26-Sept. 6.
Home address, 586½ North Howard St., Akron, Ohio.

COX, W. E.
Alpine, Ore., August 15-Sept. 5.

CRAMMOND, PROF. C. C. AND MARGARET.
Algona, Iowa, August 1-15.
Open dates September, October, November.
Home address, 815 Allegan St., Lansing, Michigan.

CREEKMORE, F. R.
Big Sandy, W. Va., July 27-Aug. 15.
Farm Ridge, Kan., Sept. 5-19.
Home address, Box 46, Climax, Kan.

CROSS, WALTER.
Lancaster, Ky., August 5-25.

CURRIE, W. T.
Jayan, Miss., August 6-15.
Hollywood, Miss., August 17-30.
Home address, 1616 W. 30th, Oklahoma City, Okla.

DAVIDSON PARTY.
Centerville, Pa., August 11-22.

DICKERSON, H. N.
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.
Locust Grove, Va., Aug. 27-Sept. 5.
Alberon, Va., Sept. 26-Oct. 3.

DORN, C. O.
Goshen, Ky., August 15-Sept. 5.

DUNKUM, W. B. AND WIFE.
Etna, Okla., August 3-15.
Home address, 1353 Hemlock St., Louisville, Ky.

EDEN, THOS. F. AND ETHEL.
Orlando, Fla., August 26-Sept. 5.

ELSNER, THEO. AND WIFE.
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.
Oakland City, Ind., August 11-27.

FLEMING JOHN.
East Liverpool, Ohio, Aug. 12-22.
Oakland City, Ind., August 27-Sept. 5.
Andover, Ohio, Sept. 15-26.

FOILES, MRS. ETTA.
(Song Leader and Soloist)
Mt. Carmel, Ill., August 8-22.
Rutherford, Tenn., Aug. 27-Sept. 5.
Home address, Kampsville, Ill.

FUGETT, C. B.
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.
Frankfort, Ind., August 8-15.
Springfield, Ohio, Aug. 18-22.

GEIL, PAUL AND DORA.
(Singers and Xylophone Players)
Greencastle, Ind., August 8-30.
Alexandria, Ind., Aug. 30-Sept. 5.
Home address, 457 W. Wabash St., Frankfort, Ind.

GLASCOCK, J. L.
West Union, Ohio, Aug. 3-15.
Vacant dates, August 16-31.
Home address, 1350 Grace Ave., Cincinnati, Ohio.

GREEN, JIM.
Fig Camp, N. C., Aug. 18-27.
Home address, E. Spencer, N. C.

GREGORY, H. A.
Whon, Texas, August 6-22.
Snyder, Tex., Aug. 24-Sept. 5.
Home address, McKinney, Tex.

GRISWOLD, RALPH S.
West Bend, Ky., August 10-22.
Home address, Dryden, Mich.

HAINES, FLOSSIE—FORD, PEARL.
Open for calls.
Home address, 3219 Cedar Ave., Cleveland, Ohio.

HALL, E. K.
Meadow, Va., August 1-15.
Concord, Va., August 15-22.
Home address, 417 Halifax St., Petersburg, Va.

HALLMAN, MR. AND MRS. W. R.
Elkhart, Ind., August 5-15.

HAMES, J. M.
LaPort, Iowa, August 1-15.
Chase, City, Iowa, Aug. 18-29.
Home address, Greer, S. C.

HEIRONIMUS, H. T. AND WIFE.
Hinton, Ky., August 1-15.
Arboreale, W. Va., Aug. 19-Sept. 5.
Home address, Wilmore, Ky.

HEWSON, JOHN E.
Sherman, Ill., Aug. 5-15.
Normal, Ill., Aug. 19-29.
Home address, 127 N. Chester Ave., Indianapolis, Indiana.

HOLSTEIN, CALBERT V. AND SISTER WILLIE.
Cherry Grove, Ind., August 18-29.

HOLLENBACK, ROY L.
Ramsey, Ind., Aug. 13-22.
Address, Cambridge City, Ind.

HOWARD, FIELDING T.
Fishersville, Ky., August 2-15.
Foster, Ky., August 16-26.
Kingswood, Ky., Aug. 26-Sept. 5.

HUTCHERSON, C. B.
(Song Evangelist)
Millstone, Ky., July 27-August 15.
Orange City, Ky., August 18-Sept. 5.

HUFF, WM. H.
Indian Springs, Ga., Aug. 4-15.
Dubois, Pa., August 19-29.

HUGHES, I. N.
Myrtle Point, Oregon, Aug. 3-29.
Home address, 390 E. 12th St., Portland, Oregon.

HUNT, JOHN J.
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.
Clarksburg, W. Va., August 8-22.
Harper, W. Va., Aug. 25-Sept. 12.
Mail address, Box 1135, Charleston, W. Va.

JOHNSON, ANDREW.
Springfield, Ill., August 5-15.
Cambridge, Ill., August 18.
Portage, Ohio, August 19-29.
Orlando, Fla., August 26-Sept. 5.
Terrill's Creek, Ky., Sept. 10-20.
Lakewood, Fla., November.

KENNEDY, ROBERT J.
(Singer)
Allen, Tex., August 8-22.
Sterling City, Tex., Aug. 22-Sept. 4.
Home address, 3312 Carlisle Ave., Dallas, Texas.

KEYS, CLIFFORD.
Open date, August 17-Sept. 5.

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

KLEIN, GEORGE T.
Oakland, Calif., July 18-August 15.
Home address, 56 W. Dravus St., Seattle, Wash.

LAMP, W. E.
Moccasin, Ill., Aug. 1-21.
Home address, Wilmore, Ky.

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)
Pleasant Hill, La., August 5-15.
Fig, N. C., August 18-28.
St. George, S. C., Sept. 5-Oct. 5.
Home address, Wilmore, Ky.

LEWIS AND ENYEART.
(Singers and Players)
Marion, Mich., August 8-15.
Fairmount, Ind., August 21-29.

LINN, JACK AND WIFE.
Oregon, Wis., July 30-August 15.
Lewisville, Tenn., Sept. 3-12.
Home address, Oregon, Wis.

LITTELL, V. W. AND MARGUERITE.
Atlanta, Neb., Aug. 27-Sept. 5.
Home address, 1214 Scott Street, Beatrice, Nebraska.

LOVELESS, W. W.
Greentown, Ohio, August 5-22.
East Orwell, Ohio, Aug. 25-Sept. 12.
Home address, London, Ohio.

LUDWIG, THEO. AND MINNE E.
Marshfield, Ore., Aug. 20-30.
Home address, 772 N. Euclid Ave. St. Louis, Mo.

MCBRIDE, J. B.
Findlay, Ohio, August 12-22.
Home address, 112 Arlington Drive, Pasadena, Calif.

MCCLINTOCK, J. A.
Cherry Grove, Ind., August 18-29.
Louisville, Ky., 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.

MACKEY SISTERS.
Address, New Cumberland, W. Va.

MANLY, IRVIN B.
Concord Church, Chatham, La., Aug. 6-15.

MILEY, E. C.
(Song Evangelist and Young Peoples' Worker)
Open date, July 18-Oct. 1.
Home address, Gabe, Ky.

MILLER, MR. AND MRS. F. E.
Moers, N. Y., July 31-Aug. 15.
Richland, N. Y., Aug. 22-Sept. 6.
Home address, Lowville, N. Y.

MINGLEDOERFF, O. G.
Mineral Springs Camp, La., Aug. 5-18.
Beebe, Ark., August 16-31.
Blackshear, Ga., Sept. 1-7.
Alma, Ga., Sept. 8-24.
Home address, Blackshear, Ga.

MORROW, HARRY W.
Hope, Mich., August 1-15.
Morrowville, Kan., Aug. 18-Sept. 5.
Home address, 300 So. Oak Park Ave., Oak Park, Ill.

NORBERRY, JOHN.
Ocean Grove, N. J., August 9-15.
Jawlinville, Pa., August 16-17.
Danesville Va., August 20-29.
Ocean Grove, N. J., Aug. 29-Sept. 4.
Home address, Delanco, N. J.

OSBORNE, ESSIIE.
Sayre, Okla., August 6-15.
St. Sumner, N. Mex., Aug. 22-Sept. 5.
Permanent address, Box 538, Sta. C, Los Angeles, Calif.

OWEN, JOSEPH.
Bonnie, Ill., Aug. 13-23.
Blackwell, Okla., Aug. 27-Sept. 5.

OWEN, JOHN F.
Bonnie, Ill., August 13-22.
Home address, Upland, Ind.

OWEN, G. F. AND BYRDIE.
Lacona, Iowa, Aug. 8-22.
Iowa Assembly, August 25-29.
Home address, 1415 W. Pikes Peak Ave., Colorado Springs, Colo.

PARKER, J. R.
Millstone, Ky., July 27-Aug. 15.
Grange City, Ky., August 18-31.
Winchester, Ky., Sept. 1-5.
Olive Hill, Ky., Sept. 6-26.

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

PENNER, EVA.
Open for calls.
Home address, Jackson, Ky.

QUINN, IMogene.
Centerville, Ind., August 13-29.
Home address, 909 N. Tuxedo St., Indianapolis, Ind.

RANTON, H. J.
Okanogan County of Washington Holiness camp meeting, August 1-15.

REDMON, J. E. AND ADA.
Chenango Forks, N. Y., Aug. 5-15.
California, Ky., August 20-30.
Home address, Brookville, Ind.

REED, LAWRENCE.
Moers, N. Y., July 30-August 15.
Home address, Damascus, Ohio.

REID, JAMES V.
Atlanta, Tex., August 5-15.
Detroit, Mich., August 22-Sept. 26.
Waco, Tex., Oct. 3-17.
Home address, 2912 Meadowbrook Drive, F. Worth, Texas.

RICE, LEWIS J. AND EDYTHE.
Rock Island, Ill., August 1-15.
Kingston, Okla., Aug. 20-Sept. 5.
P. O. Address, 2923 Troost Ave., Kansas City, Mo.

RIDOUT, G. W.
Bowersville, Ohio, August 5-15.
Spottsylvania, Va., August 20-27.
Shiloh, N. C., Aug. 29-Sept. 12.
Permanent address, Wilmore, Ky.

RINEBARGER, C. C.
(Evangelist and Singer)
Alexandria, Ind., Aug. 13-23.
Imperial, Nebr., Aug. 26-Sept. 6.

ROHRIG, WEBER.
Open for calls after October 1st.
Home address, Lerna, Ill.

ROBERTS, T. P.
Cherryfork, Ohio, August 9-15.
Akron, Ohio, August 19-26.

ROOD, PERRY.
Geneva, Ohio, August 15-29.
Open dates.
Home address, Barbourville, W. Va.

RUTH, C. W.
Indian Spring, Ga., August 5-15.

SANDERS, C. C., JR.
(Young Peoples' Evangelist)
Carrollton, Miss., August 1-15.
Port Gibson, Miss., August 19-Sept. 7.
Philadelphia, Miss., Sept. 12-26.
Home address, Griffin, Ga.

ST. CLAIR, FRED.
Bennettsville, S. C., July 15-Aug. 29.

SANFORD, MR. AND MRS. E. L.
Richmond, Va., August 1-29.
Maysville, Ky., Sept. 29-Oct. 5.
Home address, 202 Engman Ave., Lexington, Ky.

SHANK, MR. AND MRS. R. A.
Hallsville, Tex., August 4-15.
Morrowville, Kan., August 20-Sept. 5.
Home address, 191 No. Ogden Ave., Columbus, Ohio.

SHELHAMER, E. E.
Houghton, N. Y., Aug. 12-22.
Imperial, Neb., Aug. 26-Sept. 6.
Home address, 5419 Isleta Drive, Los Angeles, Calif.

SHELHAMER, MRS. JULIA A.
Centerville, Pa., August 3-22.
Imperial, Neb., August 26-Sept. 6.
Home address, 5419 Isleta Drive, Los Angeles, Calif.

SPINKS, OTIS W.
Wainsborough, Miss., August 19.
Shiloh, N. C., Sept. 5.

SPIVEY, G. M.
Lakeland, Ga., August 15-29.
Home address, Macon, Ga.

SUTTON, MR. AND MRS. B. D.
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.
Oneida, Tenn., Sept. 8-26.
Fairfield, Va., August 1-15.
Vesuvius, Va., August 16-29.
Home address, Wilmore, Ky.

SWEETEN, HOWARD W.
Carthage, Ark., Aug. 20-30.
Huntington, W. Va., Sept. 1-20.
Vincennes, Ind., Oct. 3-18.

TETS, ODA B.
Mt. Nebo, W. Va., Aug. 26-Sept. 5.
Home address, Aurora, W. Va.

THOMAS, JOHN AND EMILY.
Findlay, Ohio, August 12-22.
Woodburn, Ind., Aug. 28-Sept. 5.

THOMAS, W. E.
Johns, Miss., July 31-August 15.
Home address, 1 Westminster, Nashville, Tenn.

VANDALL, N. B.
(Gospel Singer)
Findlay, Ohio, August 12-22.
Omaha, Neb., Aug. 27-Sept. 12.

VANDERSALL, W. A.
Ramsey, Ind., August 13-22.
Open date, Sept. 5.
Permanent address, Findlay, Ohio.

VATHINGER, M.
Letts, Ind., August 20-29.

WATTS-CONLEY EVANGELISTIC PARTY.
Open date, July 25-August 15.
Home address, Sandy Lake, Pa.

WELLS, KENNETH AND EUNICE
Wichita, Kan., Aug. 12-22.
Home address, 2115 Barth Ave., Indianapolis, Ind.

WHITCOMB, A. L.
Seven Oaks, N. Y., August 1-15.
Binghamton, N. Y., August 19-29.

WHITEHORST, R. F.
Donaldsonville, La., August 15-29.
Home address, Box 14, Wilmore, Ky.

WIBEL, L. E.
Koleen, Ind., July 12-Aug. 1.
Kokomo, Ind., August 2-21.

WILLIAMS, L. E.
Dyer, Tenn., August 6-15.
Circleville, Ohio, August 19-29.
Home address, Wilmore, Ky.

WINLAND, CLYDE B. PARTY.
Peoli, Ohio, August 1-15.
Layland, Ohio, Aug. 17-29.

WIREMAN, C. L.
Muses Mills, Ky., August 2-15.
Ashland, Ky., August 17-22.
Home address, 2108 Crescent Blvd., Middletown, Ohio.

YATES, W. B.
Mt. Vernon, Ohio, August 5-15.
Richland, N. Y., August 26-Sept. 6.

YOUNG, R. A.
Noonday, Texas, August 4-15.
Waynesboro, Miss., August 20-29.
Home address, Wilmore, Ky.

CAMP MEETING CALENDAR.

ALABAMA.
Hartselle, Ala., Camp, August 19-29.
Workers: Revs. O. H. Callis, J. D. Carter and Harry Blackburn. L. O. Wald-smith, Sec., Hartselle, Ala.

ARKANSAS.
Bexar, Ark., Camp, Sept. 3-12. Rev. Robert L. Reile, preacher in charge. Address J. R. Dixon, Wild Cherry, Ark.
Batesville, Ark., Camp, July 30-Aug. 15. Workers: Mrs. Eupha D. Beasley, Mrs. Agnes W. Diffie. E. A. Mashburn, Sec.

FLORIDA.
Orlando, Fla., Camp, August 26-Sept. 5. Workers: Andrew Johnson, Charlie Drumway and Frank McCall. Write F. H. Trimble, Sec., Orlando, Fla.

GEORGIA.
Indian Springs Camp, Flovilla, 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.

ILLINOIS.
Springer, Ill., Camp, Sept. 2-12. Workers: Mrs. Julia Hayes, Rev. Elmer McKay. Song leader, Frank Doerner. Write Jacob Fleck, Pres., Benfield, Ill., or Frank Doerner, Sec., Norris City, Ill.

Bonnie, Ill., Camp, August 13-23. Workers: Mrs. John F. 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.

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.

INDIANA.
Summit Grove, Ill., Camp, August 19-29. Workers: P. J. Molls, A. F. Balsmeier. Mrs. A. F. Balsmeier, song leader. Mrs. J. R. Ewers, pianist and children's worker. For information write Chas. F. Benz, Sec., Kampsville, Ill.

Eckerty, Ind., Camp, August 6-15.
Workers: E. G. Grimes, C. H. Coats. Write Mrs. Lizzie McBurner, Sec.

Ramsey, Ind., Camp, August 13-22.
Workers: Roy H. Hollenback, W. A. Vandersall. Song leaders, Kirby Fields and wife. Write Geo. F. Pinaire, Sec., Ramsey, Ind.

Dryansburg, Ind., Camp, August 20-29.
Workers: C. C. Muller, Rev. L. R. Wade and wife, Rev. Robert Eades. Write C. E. Cleek, Rt. 9, Madison, Ind.

Frankfort, Ind., Camp, August 6-15.
Workers: Rev. T. H. Gaddis, Rev. T. M. Anderson, Rev. C. C. Mourer, Rev. C. D. Jester, song leader. The Dunkelberger Sisters and Moser sisters and other special singers. Write Rev. D. E. Snow, Sec., 124 W. 24th St., Anderson, Ind.

Oakland City, Ind., Camp, August 27-Sept. 5.
Workers: Rev. John and Bona Fleming. A. H. Johnston and wife song leaders. Maund Yeager, Sec.

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.
Columbus, Ind., Camp, Aug. 27-Sept. 5.
Workers: Rev. Bud Robinson, H. N. Dickinson, L. C. Messer, leader in song. Address Courtney Moore, Sec., Columbus, Ind.

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 Herold Chapman. W. R. Cain, Sec., 515 So. Vine St., Wichita, Kan.

KENTUCKY.
Lawson, Ky., Mt. Carmel Camp, August 21-31. Workers: Rev. Geo. Q. Hammell, Evangelist, Russel Patton, Martha Archer, Mary Vandiver, Rev. C. R. Vincent and Royal Baldwin. Address Mrs. Leta G. McConnell, Lawson, Breathitt Co., Ky.

Aliceton, Ky., Camp, August 5-15.
Workers: Rev. Raymond Browning, Rev. Virgil L. Moore. Otis Spinks song leader. Miss Rhoda Trayner, pianist. Address H. Rawlings, Sec., Bradfordville, Ky., or Box 231, Wilmore, Ky.

Carthage, Ky., Camp, August 20-30.
Workers: C. E. and Flora Chatfield, J. Warren and Maybel Lowman, J. E. and Ada Redmon, O. E. Shelton and wife. For information, address, J. R. Moore, Pres., California, Ky.

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. Mingledorff and Gordon Rainey, Song leader, M. V. Lewis. Mrs. R. L. Armstrong, Sec.

MARYLAND.
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. Uielson, Darby, Pa.

MASSACHUSETTS.
North Reading, Mass., Camp, Sept. 4, 5, and 6. Workers: Pastors and other ministers of the district. Rev. H. V. Miller, Dist. Supt., in charge. Write E. T. French, Sec., 10 Story Ave., Lynn, Mass.

MICHIGAN.
Hope Center, Mich., Camp, August 1-15. Workers: Harry Morrow and C. A. Jacobs. Ashley Mills, Sec., Hope, Mich.

Owosso, Mich., Camp, August 13-22.
Workers: Geo. E. 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. Heneks. Write R. C. Millard, Sec., Vermontville, Mich.

Hopkins, Mich., Camp, August 19-29.
Workers: Rev. W. R. Cox, Dr. C. W. Butler, Rev. Joseph H. Smith, Rev. Chas. Slater, singer. Mrs. Fred DeWeerd, leader of young people. Rev. J. E. Williams, song leader. Miss Lillian Scott, pianist. Write Dr. L. E. Heasley, Sec., Grand Rapids, Mich., Route 9.

MISSISSIPPI.
Waynesboro, Miss., Camp, August 20-29. Workers: Rev. R. A. Young, Otis Spinks. Write Mrs. J. E. Moody, Sec.

Cleveland, Miss., Camp, August 5-15.
Workers: Rev. C. C. Cluck, A. W. Caley. For information address, Mrs. M. J. Beevers, Sec., Cleveland, Miss.

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.

Madrid, Neb., Camp, August 12-22. Workers: Rev. Seth C. Rees, Rev. Edwin W. Reed, Sec., Box 154, Wauneta, Neb.
Imperial, Neb., Camp, August 27-Sept. 5. Workers: E. E. Shelhamer and wife. C. C. Rinebarger, leader of song. John J. Kitt, Sec.

NEW JERSEY.
Erma, N. J., Camp, Sept. 10-19. Workers: Rev. C. B. Jernigan and wife, Rev. Arthur W. Gould. Address, Earl Woolson, Cape May, N. J., Rt. D.

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.
Richland, N. Y., Camp, August 22-Sept. 6. Workers: F. W. Suffield, F. E. Arthur, J. C. Long, W. G. Nixon, D. F. Brooks, Tillie Albright, W. B. Yates, song leader, assisted by Mrs. Suffield. Mrs. G. C. Miller, pianist. Bessie M. Eliss, children's worker. Address, Rev. Geo. N. Buell, Sandy Creek, N. Y.

Moore's, N. Y., Camp, July 31-August 15.
Workers: Rev. Joseph H. Smith, Rev. Lawrence Reed, Rev. John F. Knapp, Tillie Albright, Rev. John Scobie, Abbie Lawrence. Rev. Arthur Gould in charge of music. Write Kenneth Fee, Sec., Moore's, N. Y.

NORTH CAROLINA.
Camp Free, N. C., Camp, July 29-Aug. 8. Workers: Joseph Owen, Jim Green, R. V. Self, and Miss Zura Martin, mission worker. Address Jim Green, Connelly Spring, N. C.

OHIO.
Peoli Grove, Ohio, Camp, August 1-15. Portage, Ohio, Camp, August 19-29. Workers: Rev. Andrew Johnson, Rev. W. W. McCord. Music in charge of W. C. Kinsey. Mrs. W. C. Kinsey, children's worker. Missionary Day, Thursday, Aug. 26, in charge of Mrs. C. E. Cowman. Pianist, Mrs. Gertrude Ickes. Rev. E. L. Day, Sec.

Findlay, Ohio, Camp, August 12-22.
Workers: John and Emily Thomas and J. B. McBride. N. B. Vandall in charge of the music. For information address, Geo. W. Egbert, Sec., Findlay, Ohio.

Millersburg, Ohio, Camp, August 19-29.
Workers: T. P. Roberts, Wm. S. Coder. Song leader, Clifford C. Baldwin. Mrs. M. D. Hedington, Sec., Millersburg, 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.

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

The Ohio State Camp Meeting (Camp Sycamore) Mt. Vernon, Ohio, August 5-15.
Workers: Rev. C. H. Babcock, Rev. C. P. 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 Olga Tanner; Young People's Song Leader, Rev. W. L. Mullet. Address Rev. E. E. Shiltz, Sec'y., Shady-side, Ohio.

OKLAHOMA.
Thomas, Okla., Camp, Sept. 9-19. Workers: Geo. B. Kulp, B. F. Neely. J. E. McGhie, song evangelist. Write E. N. Engle, Pres., or Miss Anna Kraybill, Sec., both of Thomas, Okla.

Blackwell, Okla., Camp, August 26-Sept. 5.
Workers: Joseph Owen, J. B. Chapman, and Male Quartette from John Fletcher College. Address Mrs. A. Wright, Sec., 307 East College, Blackwell, Okla., for information.

SOUTH CAROLINA.
Epworth, S. C., Camp, August 20-29. Workers: Drs. J. L. Brasher and C. F. Wimberly. Song leader, Rev. Wiley Owens. Prof. John Landrum, pianist. For further information write W. P. B. Kinard.

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. H. Wimberly, Prof. B. Yates, Mrs. E. T. Adams. Mrs. Flora Willis, Sec.

TEXAS.
Noonday, Texas, Camp, August 4-15. Workers: Rev. R. A. Young, R. A. Shank and wife, and others. F. E. Dickard, Sec.
Atlanta, Tex., Camp, August 6-10. Workers: Rev. S. S. White and Prof. J. V. Reid, musical director. Mary E. Perdue, Sec., Atlanta, Tex.

VIRGINIA.
Danesville, Va., Camp, August 20-29. Workers: Rev. John Norberry, Rev. H. H. Hoyt, Rev. M. M. Ellis. Robert Fraser, blind boy gospel singer. Address Rev. H. H. Hoyt, Danesville, Va.

Spottsylvania, Va., Camp, August 20-29.
Workers: Dr. G. W. Ridout, Rev. W. L. King, with others. Address Mrs. B. K. Andrews, Sec., Spottsylvania, Va.

Stanton, Va., Camp, August 1-15.
Workers: P. F. Elliot, the Callender. Mattie Mullenne, Asst. Sec.
Virginia District Camp, Roanoke, Va., August 17-29. Workers: Rev. H. J. Olsen, Rev. David E. Wilson, Rev. J. C. Brillhart, song leader. Write H. H. Butler, 601 19th St., N. W., Roanoke, 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.

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Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.
Vol. 38, No. 33.



To What Extent Are The Modernists Responsible?



By The Editor.

THERE is just cause for alarm at the crime wave sweeping through the country. It is a notorious fact that a very large percent of the criminals of today are young people. The bank robbers, the men who hold up drug stores, filling stations, mail wagons and, in a bold and defiant way kill, rob and take any risk for money, are largely young men. There seems to be a spirit of lawlessness, of don't-care, among young people of both sexes in most startling fashion. Any thoughtful person in reflective mood will ask for a reason why this stampede of wickedness, this spirit of robbery, murder, divorce, indifference to the laws of God and man?

It will be remembered that Jesus said to his disciples, "Ye are the salt of the earth. Ye are the light of the world. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." We are taught here that the Church of Christ is a moral and spiritual force in the world to permeate and illuminate society, to save the people from sin; that the disciples of our Lord are to so live that they will wield a saving influence and illuminating power that will turn men from sin to righteousness, that will awaken consciences, that will reveal the heinousness of wickedness, the beauty of holiness, and draw men to repentance and saving faith, and to give God glory.

There was a time when the Methodist Church was a powerful spiritual influence in the nation. Every Methodist preacher was a champion of truth, an open and avowed enemy of all forms of wickedness. He was a brave condemner of sin and worldliness of every kind. The Methodist preacher was a believer in the sinfulness of men, the power of God, the Virgin Birth, deity and sacrificial atonement of the Lord Jesus. He believed the Bible and was ready to contend against all comers. He insisted on a surrender to God, repentance, faith, regeneration, a clean heart, a holy life. He believed there was a devil seeking the destruction of men, a coming Judgment and a hell of eternal woe for the impenitent. He spoke as a man in authority. He warned men. He wept over them and he brought them in untold numbers to repentance and saving faith. He stood without apology or fear against Sabbath desecration, the dance hall, the card table, the theater, the horse race, the dram shop. He was the avowed, fearless, relentless foe of the world, the flesh and the devil. When he came into a community the godless who were living off of the downfall, wickedness and ruin of their fellowbeings knew that they had a champion of truth and righteousness arrayed against them. They dreaded him because of his fearlessness and zeal, and they respected him because of his convictions and his courage. They recognized

him as a messenger of Heaven, as salt and light permeating society to destroy the power of Satan and sin and illuminating the pathway of prodigal sons and daughters back to the Father's house. It was understood that the Methodist preacher carried within his breast a strange, supernatural consciousness of the presence of God, that his treasures were laid up in heaven. He was a soldier of the Cross, willing to be poor; he knew nothing of the modern doctrine of "safety first." He was consecrated and abandoned to the glorifying of his Saviour and the salvation of the lost. He was an embodiment of divine truth and power among his fellowmen.

A great change has come in Methodism. Many of her ministers have been swept away from their moorings by the teachings of Evolution. German destructive criticism has made marvelous headway in the ranks of the Methodist ministry. Not a few leaders in the church are pronounced in their unbelief of the old-time doctrines of the church and the gracious experiences once enjoyed so generally among Methodist people. It is quite common to oppose revivals of religion in Methodist churches. Many of the large and influential churches go for years without revivals and would perhaps go out of existence but for the revivals held in county seats, towns, villages and country places where people are saved, join the church, move into the cities, put their letters into the church and thus build up and support these great city institutions with the life and souls of people saved elsewhere. Sad to say, many people move to the cities who have been converted in country towns and villages who never put their letters into the city churches. They do not feel at home in them. They drift about, backslide and are lost sight of, whereas if these great city churches had gracious revivals of religion and were full of spiritual power those persons above referred to would have put in their letters and become useful members, large contributors and, best of all, their souls would have been nurtured and saved.

Sometime ago I was holding meetings in a certain city and a man got under powerful conviction, was graciously saved, and among his confessions said that he had made arrangements and fully decided to burn his house in order to collect the insurance. He was almost ready to put the torch to the property when the meetings commenced, but the Word of God smote his heart, brought him to repentance, saved him from a fearful crime and from the loss of his soul. I could mention other instances, many of them of a like character; so can all evangelists and pastors who are engaged in genuine revival work. The truth of God in revival power is a great preventive against sin. Many of the criminally inclined belong to a lower class of people. You will find many illiterates in our

prisons, the very class of people who can be reached by revivals of religion, who would be powerfully converted, become ardent Christians and grow into strong and useful citizens. It is impossible to estimate the far-reaching influence of a gracious revival that lays hold upon communities and draws the lost in from every grade of society, brings them to Christ and saves them from becoming vicious robbers, murderers and criminals of every kind.

Your Modernist will tell you that these gracious revivals that change the whole current of life in the community in which they are held are "mob psychology," that they are hurtful to the community. Your Modernist doesn't want revivals of religion and opposes evangelists. He has much to say about the uplift of society through mere human instrumentalities, but he knows nothing and cares nothing about the regeneration of the individual by the power of God. This dangerous spirit of modernism which has largely quenched the fires of old-time Methodist zeal, and has prevented the holding of thousands of gracious revivals of religion and the salvation of untold multitudes of souls, is largely responsible for the worldliness that has broken into the church, the skepticism that has found its way into many pulpits, the intimidation and quieting down of the once faithful and fearless minister, and the rapid growth of a spirit among men that does not reverence God, respect law, and to whom nothing is sacred. Hence, the great crime wave.

I do not hesitate to lay the blame largely for our present state of things at the door of the modernists who have broken in upon Methodism and, to a fearful extent, extinguished her holy zeal and quenched her revival fires. I believe in a tremendous uprising in Methodism, North and South, East and West, against the false, destructive, ruinous spirit and teachings of the modernists; of the men who oppose revivals of religion; of those who in their dignity, with a smirk and a smile, ask, "What do you mean by conversion?" They are a menace to the church; they are endangering the spiritual and moral life of the home, the community and the nation. We are under no obligations to follow after these men, to support them with our money, to read their writings or to cower in their presence. We must meet them as men and women of God, fearlessly, faithfully contending for revivals of religion, for the altar of prayer, for deep conviction for sin, for the regenerating power of the Holy Ghost, for consecrated lives, separated from worldliness and devoted to the glad service of Christ in serving humanity. We will do this or unbelief will spread, worldliness will increase in the church, the Holy Ghost will be grieved, the integrity of

(Continued on page 8)

Some Holiness Questions And Answers.

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

The great question of Holiness should engage the thought and attention of all Christian believers. Wesley sang:

"Didst thou not in the flesh appear,
Sin to condemn, and man to save?
That perfect love may cast out fear?
That I thy mind in me may have?
In holiness show forth thy praise,
And serve thee all my spotless days?"

The possession of a clean heart purified by faith, of a baptized soul filled with the Holy Ghost, should become a burning passion to all true believers.

In this article we shall set forth various aspects of Christian Holiness in the form of questions and answers.

1. Let us define what we mean by Christian Holiness. We mean that renewal of the heart by the Holy Ghost by which we are washed entirely clean of sin's pollution, freed from its power and are enabled through grace to love God with all our heart and mind and soul and strength. It is a state of moral purity; a state of *perfect love*; a state of conformity to the will of God—the fullness of the blessing of the gospel of Christ.

SOME QUESTIONS.

2. What are the two aspects of Entire Sanctification?

Dr. Dougan Clark answers thus: "Entire Sanctification has two sides or aspects. It has a positive side and a negative side. Its negative side is the removal of inbred sin and is therefore a matter of subtraction. (And therein, we may remark in passing, is a characteristic difference between Entire Sanctification and regeneration. The latter is a matter of *addition* because it implies the impartation of a new life to the soul). The positive side of Entire Sanctification is *perfect love*, and this is a relative expression. "There never will be a time in earth nor in heaven," says Dr. Upham, "when there may not be an increase of holy love."

3. Does 1 Thess. 5:23, 24, specifically teach the experience of Entire Sanctification?

Finney answers this question with the following outline on this passage:

(1) It is admitted that this is a prayer for, and a promise of, Entire Sanctification.

(2) The very language shows that both the prayer and the promise refer to this life.

(3) This is a prayer of inspiration, to which is annexed an express promise that God will do it.

(4) Its fulfillment is from the nature of the case, conditional upon our faith, as sanctification without faith is naturally impossible.

(5) If this promise does not, honestly interpreted, fully settle the question of the attainment of Entire Sanctification in this life, it is difficult to understand how anything can be settled by an appeal to Scripture.

4. Do not such passages as 1 Kings 8:46, 2 Chron. 6:26, and Eccles. 7:20, teach the impossibility of living without sin?

Dr. Adam Clarke on 1 Kings 8:46—"If they sin against thee"—says that the Hebrew has no mood to express words in the *permissive* or *optative* way, but to express this sense it uses the future tense of the conjugation *Kal*." Dr. Clarke further adds the following comment:

"This text has been a wonderful stronghold for all who believe that there is no redemption from sin in this life; that no man can live without committing sin; and that we cannot be entirely freed from it till we die."

1. "The text speaks no such doctrine; it only speaks of the possibility of every man's sinning; and this must be true of a state of probation."

SPARKS FROM MANY ANVILS.

"Friends, let nothing come between your souls and God, but Christ."—George Fox.

"The secret of backsliding is that reformations are not carried deep enough. Christians are not set with all their hearts to aim at a speedy deliverance from all sin, but on the contrary are left, and in many instances taught to indulge the expectation that they shall sin as long as they live."—Finney.

"All that you need to bring you into the blessing you are seeking, and to make your life a power for God, is to be annihilated."

The Baptism with the Holy Ghost Brings the Following Results:

1. All our natural powers are quickened and developed into unwonted activity and spiritual power.

2. Accumulation of moral and spiritual power.

3. Soul transforming apprehension of Truth.

4. Absolute assurance of Hope.

5. Deep and abiding permanent blessedness.—Asa Mahan.

"Thy sanctifying Spirit pour,

To quench my thirst, and make me clean;

Now Father, let the gracious shower

Descend and make me pure from sin."

2. "There is not another text in the divine records that is more to the purpose than this."

3. "The doctrine is flatly in opposition to the design of the gospel; for Jesus came to *save* his people from their *sins*, and to *destroy* the *works* of the devil."

4. "It is a dangerous and destructive doctrine and should be blotted out of every Christian's creed. There are too many who are seeking to excuse their crimes by all means in their power; and we need not embody their excuses in a creed, to complete their deception by stating that their sins are unavoidable."

I. What need is there of the Second Work of Grace?

1. That the heart of the believer may be cleansed from all sin. The existence of inbred sin is not removed at conversion. "This infection of nature doth remain," says the Creed, "Yea even in them that have been regenerated."

2. That the believer may be filled with the Holy Ghost and perfected in love.

II. What is meant in 1 Peter 2:5: "Offer up spiritual sacrifices acceptable to God by Jesus Christ?"

1. The believer offers up his body with all its members and capacities. Romans 12:1

2. The Christian offers up his continued testimony. Heb. 13:15.

3. The Christian offers up the sacrifice of a holy life.

III. What does Christian Consecration embrace?

Perfect consecration is an entire surrender of a personal human being to a personal God.

Consecration does not mean the giving up of our sins or vices or depraved appetites, or forbidden indulgences; these things we renounce, cut out, abjure. The language of consecration is thus put by a certain writer:

"I am willing
To receive what Thou givest;
To lack what Thou withholdest;
To relinquish what Thou takest;
To suffer what Thou inflictest;
To be what Thou requirest;
To do what Thou commandest."

A preacher wrote to Dr. Keen that he did not take much stock in sanctification, but that he was very desirous of the Holy Ghost baptism in order that he might have increased power in the ministry of the word. What was wrong with this preacher?

He failed to recognize that sanctification and the Baptism of the Holy Ghost are one and the same thing. You cannot be baptized with the Holy Ghost until you are willing to be sanctified wholly.

Does the failure to seek holiness involve condemnation?

Albert Barnes, in his Notes on the New Testament, says: "The unceasing and steady aim of every Christian should be perfection—perfection in all things and in his submission to the will of God. No man can be a Christian who does not sincerely desire it, and who does not constantly aim at it. No man is a friend of God who can acquiesce in a state of sin, and who is satisfied and contented that he is not as holy as God is holy. And any man who has no desire to be perfect and who does not make it his daily and constant aim to be perfect, may settle it down as demonstrably certain that he has no true religion."

A Book of Startling Interest.

PROF. NEWTON WRAY.



THE heaven of the Sadducees or Old and New Apostasies" by Dr. Ernest Gordon, published by the Bible Institute Colportage Association, Chicago, is a book of startling interest. There are books which can be read without much emotional reaction; but this is not one of them. From the first chapter on "The Unitarian Defection in New England" to the last one on "Modernist Antiques," there is unfolded the story of perfidy and dishonor on the part of religious leaders and teachers which would make a decent pagan blush with shame. In the June *Atlantic Monthly* occurs an article by A. Maude Royden, on "Pagan Virtues and Christian Graces." She says: "There are certain virtues which are practiced by pagans; our Lord took for granted that every Christian would practice those virtues" and she brings this stinging indictment against those who pose one way and act another: "I have found honesty, common honesty, to be the rarest of the virtues practiced by religious people. We want the common, decent pagan virtue of loyalty to other human beings before we begin to talk about trust in God."

This indictment, though not specifically so directed by that writer, is perfectly applicable to those who are employed to preach and teach the great doctrines of historic Christianity and yet pervert those doctrines under the guise of making Christianity reasonable; who "eat the bread" of orthodoxy and "lift up the heel" of destructive liberalism against those whose bounty made it possible for them to hold their positions.

There is scarcely a leading denomination or Christian school where this unitarianizing process, this sapping and mining away the foundations of the Christian faith is not going on. To repeat the words quoted in Dr. Gordon's book: "The terms of specific Christian truth may be retained, but their soul is eaten out by a strange fire. . . . A parasitic naturalism is feeding its own life with the grace which it supplants." Cumulative evidence is produced from the statements of men who are seeking to further this end that the policy of "boring from within" should be adhered to. Said one who was a Baptist minister, in describing his passage to Unitarianism: "Don't label your heresy, was my advice. Do as I do. Give them heresy in

such a fashion that the very saints will not suspect it. Bad ethics, you say! I say, very bad! But this is the only way in which hundreds of orthodox pulpits can be held. When it was whispered abroad that in my ministry of three years I had not preached a sermon on the blood of Jesus cleansing us from all sin I saw clearly that I was discovered."

Thus he boasted of his rascality and added to his treasonable conduct the disgrace of urging others to act as he had done.

Dr. Gordon cites one honorable exception to the long list of such theological and religious perverts. When Prof. J. H. Thayer resigned his Andover Chair and betook himself to the Harvard Divinity School, he wrote a letter which shows that he was not insensible to the influence to which others succumbed. To abbreviate: "To remain in my office, therefore, would be to remain con-

stantly exposed to the charge or the suspicion of dishonesty without the prospect of open vindication and with the certainty that whatever I might say in my own defense would be largely neutralized. . . .

"But it is asked, 'Why do you not remain at your post and labor there to bring about a change?'

"I reply, 'Because my obligation to be and be known to be an honest man outweighs all other obligations to trustees or seminary

"Yours truly,

"J. HENRY THAYER."

Well does Dr. Gordon remark: "How unique a statement in the history of theological liberalism!"

The chapters on "Unitarian Scepticism and Unitarian Schemes" and "The Religious Education Association" show how different

institutions have lost their souls and are wrecking the faith of the youth of the land and so handing down a stone to people who cry for bread.

The chapter on "The Looting of Andover" and the destruction of that noble institution is one of the most tragic on record. No highwayman or bandit ever committed a more heinous crime.

The closing chapters on "The Apostate Seminaries" and "Modernist Antiques," complete Dr. Gordon's work, with an amplitude of details and verified facts which make it invaluable to any one who would know how the subtle Adversary of God and man is to reduce the Bible to a mere counterfeit of revelation and to dechristianize the educational system of our day.

The Pentecostal Publishing Company can supply the above book. Price \$1.50.

BEACON LIGHTS OF FAITH.

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

CHAPTER VIII.

HUSS AND JEROME.



WHEN we read of the marvelous achievements of Protestantism in Czecho-Slovakia during the recent years, our mind reverts back through the centuries to a stalwart figure looming high above the darkness of darkest Europe. Five hundred years of priestly rule; five hundred years have the mills of the gods ground slowly; but today in spite of the wrath of Rome, the little children may gather about the imposing monument of John Huss on the public square of Prague, and no one to hinder them. When we consider the heroic figure of medieval times there is one name which shines, in first magnitude glory, in the galaxy of sacrificial martyrdom—it is the name of John Huss.

This great character is held in the hearts of his humble countrymen in a much larger sphere than that of a religious reformer. He is regarded as the Father of his country somewhat in the way we revere the name of George Washington. The significance of this fact lies in that he devoted his life in preaching the doctrines of religious liberty in the early days of the Renaissance; but the truth for which he died stood over against all forms of human slavery. His gospel was the glorious democracy of life, as taught by One whose freedom makes soul, mind and body free indeed. John Huss took no part in political strife; but he was more than a religious reformer, he was a patriot in the affections of his Bohemian countrymen.

The date of his birth is uncertain, but the best authorities say it was about the year 1380 (some say a much earlier date) in the village of Husinecz of Southern Bohemia. He was given the best educational advantages the times afforded; in the private schools he showed marked ability and became a passionate student of the classics. In 1398 he began his studies looking to the degree of bachelor of divinity at the university of Prague. He attracted attention as a student preacher, and his exemplary life won for him the high regard in which he was held unto the day of his death. Not one charge was ever brought against him of moral delinquency, even by his enemies, who resorted to every subterfuge to destroy his influence.

Early in his religious career, he became an advocate of the English Reformer, William Wyclif, and these doctrines were well received by his people of both high and low estate. In the year 1402, he became the pastor of Bethlehem Chapel, in the city of Prague, where he discharged his ministerial

duties with great earnestness, and was greatly loved and honored by the common people, the students, and also the faculty of the university. He was also given the honor of being chosen Confessor to the Queen, which gave him access to the King's Court.

No man in all England was so bitterly hated as Wyclif, and that hatred did not stop in England, but was throughout Europe, and when the priests and monks reported to the pope that Huss had become a Wyclifite, it was the red flag before the bull, as it were; all the malicious machinery of Rome became active at once; first, to destroy the writings of the English reformer, and second, to silence the bold preacher of Prague. The archbishop of Prague saw the doctrines of reformation and revolt growing daily, whereupon, he secured a commission from the pope, not only to destroy all Wyclif's writings, but to punish those who in any way aided in their propagation. Huss utterly ignored the decree of the archbishop, and appealed from the sentence of the prelate to the public.

Huss was commanded to appear in person at the court of Rome. This he refused to do, and several powerful noblemen, with the sanction of the King and Queen, appeared before the archbishop demanding that he be excused from going to Rome, and asking that he be allowed to continue his ministerial labors, which meant the decree of prohibition be set aside. Three proctors also appeared before Cardinal Colonna, seeking to secure an excuse for Huss, but without success. The cardinal denounced Huss as a contumacious heretic, deserving death, and he at once pronounced the ban of excommunication upon him and all his associates. Following this high-handed stroke of injustice Huss retired to his native home village where he continued to preach and write even more vigorously, the doctrines of religious liberty. His books and letters were extensive, and greatly facilitated the spread of his doctrines.

At this time the pope issued a bull of indulgencies for a crusade against the excommunicated king of Naples, whose kingdom the pope (John XXIII) claimed as a papal fief. Against this outrage Huss poured forth his bitter invectives, and with him in this controversy was Jerome of Prague, a companion and co-worker. This brought upon him additional hatred, and he was finally summoned to appear before the council at Constance, and answer the charges of heresy and insubordination. Before going, however, he secured from the king a safe conduct. But in spite of this precaution, he was apprehended and cast into prison. The most powerful nobles in Bohemia interceded in his behalf, but to no avail. He was tried in

July, 1415, and the processes of the trial were without regard to equity or justice. Thirty-nine accounts were preferred in the bill of charges; some of them, Huss acknowledged, and most of them he denied in toto.

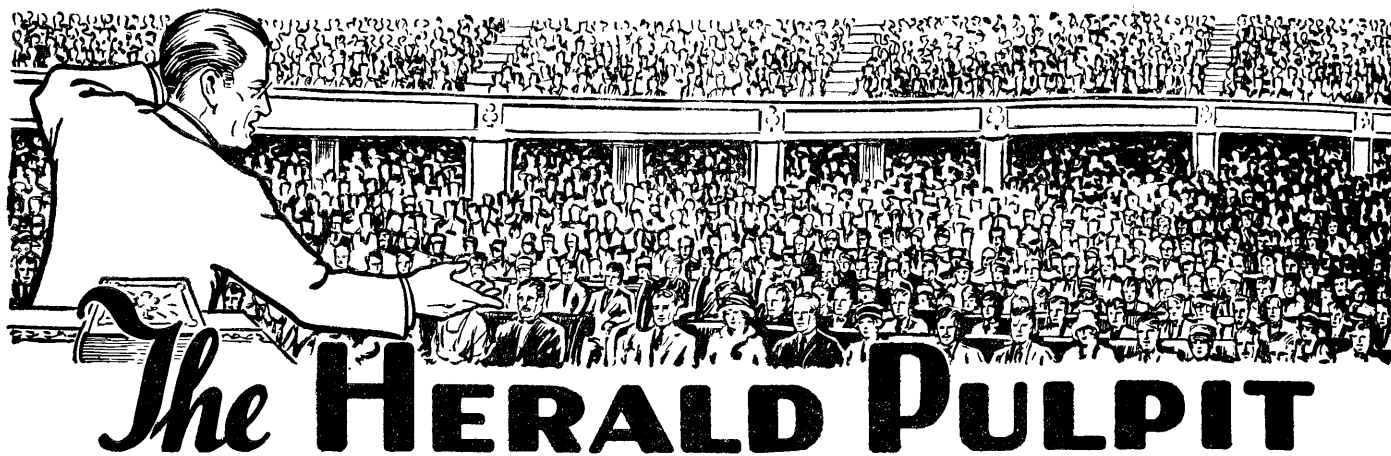
While Huss was in prison, the council condemned the writings of Wyclif, and so intense was the hatred, that by order of this religious (?) council, the body of the English reformer was ordered exhumed and burned, and the order was carried out to the last detail. Every influence possible was brought to bear upon the council, that Huss might not be condemned without a hearing, and in due process of law; but he was only allowed to hear the bill of indictment, and asked to recant, which he refused to do.

On July 4, 1415, he appeared for the last time before his inquisitors and was given one more chance to abjure; but as before, he refused. The bishop of Lodi then preached the sermon suited for the occasion, setting forth the fate of heretics, and as a kind of benediction, at the close, the sentence of death was pronounced upon the victim. Huss received his fate without emotion, and kneeling down, prayed in these words: "May thy infinite mercy, O my God, pardon this injustice of mine enemies. Thou knowest the injustice of mine accusations; how deformed with crime I have been represented; how I have been opposed with worthless witnesses, and a false condemnation. Yet, O my God, let that mercy of thine, which no tongue can express, prevail with thee not to avenge my wrongs."

His impassioned prayer, instead of moving his executors to pity, inflamed their anger. His priestly garments were roughly removed, and a paper mitre was placed upon his head, on which was painted red devils, and these words: "The ringleader of heretics." This base indignity made no impression on the calm spirit of the martyr; but joy illuminated his countenance, as if thrilled with the prospects of a happy journey. At the close of these degrading ceremonies, Huss was formally delivered to the civil authorities. Just before his execution, his books and writings were burned in front of the church of Constance, and then he was led to the outskirts of the city to a place prepared for his burning. When the chains were put about him, and fastened to the stake, he smiled and lifted his eyes to heaven and spoke: "Oh, Jesus, my Lord, thou wast bound with a harder chain than this one, and why should I be ashamed to be bound with this rusty one."

Before the torch was applied, the Duke of Bavaria, who was master of ceremonies,

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Theme: Christ's Suffering and the Resultant Glory.

REV. J. L. BRASHER, D.D.

THE RESULTANT GLORY.

PART II.

IN the original it is the "glories" that should follow. The first glory I will mention as the result of this suffering is that of salvation. I do not mean simply reformation. I certainly do not mean evolution. God is not an evolutionist; he is a salvationist. The apostles were not evolutionists; they were salvationists. But who can comprehend the content of this word "salvation"? Who has the sounding line to measure its depths, or the scaling ladder with which to climb its heights? Who can give us the chart and boundaries of its continental ranges?

I am surprised when a man says he got it all when he was converted. I do not think it possible to *get it all*. When a man has been in Heaven a thousand years he will be touching new edges and depths of this salvation. It includes all that God ever does for a human soul from the moment he awakens it until it is glorified in Heaven and then some. Salvation has its epochs. It has its processes. Through the process of repentance we are brought to see our need of pardon. Through faith in Jesus' blood, the pardon is granted, the regeneration is effected and we become children of God. That is not simply theology. I know about that. It happened to me in 1886. And there comes to every soul thus renewed the sense of the need of a deeper grace, of a heart cleansing and the cry creates a process which brings the soul to an uttermost abandonment of itself to God for a thorough cleansing and an uttermost filling, and God cleanses the heart and fills it with divine love and the Holy Spirit. I know about that. That isn't simply doctrine. It came to me in 1900, fourteen years after I was converted, without a day of backsliding.

And then there are processes which succeed these epochs by which the soul is transformed and "changed from glory to glory" in the same image, by the Spirit of God. I mean salvation. Salvation that found Jerry MacCaulay, the worst river thief that ever infested New York Harbor, and after some time of wavering, established him in grace, filled him with a great compassion for the lost, until he opened Water Street Mission, into which thousands of shipwrecked souls drifted and found shelter and safety. And with his one-time harlot wife, now cleansed and made pure through the blood, he pursued his work of life and rescue until he was caught up to God and glory. I am speaking about the salvation that took hold of Sam Hadley, forger and drunkard, who sitting upon a beer keg in a low groggery, was spoken to by the Lord of Hosts, and rising from

his seat, staggered to the bar and said, "Men, hear me! I'll never take another drink of liquor as long as I live. I am done, boys. Good-bye!" "Good-bye, Sam! Hope you'll hold out." "You needn't worry about me. I'll hold out alright!" He went to his poor home, fell down by his bed and cried out of his soul and said, "Oh, God, if you will save me from my drunkenness and my sins, I will pay back every dollar I have ever forged or stolen." And God did, and he did. And he afterward said when he was working in a Mission, a bum tried his patience and he kicked him out the door and God said, "Sam, is that the way I treated you?" And Sam's heart broke and he left the Mission and went down town hunting relief and came to a Salvation Army Hall, where they were holding a holiness meeting. "I don't know what holiness means," he said, "I don't understand it." But at the penitent form, he said, "Oh, God, I don't know what holiness means, but I want you to take this 'kick' out of me." And the Lord sanctified him, and he went and hunted up the old bum and when he found him took him in his arms and said, "Come back! You can have your buns and coffee whether you ever get religion or not. Sam will never kick you any more. God has taken all the kick out of him." And when a certain woman had swindled Sam nineteen times, the people said, "Sam, don't you know what a fool you are. She has swindled every church in town. She has swindled you now nineteen times." He said, "I will let her swindle me the twentieth time and shame her into salvation." And he did and God saved her and made her a wonderful worker and winner of souls, and when poor Sam lay dying, his face was wet with tears as he said, "Oh, God, who will take care of my bums, my poor bums?" But God had a man in the person of John Callahan, saved from similar depths of shame and sin and he very quietly said to me one night in speaking about his mission, "We never give a man up." I am talking about salvation. I am preaching to you a gospel with a sunburst in it. Not a measley, little, weak affair, but a gospel deep and broad and mighty and sufficient as the God who was its Author.

"Salvation!

Let the echo fly
The spacious earth around
While all the army of the sky
Conspire to swell the sound."

The second glory that should follow is the glory of immortality. The philosophers of old dimly discerned this great doctrine. The prophets of Greece spoke and wrote about it. The poet puts these words into Plato's lips, "Plato, thou reasonest well. Why shrinks the soul back upon itself, and startles at dissolution. Is it not the divinity that stirs

within her and tells her that she is immortal?" But the Greeks never dreamed that ought but the mind could be immortal. They believed all matter was inherently evil like some modern theologians of our present time, and therefore could never be immortal. For "Jesus Christ brought life and immortality to light" through the Gospel. I have often wondered how a sinner could bury away his loved ones and not die. I think of the heartbreak of the heathen who beat their brow upon the pavement and wail without hope. You remember when that loved one of yours laid in the front room, cold and still and you walked out into the town and men and women talked and laughed and you thought to yourself, "Oh, don't you know that the dearest one in all the world lies cold and still?" And you walked out into the fields and the flowers bloomed with the same blush and tint and the birds sang as blithely as ever as if there were no suffering, and then you wandered out under the stars and the stars shimmered on in their glory and the moon shed her silvery beams across your path as though no one had ever died, and you said, "Oh, how can I bear it? Who can help me? Who can solve the riddle of life and death?" Well, they took a pale man from the cross outside Jerusalem's wall, one Friday evening and because it was so near the Sabbath they borrowed a tomb for him. (It is as well that they did borrow it, because they didn't need it long). And then they placed a guard of soldiers about it, having sealed the tomb with a stone and the king's signet. The third morning dawned. The gray of the East spread itself over the hills. The light fell upon soldiers' spears and shields and they began to congratulate themselves that their watch in a graveyard was about over. Then there was a rush of pinions and a shining one approached the tomb and broke the governor's seal as if he cared nothing for his authority, and rolling the stone away, sat down upon it. It was all he needed to do. The Son of God stirred upon his bed. He opened his eyes. He came forth from the tomb like one who had come forth from a pleasant sleep. He stood upon the grave's brink and looking into its depths, said, "Oh, Grave, where is thy victory?" and then as death fled in terror, he cried, "Oh, Death, where is thy sting?" and then lifting his voice so that it rang through all the corridors of time and reached us in our need, he said, "Because I live, ye shall live also." Immortality is secure. He left a light burning in the tomb that all the storms of doubt and time cannot dim. He led captivity captive. He gave gifts unto men. He broke the bars of death and came forth with the gates of death upon his shoulders, like Samson did the gates of Gaza, and standing in their pres-

ence, said, "I am he that liveth and became dead, and behold, I am alive unto the ages of the ages, and have the keys of death and Hell." Now we no longer dread the tomb. We approach its shadows, "not like the galley-slave, scourged to his dungeon, but with an unfaltering trust approach our graves like one who wraps the drapery of his couch about him and lies down to pleasant slumbers." We know that death itself must die and that the cemeteries of our earth with their gleaming marble defacing the fair creation shall one day become the seed fields of immortality and wave with immortal fruitage. Man, all immortal, Hail! Body, soul and spirit, all immortal.

The final glory that I shall mention is the glory of conquest. The earth's tragic day shall not close in a drawn battle in which no one can tell who is victor. Jesus shall one day possess the earth. He hath bought it with his blood as our next of kin. He will redeem it and restore it to us under him as our forfeited, but now restored, possession. He has said that "every branch which is not of my Father's planting shall be plucked up." He took his mighty mattock and dug up slavery. He again went into his garden and dug up the legalized saloon. He will continue to dig, by whatsoever method suits his infinite plan, until all the world is free from sin and Satan. The day will dawn when the sun will look upon the world without a sinner. The forces of evil, grown hoary with age, shall have been destroyed. The saints shall possess the earth and delight themselves in the abundance of peace. They shall war no more. They shall no longer say, "Know ye the Lord? for all shall know him from the least to the greatest." "They shall not hurt nor destroy in all God's holy mountain."

"Jesus shall reign where'er the sun,
Does his successive journeys run,
His kingdom spread from shore to shore
Till moons shall wax and wane no more.

"From north to south, the princes meet
To pay their homage at His feet
While western empires own their Lord
And savage tribes attend his word."

And then the tribes of men shall own him King and Lord. Jerusalem shall lift up its gates with praise. Judah shall not vex Ephraim any more and Ephraim shall say, "What have I to do any more with idols. I have seen him and observed him." And in the desert streams shall break out and the parched land shall become a pool and the thirsty land springs of water and the nations of them that are saved shall walk in the light of the city celestial, and God shall dwell among them and spread his tabernacle over them and the Lord shall shepherd them and shall lead them to living fountains of water. And God shall take away all sickness, and shall wipe away all tears from their eyes and there shall be no more sorrow, nor crying, neither shall there be any more pain, for the former things are passed away, and God has made all things new, and unto the ages of the ages, he shall be King over his people.

Let all the earth rejoice because of him. Let the multitudes of the heavenly hosts shout their hallelujah choruses "for the Lord God omnipotent reigneth" and that hour shall be fulfilled the saying of the prophet, "He shall see the travail of his soul and shall be satisfied."

In the Great Northwest.

During the latter part of June we went as preacher for the first time to the Absaraka camp near Fargo, N. Dak., President Emeritus, Dr. H. C. Morrison, being at the same time only a few miles away in the Jamestown Camp. North Dakota is still blessed with both preachers and laymen who hunger for the preaching of Full Salvation,

and we found a choice band of such spirits at Absaraka headed by such stalwart soldiers of the cross as Rev. W. C. Sage, of Hunter, N. D., and the faithful brother, Herman Boyce who carries a great part of the load of its maintenance.

The camp is located in a fine grove, the meals were excellent and accommodations comfortable. A number crowded the altars during the services testifying clearly to the saving or sanctifying power of Jesus Christ.

That Prince of Bible expositors, Brother Joseph H. Smith, assisted mightily in the battle for several days before going on to the Red Rock Camp.

The spirit of the occasion was blessed. Prof. and Mrs. W. R. Hallman, sweet singers in Israel, rendered splendid service not only as leaders of song but in their fine work at the altar; they were cordially invited to return next year.

We thank God for the faithful band of sanctified souls who keep the fires of Perfect Love burning upon home altars, and for the blessed fellowship of the saints.

L. R. AKERS.

The Coming Year at Asbury College.

PRESIDENT L. R. AKERS.

Asbury College is unique among the schools of America—unique because it majors on Christian education with the emphasis on Christian. It stands foursquare, as from its inception, for the Scriptural and Wesleyan doctrine of Full Salvation. This is no time for a muffled gospel, for an emasculated message, for a bootleg religion. Experimental salvation, regeneration and entire sanctification are ever pressed upon student minds and hearts. Last year revival fires burned brightly throughout the entire year. Less than a score of the more than six hundred enrolled in the College of Liberal Arts remained unsundered at the close of the year. We believe this cannot be duplicated in any other school on the planet.

Our desire is to send out young people with well trained minds and Spirit-filled hearts, to give to the world a type of Christian youth victorious in life, because of deliverance from the guilt and power of sin through the sanctifying power of Jesus Christ who alone can save to the uttermost.

To this high standard we have fully dedicated our life and ministry. By God's help we propose to give to those who come to us a splendid education, "A" grade in every respect, but even more do we desire to direct them to the Lamb of God who taketh away the sin of the world." We believe we are safe in saying nowhere is your son or daughter safer from wrong influences, nowhere are there greater moral safeguards or inducements to right living than are found in this world institution.

The prospects for next year were never brighter. Almost all the rooms have been reserved for several weeks. Any who may contemplate coming this year should send \$10 to C. A. Lovejoy, Business Manager, Wilmore, Ky., at once. This will be returned in event the student should not be able to come by the opening of school, Sept. 8th.

The coming year presents some notable improvements. The splendid \$50,000 Morrison Memorial Library will be completed by the close of next month. This fine addition to the College plant will prove to be of inestimable value to the students.

The cottages in the front of the campus are being removed. This will give, for the first time, a clear and unobstructed view of the buildings adorning the grounds. The faculty has been strengthened by some valuable additions to the teaching force. Every indication is for a greater year along educational and spiritual lines.

Our beloved President Emeritus, Dr. H. C. Morrison, will hold the regular fall semester revival beginning about Sept. 23. We

earnestly request the prayers of all friends of Asbury College for a gracious outpouring of the Holy Spirit upon our school from the very opening day of the scholastic year.

RADIANT LIVING.

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

IN THE FULNESS OF LIGHT.

It was early morning. I was trudging up the rutty stone-strewn narrow mountain road as it led its meandering course up over Eagle's Cress. On either side the wild growth of mountain forest crowded in upon one closely, the trees at times arching overhead, while here and there protruded into the narrow way tangled branches and briars as though disputing the right of the little road to pierce through this wild wooded slope and afford passageway for the slow plodding team with its creaking wagon and dozing driver that occasionally passed over into the lonely valley beyond.

But this morning I was brisking along as best I could toward the top of Eagle's Cress, inhaling deeply the fragrance of the morning air and catching the joy of the jubilant songsters that were trilling about me.

As I was nearing the top, the newborn sun seemed to suddenly rise directly before me, as though he had just come up from the valley beyond. There he stood, right in the road where it dipped down on the other side. The road ahead was lost in the splendor of the glowing glory that was pouring down the roadway from the cress just above.

With that baptism of solar radiance there came to me a realization of a privilege that is mine as a pilgrim of God—to walk in the fullness of Divine radiance!

When a man walks directly toward the sun there can be no shadows on his face. When one walks directly toward God in perfect obedience to his will, there can be no shadows on his soul.

Let me then so walk with my God, not only with him, but ever toward him that the brightness of his Glory may flood my countenance.

Let it be with me as it was with them of whom the Psalmist spoke when he declared: "They looked unto him and were lightened: and their faces were not ashamed. For with Thee is the fountain of life: in Thy light shall we see light."

WHY I BELIEVE THE BIBLE.

How many of us can give intelligent, convincing reasons why we believe the Bible? The writer's eyes just fell upon a chapter bearing this title in Dr. Wimberly's new book, "Messages for the Times," and we just could not stop until we had read the whole chapter. This chapter alone is worth the price of the book, and there are twenty-two other chapters equally as helpful. Send \$1.50 and get a copy. Read it and then pass the blessing along by placing it in the hands of some one else to read.

PENTECOSTAL PUBLISHING COMPANY,
Louisville, Kentucky.

Dr. Ridout's booklets on "Modern Fallacies," "Seventh Day Adventism," "Christian Science," "Spiritualism," "Mormonism," "Fanaticism," 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.

Order from Pentecostal Publishing Company, Louisville, Ky.

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OF ASBURY THEOLOGICAL SEMINARY

BEACON LIGHTS OF FAITH.

(Continued from page 3)

asked him to recant and live. "No," he replied with a touch of scorn, "I never preached any doctrine of evil, and what I taught with my lips, I now seal with my blood." They applied the torch, and when the flames leaped about the dying saint, he sang in a loud, cheerful voice, his favorite hymn, until his voice was smothered. Those near by caught his dying words: "Into thy hands, O Lord, I commit my spirit." His head sank upon his breast, and John Huss was no more; but being dead, yet he speaketh through the centuries.

We feel that this sketch would not be finished without a brief mention of Jerome of Prague, who was a devoted friend and companion of Huss. He was a distinguished graduate of the University of Prague, and studied in several European seminaries, such as Oxford, Paris, Heidelberg, and Cologne. After his extensive studies abroad, he returned to Prague. He had mastered the English language, and as soon as he arrived at home announced himself an apostle of William Wyclif, and at once began the translation of the English reformer's writings into the language of his people.

Three months before the death of Huss, Jerome came to Constance, and as soon as it was known that he was in the city, efforts were made to arrest him. He conferred with friends, and when he found out there was nothing he could do to help his companion, he withdrew from Constance, and started for Bohemia, after securing a passport signed by influential noblemen. But he did not escape. An officer under direction of the Duke of Saltzburg, arrested him at a town called Hirsaw. Jerome was now in the power of the great duke, who had reported his capture to the pope. Saltzburg was highly commended for his success in arresting the second best known and worst hated man in all the country. Jerome was bound in chains, and placed in the most loathsome dungeon. After three hundred and forty days of such confinement, he was brought before the council and charged as follows: 1. He derided papal dignity. 2. He opposed the pope. 3. He was an enemy of the cardinals. 4. He was a hater of the holy religion. 5. He was a persecutor of prelates.

He was condemned after the same manner as his friend, and with about the same show of justice. All the ceremonies were carried out in the same manner, as with Huss—the paper mitre, and the red devils, and then delivered to the authorities. Jerome exclaimed, when they put the mock mitre on his head: "Our Lord Jesus Christ when he suffered death for me a miserable sinner, did wear a crown of thorns upon his head, and for his sake I will wear this cap." Two days were allowed for him to recant his doctrines, but this he refused with vehemence. He was led to the same spot where his beloved friend had been burned. The executors started to light the fagots behind the prisoner, but he commanded them to allow him to see the flames as they reached up to take his life. As the fire came up around him, he exclaimed: "This soul in flames, I offer to thee, O Christ."

Thus on the same spot were martyred two of the most remarkable men of the century. Their death did for that country, what Latimer said would be done in England: a torch was lighted, which never went out. Such sacrificial martyrdom ought to arouse the spineless faith of today, and help us to appreciate that our gospel is a gospel of blood, and life in Christ Jesus has ever been a pathway of death.

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.

WORLDLY AMUSEMENTS.

REV. A. S. HUNTER.



REV. John Smith was pastor of the Bethany Methodist Church. He was an educated man, social, genial, affable, and universally liked. He built up the church in membership, especially among the young people, and put it on a basis of social prestige in the community. He did not favor "emotional religion," and none were saved under his ministry. The people of the community, including the Methodists, were given to the prevailing forms of worldly diversions, as dancing, cards, theaters, etc. The pastor looked upon all this tolerantly, regarding it as innocent pastime.

After five years of his pastorate, Rev. Paul True became pastor there. He was less well educated, but he knew God in his converting and sanctifying power. Salvation revivals had marked the course of his ministry. Bethany, with a cordial people and a flourishing and well enlightened church, was most agreeable to him and his devoted wife. No one enlightened them on the worldly proclivities of the membership, and they remained in ignorance of it for a long time.

A month after becoming pastor at Bethany, Brother True was asked by the leader of the Epworth League, to speak in their devotional meeting that evening; which he consented to do. Having a distant afternoon appointment, he came to the League hour without any special preparation, and wearied in body. He looked to the Lord to guide him into saying the right things, expecting to occupy but five or eight minutes. The Scripture read in the introductory part, included these words: "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him." The pastor saw in that Scripture a starting point. When he began to speak, his weariness left him, and for full thirty minutes he spoke from an overflowing heart; and substantially as follows:

"What is it to do things 'in the name of the Lord Jesus'? Men do business in the name of other men. Mr. Brown wishes to borrow money. Being a stranger and not a property owner, the bank may not loan to him on his own note. Mr. Jones is a citizen and a property owner, and with his indorsement Mr. Brown may have the money; he gets it 'in the name of' Mr. Jones. Of course Mr. Jones knows of the transaction and approves it, and signs his name on the note. In case Mr. Jones does not approve, and will not sign, Mr. Brown cannot have the money in his name. Should Mr. Brown imitate Mr. Jones' signature, and get the money, that is forgery, and a prison offense.

"In like manner, to do anything 'in the name of the Lord Jesus,' it must be something of which he approves; or, so to speak, for which he will sign one's note. For one who professes to be a disciple of Christ, to do things of which he does not approve, which do not have his indorsement; what is that but spiritual forgery? Is that not equivalent to saying to the world that Jesus indorses for you? when, in fact, he will not indorse for you. Now, if forging a man's name is worthy of a prison term, what shall be done to him who forges the name of Jesus?

"For instance, can one dance 'in the name of the Lord Jesus'? Will he sign my note for that kind of pleasure? Can one play cards 'in the name of the Lord Jesus'? Will he sponsor me for that? Can one go to the theater 'in the name of the Lord Jesus'? Does he approve of that? Let us put them to the test, and see where we come out."

The pastor realized that he had the unwavering attention of every one in the room,

but he little suspected how deep his shafts were going.

"Do dancing and prayer go together? You are going to a dance, and are dressed, waiting for your escort. Do you spend those moments on your knees in communion with God? Do you thank God for the privilege and pleasure of the coming dance? Do you ask Jesus to accompany you, to be your companion as you swing about the floor in the embrace of various men? And, when you return home in the small hours, before you lie down to rest, do you kneel in praise to God for the joys of the evening, and the grace he has given you as you have danced? To ask such questions is to answer them. Every one knows that dancing and prayer are strangers. And all this applies to men as much as to women.

"Do dancing and Bible reading go together? While preparing for the dance, do you find delight in studying God's Word? While you are on the floor in the close embrace of some man, do texts of scripture come to your soul like refreshing water? Do you and your partner talk of Bible truth between sets? After the dance, do you want some of the Bread of Life from the Word before you retire?

"What effect does the dance have on Christian testimony? When you have spent Saturday night at a ball, do you go to class meeting Sabbath morning, with a joyous testimony of divine grace received from the dance? Do you want to tell your brothers and sisters in the Lord how you have been helped in your spiritual life and Christian experience through the dance? Such suggestions are shocking to you. Whether you are a Christian or not, you know that dancing destroys one's love for the Bible and pleasure in Christian testimony! You know that dancers are not Bible students nor witnessing Christians! This being the case, can one dance 'in the name of the Lord Jesus'?"

The pastor then took up cards and theaters, and put them to the same tests. In each instance, he cited incidents which illustrated the truth he had in mind. As soon as he stopped speaking, he went to the auditorium for the preaching service. The League meeting came to an abrupt end, and the young people gathered into an informal conference, and one most solemn. They were thoroughly shaken by the pastor's talk, and all the more because they knew he had not spoken to them in any personal sense. It did not take them long to make a solemn covenant to forego all doubtful things, and order their lives according to the will of God. That night witnessed the cremation of decks of cards in every home represented there; and they faithfully kept the covenant.

In these few weeks, the pastor had sensed that the prosperity of the church was mostly superficial; on the surface rather than in the heart. They were a fine, lovable people, and yet he realized that few of them knew God. Each time, as he stood in the pulpit, he felt the voiceless heart cry of their famishing souls. A little later, he had a revival meeting in which more than half of the membership of the church sought and found God in justification, and some were sanctified. Practically all the young people in the church were saved, and many non-members were converted and united with the church. It was several months later that one of the young women of the League told him of their former practices, and of the effect of his League talk.

This incident is literally true, except that names have been changed.

"As by the light of opening day,
The stars are all concealed;
So earthly pleasures fade away,
When Jesus is revealed."

Gospel salvation is God's antitoxin for worldliness. It is free and abundant, and may be administered liberally without harm to the patient.



REPORTS FROM SOUL WINNERS.



A MOST GRACIOUS REVIVAL.

Rev. W. E. Lamp, one of our very excellent Asbury College boys who is in charge of one of our tents, commenced a meeting at Moccasin, Ill., July 27, running to August 15. I hope all Herald readers in that vicinity will attend those meetings. Those who cannot attend, pray the blessing of God to rest upon Bro. Lamp, his coworkers and the people to whom he preaches. His group of workers in the tent campaign has just closed a very gracious revival at Stoy, Ill. They held 34 services; all told, some 10,000 people attended; there were 164 conversions and 22 sanctifications, 125 united with the churches, and a number of family altars established; a meeting blessed in many ways beyond power to describe. We hope the dear friends who have contributed to the tent work will read with pleasure and prayer this report, and will hold this great work up to God in their petitions. Pray for all these groups; we are receiving many very encouraging reports.

H. C. M.

GREAT REVIVAL AT BALTIMORE, OHIO.

July 25 marked the close of a great evangelistic campaign at this place. The meeting was under the auspices of the Columbus district of the Evangelical Church, Rev. H. V. Summers, presiding elder. He with the ministers of the district planned a series of tent meetings for the summer. This was considered a hard place for such a campaign but the need was so great for a divine manifestation of God's power in the salvation and sanctification of souls that it was decided to have the meeting. Four charges were included in the area and the meeting began under discouraging circumstances, some saying that the day for such meetings was past and so on. But we undertook in the name of the Lord and prayed much for the blessing of God. A fine union spirit had been cultivated between the Methodist, United Brethren and Evangelical churches of the local community, union prayer meetings having been held some weeks before the meeting and the invitation for all churches of the community and surrounding territory to attend and co-operate for a great revival of old-time power was accepted and the people rallied from far and near and helped pray the fire down. Harvest time was upon us but the attendance was good from the start, and in the early part of the meeting seekers began coming to God and souls prayed through in the old-time way.

The workers engaged were Rev. W. H. McLaughlin, of Canton, Ohio, Rev. W. L. Mullet, of Amanda, Ohio, Miss Edna Beougher, Logan, Ohio, Miss Pearl Wilcox, Westerville, Ohio. The last named could not be present on account of sickness. God wonderfully used the preachers in breaking the bread of life, and Bro. Mullet as leader in song.

Many ministers were in attendance and lent their bit of inspiration and prayer to help souls to God. The heartiest co-operation was given, denominational lines were forgotten in the one supreme desire to get blessed and help souls to their Savior. Of course some stayed away, got mad and criticised but God was glorified in the salvation and sanctification of about 120 souls. We do praise God for this new awakening which was so much needed and which we believe by the blessing of God will open the way for greater victories in the days to come. The finances came easy, and the suggestion to have a similar meeting one year hence was met with favor among many who had been blessed in this meeting. We praise God for such wondrous visitations of God's power.

H. E. Williamson.

IN WEST VIRGINIA AND GEORGIA.

After leaving Asbury College at the close of school we went for our first meeting to Eccles, W. Va., on the work of Rev. C. W. Skelton, pastor of the M. E. Church. We were very fortunate to have one of Dr. Morrison's tents to hold the meeting in. The Lord gave great victory; over a hundred souls professed to be saved or sanctified. The first morning I preached on the "Fulness of the Blessing" the altar was filled with seekers and the pastor's wife got the blessing. Rev. Clifford Keys, a student of Asbury, was our associate in the meeting. We preached night about and the Lord honored the effort put forth in the salvation of souls. We are to go back with the pastor later for a meeting.

We went from Eccles to Waycross, Ga. This meeting was called the Waycross Camp Meeting. Rev. H. T. Heironimus and I were the preachers and Miss Minnie Dunkelburger, a graduate of Asbury, and Miss Nellie Townsend, also an Asbury student, had charge of the music. This meeting was a real battle but the Lord gave victory to a goodly number of souls. His healing power was also manifested. We hope to see souls in heaven waving the palms of victory because of the effort put forth at Waycross.

We are now in Columbus, Ga., at the North Highlands M. E. Church. The fight is on and the Lord is answering prayer. There have been near a hundred professed to be saved or sanctified. The Nazarene folks have joined in with us and have been helping to fight the battle. The devil is stirred. Last night was one of our best services, a number of folks prayed through in the old-fashioned way and shouted the victory. Brother Wilbur Saulton, a former student of God's Bible School, is helping to pray the victory down. The Lord has used him in a great way. We ask our Asbury friends and The Herald

family to pray for us that the Lord will continue to help us 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."

Harvey B. Hysell, Evangelist.

GOOD CAMP MEETING.

The Brown County (Ind.) Camp Meeting has again gone into history. The forces for holiness have again assembled and with travelling prayer and straight preaching of the full Gospel of our blessed Savior Jesus Christ has won a signal victory over the foe of righteousness in whatever form the hydra-headed monster chose to manifest himself. Jesus Christ as the sole remedy for sin was presented to the people and a goodly number fell at the altar and prayed through to victory; some were converted, some sanctified and some healed.

The conviction of sin and of righteousness and of judgment was intense just as Jesus promised it should be when the Holy Spirit is come and when we believe that Jesus will do just what he promised to do.

Rev. Chas. Galbraith, Mart Walker and Rev. Garnett Jewell are the efficient committee who so wisely planned for this eighth annual camp. Rev. Mertie Hooker, of Ladoga, Ind., was the valuable co-worker as also Rev. Garnett Jewell, Rev. McQueen and Rev. Chas. Galbraith.

The prospects for even a greater camp next year are very bright. Let the saints pray for this and also that a nearby church locked and unused may be opened to the preaching of holiness.

M. Vayhinger.

WINFIELD, KANSAS.

We are now in the second week of our meeting here; and both the interest and the crowds are increasing. The first Sunday we had delegations from Argonia, Milan, and Mulvane. They brought well filled baskets with them and ate their lunch at Island Park, and the Velvet Ice Cream Co., of Winfield, furnished ice cream free. Last Sunday people came for seventy miles to attend the services. We had twenty-six for lunch at our house out on the ranch. The prospects are good for a great meeting here. Last Sunday night the tent was crowded and the lot where the tent stands was well filled. Before preaching I spent about ten minutes telling the people about the Evangelical Methodist League. Folks are beginning to hand in their names already for membership. Please remember us in prayer.

T. F. Maitland.

LYNDON GROVE CAMP.

Sunday night, July 16, we closed the annual camp meeting of the West Ohio Holiness Association, Lyndon Grove, near Dayton and Springfield, Ohio. The Rev. W. E. Lytle, of Troy, Ohio, and Mr. and Mrs. C. W. Kinsey, of Richmond, Indiana, were our colleagues, the latter two having charge of the service of song. They have very beautiful grounds in a shady grove, with a splendid tabernacle that seats some hundreds of people, together with a commodious dining hall, and other buildings, altogether a veritable beauty spot, accessible to bus lines, traction cars, and a steam railroad.

This meeting was a hard-fought battle from the beginning to the end. There had been some division in the association over the present location of the camp, and quite a few of the members dropped out of it. The meeting was held at a very unseasonable time, when the farmers were busy threshing grain, plowing corn, and attending to other secular pursuits, besides other camp meetings and a chautauqua that were held near and on the same date. The attendance at the day services was not large, but more came at night, and on the two Sundays the largest congregations were present. Quite a number of pastors, evangelists, and foreign missionaries were in attendance during the meeting. There were some services in which very unusual displays of divine power were manifested. Some were newly anointed and empowered, while others were reclaimed, converted and sanctified, and the meeting closed in victory.

Some of the officials were very faithful in the discharge of their duties, while several others seemed very indifferent, and attended but few of the services. The business of the Association had been carried on in a very slipshod way. We led in the reorganization of the camp meeting board, and placed everything on a business-like basis. It is the plan to have the meeting conducted next year under a new management, and if that plan can be consummated, a new era will have dawned upon that camp meeting. We give praise to God for helping us in another hotly-contested battle for the Lord.

We are now arranging for our fall campaign of meetings, and persons desiring to correspond with us relative to dates should address us, 1350 Grace Ave., Cincinnati, Ohio.

J. L. Glascock.

WALLIN'S CREEK, KENTUCKY.

Our last meeting at Wallin's Creek, was truly a great meeting from many standpoints, notwithstanding the fact that the battle was a bit hard at times. Harder the battle more precious the victory.

We closed our meeting at Shonn, Ky., Sunday night and immediately after midnight began to take the tent down and move for Wallin's Creek. We

started there Monday night and continued for two weeks with two services each day. It was a time of gracious victory, several afternoons we had ten or more at the altar and the most of them were there for a pure heart. It was a very common thing for the altar to be cleared of every seeker before we dismissed. The night services were times of victory and demonstration of the Spirit's power. The altar was lined night after night. There must have been seventy-five or more at the altar. Fifty-eight of these were either saved or sanctified, thirty-five or more were coming into the church. Just three years ago I held a meeting at the same place with sixty blessed.

This meeting was held for Bro. J. E. Caudill, an Asbury student, who stood by us as we endeavored to preach the Word of God without favor to any, whether they were in the church or out. Brother Hutcherson did his part in leading the host in song.

Yours for a revival.

J. R. Parker.

SUMMER CAMPAIGN.

We began our tent campaign at Wayne City, Ill. Many of the people said we couldn't have a revival there for many attempts had been made, all to no avail. However, the Holy Spirit came in convicting power and forty-five souls were converted and one sanctified.

From this field we went on the Oblong circuit of the Methodist Episcopal Church. Our tent was pitched at Stoy, in the center of the oil fields. Rev. George Hall, the pastor, had the six churches of his circuit well organized and deeply interested in having a great revival. God graciously answered the prayers of his children and sent an old-fashioned revival of religion to that country. It reached for miles around. Whole families were brought into the fold and many family altars were erected. The total attendance at all the services was approximately 10,000 persons. There were 186 who knelt at the altar and prayed through to victory, being either justified or sanctified. The churches of the circuit were greatly strengthened as 125 of these new converts were taken into the Church. The last Sunday, July 25, was a great climax for the campaign. It was an unique day. In the afternoon 97 persons were baptized. We closed the meeting with ten souls praying through to victory the last service. May God be praised! Some of the older citizens said that they had not witnessed so great a revival in that county for fifty years.

We are now helping Rev. Yeck in another circuit meeting at Moccasin, Ill. After this date is filled, Bro. Ingram, the pastor of the Methodist Episcopal Church at Calhoun, Ill., wants us there in another union meeting. The Lamp Evangelistic Party.

CAMPAIGNING IN TEXAS AND ARKANSAS.

Although it has been some time since I reported to The Herald I have been busy in the Master's service. I held four meetings on the McKinney District for pastors of the Methodist Church, South, and we had souls saved at each place.

I have recently held a meeting in Eldorado, Ark., where God gave wonderful victory. At Bolding, Ark., we closed a good meeting last Sunday night, where Brother Ames is pastor. God's people were graciously revived, and wished for the meeting to continue another week, but another engagement called us away. We began last night at Union Falls, near Vilonia, Ark., and the people had a good tent ready and the meeting starts with much interest.

May God bless all The Herald readers. Any one desiring my services in a meeting may address me Eldorado, Ark., Box 391.

W. E. Hudnall.

DICKSON, TENNESSEE.

We had a hard fought battle in Dickson, Tenn., in the M. E. Church with my old friend, Rev. E. P. Akley, whom I assisted in a meeting twenty-two years ago at LaCarne, Ohio, when he was pastor of the United Brethren Church. Dickson is noted as a hard place. Other holiness people have gone into her wicked, holiness-fighting precincts several times, only to see their efforts largely fall to the ground.

God saved a few, and sanctified some of the leading members in our meeting which I held for him. He has been crippled in his body by an accident to his limbs, so had to walk with a cane, and it was hard for him to get around to visit his people. God touched my heart and moved me to get him a new, latest model, Henry Ford Sedan. I was only about three days raising him the money, and it was delivered at his door to his delight, and surprise.

I close in Akron, Ohio, tomorrow. This ends about my twelfth revival effort here with various churches and missions, and I have two other meetings on my slate for Akron in the near future. I have some open dates for Fall and Winter.

Yours under the precious blood.

Rev. F. W. Cox.
Box 441, Lisbon, Ohio.

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.

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

PENTECOSTAL PUBLISHING COMPANY
523 South First Street Louisville, Ky.

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(Continued from page 1)

the Scriptures will be attacked, the virgin birth and deity of our Lord will be denied, infidels will be elevated to places of leadership and power in the church, divorce will increase, the young people will get entirely out of hand and beyond control, virtue will be swept away, modesty will be a memory, the home will be wrecked, and law will be trampled under foot. Robbers and murderers and law-breakers of every kind will combine under the leadership of powerful men; shrewd lawyers will find loopholes for the escape of criminals, judges will become corrupt, jurors will be bought, riot will break out, our beautiful flag will be torn from its standard and our great Republic will topple to its ruin.

The Modernist is largely responsible for the crime wave. The injection of his unbelief and false teaching is destroying the faith, corrupting the church, blighting society and bringing upon us every possible evil. It is because of this condition that we have organized "The Evangelical Methodist League" and put a number of tents with earnest workers into the field. With the blessing of God and the help of the people we can get into the backwoods, the villages, the crossroads, the county towns, and among the humbler people of the cities and rescue tens of thousands of souls who would grow up in their sins and many of them become criminals, a menace to society, and eventually go into eternal hell. The remedy for world conditions—the thing that would stay the tidal wave of crime—would be for Methodism to arouse herself. She can easily get in close touch with the common people. They are the people who will respond to the Gospel, who will be saved, who will become the strong, steady, pious people, whose children will furnish the very best of the coming generation. They will give us the ministers, the teachers, doctors, lawyers, merchants, statesmen, the mighty men who believe the Bible, reverence God, and love humanity. I know these things to be true. I defy with contempt and scorn all the chatter of the sociologists and their rag-tag camp followers of destructive criticism and evolutionists. They are blighting the world. They are responsible for the fearful wickedness, murder and ruin that have broken in upon us. If they

will turn to God, or at least, shut up and get out of the way, Methodism will awaken and kindle fifty thousand revivals in this country. Give the next ten years to a tremendous effort to lead sinners to Christ and believers to a full consecration and entire sanctification, and we shall have a new United States. Bootlegging will largely disappear; crime will be reduced, our people will be temperate, thrifty, happy and we'll be prepared to furnish the money and the consecrated men and women to evangelize the world.

Open Letters to Young Preachers.

Dr. Morrison, editor of this paper, will begin publishing in its columns about the last of this month a series of open letters to young preachers. They will cover a wide range of subjects—doctrine, experience, preaching, reading, visiting the members, holding revivals, and many suggestions which should be very valuable to young ministers of the gospel. It would be a valuable investment of 50 cents for any reader of THE HERALD who is interested in the development of the young ministry, to send the name and address of some young preacher with 50 cents which will supply them with the paper from now until Jan. 1, 1927. If you desire these letters to go to some young preacher in whom you are interested, send his name and address with 50 cents at once.

Sebring Holiness Camp Meeting.

This camp ground is situated just outside the city limits of the growing city of Sebring, Ohio, a very short distance from the larger city of Alliance, Ohio. It is located in a grove of beautiful trees, well provided with excellent water, a splendid tabernacle, many two-story, comfortable cottages, three large dormitories, and a number of tents. There is also a tabernacle for the children and young people's meetings. The kitchen and dining-room have been enlarged and improved and the people find excellent accommodations there at a very reasonable cost. Sebring has become one of the most largely attended camps in all the circuit of holiness camp meetings. Ohio has a large population of thrifty cities in every direction. The people have education, religion, money, conviction, enthusiasm and they do things. It would be difficult to find a more attractive, intelligent audience than one faces in the Sebring camp tabernacle.

Rev. C. W. Ruth had charge of the platform. He is a great man to handle the crowd, take collections, announce the services, press the altar work, and keep things moving. When it comes to preaching he has one of the most remarkable camp meeting voices on the continent, and has a message that convinces and convicts. In drawing the net at the close of the sermon, he is peculiarly gifted. My yokefellows were Rev. Charles Babcock and Rev. Paul Rees. Brother Babcock is quite well known to THE HERALD readers and to the holiness people throughout the nation. He is an eloquent, earnest, fruitful preacher of a full gospel. Rev. Paul Rees is quite a young man, just coming into the camp meeting work. He is the son of the famous Seth C. Rees who, in his younger days, was easily one of the most powerful and fruitful camp meeting preachers on the continent. Paul Rees is a college graduate of fine equipment, a careful, discriminating student, well versed in literature and the Scriptures, with a remarkable voice and a preacher of unusual unction and power for his years. His services are in great demand. He recently spent some time in Europe and the Holy Land, staying for quite awhile in Jerusalem. He is a young man of great promise for service in the full salvation work of our times. May God bless him graciously.

The entertainment accommodations were filled very early in the camp and I think the

report was that the attendance was one of the very largest in the history of this great and growing camp meeting. I was compelled to leave after five gracious days with the people. Brother Ruth, who remained to the close, tells me that the meeting grew in grace and power with large numbers of people at the altar and that many souls were saved.

The management of this camp is anxious to erect more buildings and enlarge the capacity for the entertainment and comfort of the multitudes who attend these meetings from a number of states. May the Lord continue to bless and guide them in the great, good work.

H. C. M.

A Great Book.

There has just come from the Cokesbury Press at Nashville, Tenn., a great book under the title of "Current Comments on Time-ly Topics" by Bishop Warren A. Candler, D.D., LL.D., I have been reading this book with thrilling interest. Bishop Candler in his unique and profound way of thinking, discusses many timely topics. To my mind, he is one of the greatest thinkers on our continent and he discusses some of the most important subjects demanding the consideration of thoughtful, patriotic and Christian people. I commend the Book most highly. It is well bound, on excellent paper, and contains 280 pages. It is not a book to sit down and read through, but to lay on your center table and read an interesting and thrilling chapter before breakfast, or at any time that you have opportunity to devote to the profound thinking of a great philosopher and a devout Christian. You can order the book through Pentecostal Publishing Company, price \$1.50.

H. C. MORRISON.

Shiloh, N. C., Camp Meeting.



A holiness camp meeting will be held at Shiloh, N. C., near Old Trap, N. C., (Railroad Station, Camden, N. C.), beginning Sunday, August 29, and continuing till Sept. 12. Workers will be Dr. G. W. Ridout and wife, of Asbury College, and Bro. O. T. Spinks, in charge of the singing. People in this section of the country are asked to attend this camp. It is expected that a real holiness revival will break out in this meeting. For particulars, write to Mr. C. R. Staples, Shiloh, N. C.

Jesus Succors the Tempted.

Consider the Apostle and High Priest of your profession, "forty days in the wilderness, and with the wild beasts." Do you suffer, being tempted? Think of him: "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted. I am delighted with some remarks of an old writer. Theophylact observes: "One grand end of our Savior's temptation might be to teach us that when we have consecrated ourselves to God's service, and have been favored with peculiar marks of divine acceptance, and the consolations of his Spirit, we must expect temptations, and to teach us, by our Lord's example, how we may best and most effectually resist them, even by an unshaken faith, (1 Pet. 5:9); and by the sword of the Spirit, which is the Word of God, (Eph. 6:17.)" "We count them happy which endure." O, may this happiness ever be yours! I do not mean to express a wish that you may be ever enduring the fires of temptation, but that you may endure as seeing the invisible through whatever trials you may be called to pass.

H. C. Morrison's Slate.

Wichita, Kan., August 12-22.
Gaines, Mich., August 27-30.
Kentucky Annual Conf., Sept. 1.
Salem, Va., Sept. 10-19.



Jesus Christ: Was He Man or Is He God?



DR. A. P. GOUTHEY.

PART III.

EXTERNAL EVIDENCES.



HE Prophet Micah, looking down across the years, locates the very town in which Jesus is to be born: "But thou, *Bethlehem* . . . though thou be little among the thousands of Judah, yet out of thee shall he come forth . . . to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5:2. Not only does he predict the place of his birth, but he insists, as do the other prophets, that this coming One is God—he is "from everlasting."

Someone will ask: "If he came thus as God why was he not at once recognized?" For the reason, that in taking upon him the form of a man it seemed necessary for him to abandon everything in external circumstances that would commend him to the people. His work was to be done in poverty and contempt, rather than in regal splendor, because it must reach to all the people—even to the Gentiles. And all of this was distinctly prophesied. "He shall grow up before him as a tender plant and as a root out of dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." Isa. 53:2. "Behold my servant . . . I have put my spirit upon him: he shall bring forth judgment to the Gentiles." This prophecy predicts that his work would reach unto the Gentiles. That they too should share equally with the Jews in all their blessings is a *strange prophecy to be found in a Jewish Book, and especially since they considered themselves so exclusively God's chosen people!* This work among the Gentiles is set forth even more clearly by the same prophet in the following language: "I the Lord . . . will give Thee for a covenant of the people, for a light of the Gentiles." Isa. 42:6.

This ministry to the Gentiles may, or may not, have had something to do with his rejection, but the fact remains that he was rejected by his own people, and that his rejection was *distinctly prophesied*. "He is despised and rejected." Isa. 53:3. Who would be expected to recognize the Christ if not his own people,—the Jews? They had and handled the prophecies foretelling his birth and life and ministry. They should have been so familiar with every detail of prediction that the Messiah, upon his arrival, should have been recognized at once. The fact that he was not thus recognized by his own people has been used as an argument against his claim to the Messiahship, and would doubtless be a very strong position were it not for one fact, namely: *His rejection was fore-announced 700 years before his birth!* The testimony of one of the star witnesses in the case against Christ is thus turned into the weightiest testimony in his favor.

Once more the prophetic program moves forward to foretell the manner of his death. The twenty-second Psalm, in a most amazing way, portrays, not only the manner of Christ's death, but goes into such detail that one finds one's self wondering, at times, whether the writer is not actually delineating a scene which is being enacted under his very eye. The Psalm opens with the very language used by Jesus in his last sobbing, heartbroken cry before he "gave up the ghost"—"My God, my God, why hast thou forsaken me" (verse 1). The language of this verse so impressed the noted rationalist, Schenkel, that he confessed it to be "entirely credible, because it never could have been invented." In the sixteenth verse the manner of Christ's death is set forth with startling

clearness: "They pierced my hands and my feet." Two things make this prophecy especially astounding: First, David was a Jew, and crucifixion was not a Jewish method of punishment; and, second, crucifixion as a method of execution was *absolutely unknown for centuries after this Psalm was written!* Had he been writing merely as a man, he would, of course, have thought of stoning, for stoning was the Jewish method of execution. How, then, shall we account for the prophecy that Christ is to die by an unheard of method, unless by inspiration?

Having thus foretold the manner of execution, the writer proceeds to depict the very scenes enacted about the cross. "All that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him." (verse 7-8). "They parted my garments among them, and cast lots upon my vesture." (verse 18). That all of this was exactly fulfilled on the day of Christ's death every reader of the New Testament must know. How could all of this detail have been known *centuries before* but by inspiration?

Having thus dealt with the crucifixion in detail, the prophets distinctly tell us the meaning of all of this to men. "Surely he hath borne our griefs, and carried our sorrows . . . He was wounded for our transgressions, he was bruised for our iniquities . . . with his stripes we are healed." Isa. 53:4-6. Here is the doctrine of propitiation clearly set forth. It would be impossible to proclaim the vicarious death of Christ in plainer language. Now comes the astounding statement that Christ is to have a resurrection. Death, for him, was not to be defeat, but triumph! "When thou shalt make his soul an offering for sin, he shall see his seed, *he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.*" Isa. 53:10-11. Up until verse nine of this chapter the whole account is one of deepening degradation and suffering, but with his death and burial this degradation, as well as the suffering, is to cease. "He made his grave with the wicked and with the rich in his death." He died as a criminal, but was buried in Joseph's tomb instead of being left upon the cross to decay, as was the Roman custom—and with this death as a criminal his humiliation ceases. From this point on the whole prophecy concerning Christ is a major strain of triumph. Who could have known this but God? How could men have seen it centuries before the resurrection, except they were inspired by the God whose "ways are past finding out?" No amount of skillful manipulation can ever destroy the substantial fact that these prophecies foretell, with astounding accuracy, the leading facts of our Lord's birth and life and death and resurrection. With such *overwhelming* proof that Jesus Christ is the central sun around which these planets of prophecy move, there can be no possible escape from the position that he was "God manifested in the flesh."

"But," objects some bungling thinker, "may it not be that these seeming correspondences between prophecy and fulfillment are but coincidence?" I would simply remind such objectors of the law of simple and compound probability. If there was but one *general* prophecy it might, or might not, fulfill, and by this rule the probability of fulfillment is at least one-half. Add a *single detail* and the probability of fulfillment is reduced to one-fourth. Now think of thousands of prophecies, going into minute detail, and all centering in *one person at one time*, and you have a fractional probability which will strike figures dumb and utterly bewilder the

keenest mind! In other words, with the accumulated evidence of all the prophecies from Moses to Malachi, there is, according to the law of compound probability, one one-thousandth part of one chance, perhaps, in ten trillion that all of this fulfillment was accidental.

But why reason? As the incoming tide sweeps driftwood irresistibly forward, so evasion and cavil and criticism are swept away by the tremendous fact that the prophecies concerning Jesus Christ have rolled in ever increasing volume and grandeur down through the ages past to break in thundering fulfillment over the hills and valleys of Judæa, and wash in redeeming power down across the centuries! Hail to the King! immortal, invisible; to the only wise God *our Savior*, who gave himself for us, that he might redeem us from all iniquity, and in the ages to come shew the exceeding riches of that grace by which, through faith, we are saved: to him be glory throughout all ages, world without end. Amen!

In this rapidly moving panoramic study of prophecy we have seen the words of our Lord Jesus, as recorded by Luke, literally fulfilled: "All things must be fulfilled, which were written in the *law* of Moses, and in the *prophets*, and in the *psalms*, concerning me." Luke 24:44. Beginning with Moses we found one germinal prophecy, which, having taken root in the fertile soil of hope, begins at once to send out roots into all the ramifications of inspiration, until at last the mighty tree of prediction spreads its waving branches from Genesis to Malachi. Then God, evidently by design, allowed the spirit of prophecy to die out for nearly four hundred years, so that there could be no possible chance of collusion between the prophets of the Old Testament and the writers of the New Testament, thus robbing the critics of the last possible hope of establishing a subterfuge! There is no doubt of it. Abraham saw his day and was glad; Moses, with prophetic vision, pierced the midst of the dim, far-off years and wrote of him; David, amid the deep, solemn stillness of Bethlehem's pasture fields caught the inspiration of the glory of his triumph and sang about him; the prophets climbed high into the loftiest mountains of vision, set their prophetic telescopes on the distant, unknown years to come, and saw the star of Bethlehem making its way out toward the frontiers of human history and predicted the very year when it would shine its silver light of glorious hope down upon the wondering shepherds who were tenting in the open with their flocks when the clock of destiny on time's great tower pointed to the predicted moment. A single prophecy might be insufficient, but all of these predictions, made by a score of prophets at various periods of time, weave a cable that is absolutely unbreakable. And by this cable Jesus Christ is bound to the prophecies of the Old Testament as securely as it is possible for God to bind the past to the present by the unanswerable argument of fulfilled prediction. There is no need to examine the other External Evidences. Until it can be shown that prediction has failed, or is fraudulent, the argument from prophecy stands supreme, triumphant, gloriously victorious, and altogether adequate to establish the identity of Jesus Christ as "God manifested in the flesh."

"Many a battle has been won by the arrival of re-enforcements. When a man is fighting a battle against his evil tendencies, the coming of the power of God into his soul often means victory. The human re-enforced by the divine assures us of heaven."

OUR BOYS AND GIRLS

Dear Aunt Bettie: It has been several years since I have written to Page Ten but I always find time to read it and am always glad to see letters from Kentucky and Ohio as I am from both states, my home being in Covington, Ky., and my work in Cincinnati, Ohio, so my time is divided almost equally between the two states. I graduated from Asbury College Academy, now Bethel Academy, in 1926. Since that time I have been employed here in the city. Asbury is a fine school, with fine teachers, and best of all its environments are unexcelled.

Most of you cousins write about your country homes and of their beauty and grandeur but I am not so fortunate as to have a country home to describe. However, I think that Cincinnati is one of the most beautiful cities in the United States. It is situated at one of the finest points on the Ohio river, where the Licking and Ohio meet. It presents a grand view from the air and has rightfully been named "The City of Rivers and Hills." Where I am now sitting I can look across the entire city with its high buildings, its parks and with the sun glistening on the rivers, not a prettier sight could be painted. While nature is probably the only real scenery, yet there is something different in looking down on what once was an Indian war camp and what now is a great city. Cincinnati is a rare city and those who visit it for the first time are very much impressed with it.

I suppose each of you cousins has a hobby. I suppose that mine is music, and for real sport there is nothing I enjoy better than driving an automobile. I suppose one would say that music is a talent and while I have the talent I have made a hobby of it also, for I enjoy attending various kinds of musical programs, such as band concerts, operas and other kinds of musical entertainments. I play the piano and violin, however the piano more than any other instrument.

Most of the cousins usually describe themselves. There is not much to describe about me. I am decidedly ordinary in looks, that is you see the same type of person in any place at any time. I have gray eyes, dark brown curly hair, am five feet, ten inches tall and weigh 148 pounds. I am still in my teens but in a short time will be saying good bye to them. I am the baby of the family and also the oldest child and only son. I was born and have been reared in Kentucky and there is not a finer state in the Union. If any of the cousins ever visit Cincinnati and would care to look me up I am sure there would be nothing that would please me better. I am located at 1810 Young Street. I would also be glad to get letters from any of you for I have so few real relatives that I have to depend on my friends to fill their place. If anyone cares to write you may address me at the address given above, Cincinnati, Ohio.

With best wishes to all,

Dwight Gibson Yelton.

Dwight, you have written such an interesting letter that I am sure the "Cousins" will want to hear from you again.

Aunt Bettie.

Dear Aunt Bettie: Here I come again. It has been quite awhile since I have written you, but I haven't forgotten you. I hope you and all the cousins are enjoying life. I am. Why don't you cousins tell us something of the communities in which you live and what kind of churches and schools they have there? We have good Sunday schools and churches. They have church at the M. E. Church one Sunday and at the Baptist the next. We all attend each other's church, and try to make them as interesting as possible though I belong to the M. E. Church. We have a good school; they teach to the twelfth grade. I am a Junior high. Our school is known as one of the best schools in the county. Well I am a native of Arkansas, and am proud of the fact, for our State leads in many things; it is the only state in the Union that has a diamond mine, and besides about two-thirds of all the

bauxite used today came from Arkansas; and the largest pieces of lead and zinc that were ever put on exhibition have been mined in Arkansas. The Arkansas apples have taken the premium more than once at the World's Fair. We have some of the finest herds of dairy cattle and swine that could be found anywhere, and last but not least, some of the very best people that the sun shines on today live in Arkansas. Well, maybe some one wants to know who this proud boaster is. I'll give you a brief description then I will beat a hasty retreat to the kitchen and help mama prepare dinner. I am a brown-haired, brown-eyed lassie of sixteen happy summers. I am five feet, three inches short, and weigh one hundred and thirty pounds. I hope when this arrives Mr. W. B. will be taking his usual evening nap in a cool shady nook somewhere. Would be glad to hear from any of the cousins who would care to write.

Opal E. Kent.

Sulphur Rock, Ark.

Good letter, Opal. Come again.

Aunt Bettie.

Dear Aunt Bettie: Would it be possible for me to join your happy band of boys and girls? I read The Pentecostal Herald with great interest, and it has indeed been a source of strength to me in trying to live a Christian life. I am pleased to know that so many of you boys and girls are interested in this great paper, which I regard as one of the best papers I have ever read. I was converted about four years ago, after which the Lord laid it on my heart to hold family prayer in our home. Father and mother at this time were indifferent to some extent. After much praying I gathered courage enough to do my best in trying to conduct family worship in our home. The result of my efforts has been great. I wish more people could see the necessity of family prayer. We do not take The Pentecostal Herald at this time, but the superintendent of the Sunday school takes the paper and I have access to it.

Ray Daniel.

Rt. 1, Mooresville, N. C.

Dear Aunt Bettie: Here comes a Washington girl. Scoot over and let me have room. I am fifteen, weigh 109½ pounds, am five feet, three inches tall, have blue eyes, blond hair and light complexion. I live near a wheat country. I live by the Palouse River, where I go swimming quite often. I have three sisters and two brothers dead. I have two sisters and three brothers living. Don't you think we have a big family? I am the youngest. I would like to hear from some of the cousins if they care to write. My mother takes The Pentecostal Herald and I enjoy reading page 10. Well, give me my hat and I know you are tired of me. Good-bye. With best wishes and good luck to Aunt Bettie and the cousins.

Ruth Wenrick.

Box 7, Palouse Falls, Wash.

Dear Aunt Bettie: I come again as it has been a long time since I wrote to page ten, although I have been a silent reader. I think page ten is getting more interesting every week. I am glad so many of the cousins are Christians. I am a member of the M. E. Church, South and am trying to live for Christ. Edna Martin, I will try to answer some of the questions you ask in your letter. There are 1,189 chapters in the Bible; Lord's prayer, Matt. 6: Ten Commandments, Exod. 20; Paul's conversion, Acts 9; power of prayer, 2 Kings 2:7; four verses alike are Psa. 107:8, 15, 21, 31; two chapters alike, Isa. 37, 2 Kings 19; longest verse, Esther 8:9; shortest verse, John 11:35; prodigal son, Luke 15; parable of ten virgins, Matt. 25; greatest verse, John 3:16; best chapter, John 16; last command, Acts 1:8. What is the longest name in the Bible? How many times does the word "Lord" appear, also the word "and." What verse contains all the letters of the alphabet except J? I wish to thank all the cousins for the nice letters

they sent me after my other letter was printed. I am a lad of twenty-two summers, five feet, eight inches tall, weigh 150 pounds, have black hair and brown eyes. I hope Mr. W. B. has gone on a vacation.

Russell Richmond.
Wadesville, Va.

Dear Aunt Bettie: Would you let a Tennessee boy join your happy band of boys and girls? I enjoy reading The Herald. Who has my birthday, Jan. 17? I am fourteen years old and am a member of the Methodist Church. I go to Sunday school every Sunday that I can. My teacher's name is Mrs. Sallie Mae Cook. I like her fine. 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.

William R. Griffin.
Rt. 2, Whiteville, Tenn.

Dear Aunt Bettie: Would you let a Kentucky girl join your happy band of boys and girls? I was fifteen March 22. I have brown hair, blue eyes and fair complexion, am five feet and five inches tall. Am in Freshman high in school. Our school is out now and I hope to have a nice vacation and hope all of the cousins do have a real nice vacation. What are some of your sports? My favorite sports are horseback riding and fishing. We sure have some times up here in the mountains. J. Anna Moses, I guess your name to be Juanita. Wendell Bucey, I guess your middle name to be Eugene. We do not take The Herald but I read it and enjoy it, especially page ten. My middle name begins with A and ends with E, and has five letters in it.

Goldie A. Gross.
Morehead, Ky.

Dear Aunt Bettie: Will you let an East Texas girl join your happy band of boys and girls? This is my first letter to The Herald and hope to see it in print. We don't take The Herald but my grandfather does and mother gets it from him. I sure enjoy reading page ten. Who has my birthday, May 22? I am fifteen years old, five feet and four inches tall. I have dark complexion, brown hair which is bobbed, brown eyes, and weigh 115 pounds. I guess I have taken up too much space now so I will close. May God bless Aunt Bettie and all of the cousins.

Flora Ellison.
Rt. 2, Hawkins, Tex.

Dear Aunt Bettie: In this case I hope the saying, "always room for one more," is true. This is my first letter and I hope to see it in print. I am a Hoosier girl twelve years of age, and in the eighth grade at school. I go to the M. E. Church. Carrie Canter, I am a Christian and I will pray for you. A year ago I was sick and I asked the Christian readers of The Herald to pray for me and now I am well as can be. Thanks to those Christian people and God! Dorothy Brinkly, I am very fond of your poem, so true. My mother died three years ago. I will meet her in heaven some day. Be glad to receive letters from you all.

G. Alberta Crippen.
Twelve Mile, Ind.

Dear Aunt Bettie: I have thought for so long I would write to the Children's Page, as I am just little girl grown tall, and like to play with children. I have three living and we go wading, hunting flowers and birds, and just have lots of fun. Sometimes when we get to playing pussy wants a corner or some indoor game their papa says it sounds like we are tearing the house down, but when he is in he makes his part of the noise with us. Unless we become as a little child we shall not enter into the Kingdom of Heaven. A little child hears things said that go with them through life. You read the lives of great men and so many say the same thing. Will say farewell with the "Golden Text" of the Bible. Do you know what it is?

Sunbeam.

Dear Aunt Bettie: I haven't written for quite a while, but I guess there were enough to fill the page without me. June 25th was my birthday. I am eleven years old. Have I a twin? If so I would like to hear from them. I am a Christian. I am through the sixth grade at school. Well, I suppose I shall be kept busy

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in the cherry trees for a good while now. I was sick about a month last winter. My teacher said if I would memorize 150 verses of scripture he would give me a Bible; also promised me a large picture. Edna Martin, the Ten Commandments are in Exodus 20. The longest verse is in Esther 8:9; and Paul's conversion is in the Acts 9. I have read the Bible through. How many of you cousins know the first and second miracles Jesus performed? There are 1,189 chapters in the Bible. I have learned a great deal about the Bible as I go to a children's meeting every Saturday. My teacher has us to memorize chapters. I enjoy reading page ten. Minnie Perkins, your letter was fine. I will send you my card on which I will write my name, address and birthday. I will quit and give room for a more gifted writer.

Esther O'Dell.
Mt. Nebo, W. Va.

Dear Aunt Bettie: Will you let a girl away down here in East Texas join your happy band? My grandfather takes The Herald and when he reads them passes them on to us. I enjoy page ten quite a bit. I am seventeen years old, weigh 109 pounds, am five feet tall, have brown eyes and hair and medium dark complexion. Myrtle L. Bowen, I have your birthday, Sept. 23. I am a member of M. E. Church. I shall be glad to get a letter from any one who cares to write. As this is my first letter hope I escape W. B. Lots of love to Aunt Bettie and all the cousins.

Lora Lee Ellison.
Rt. 2, Hawkins, Tex.

Dear Aunt Bettie: Will you be kind enough to print this letter for me? I live on a farm of about seventy-five acres. How many of you cousins live on a farm? I have six of my pictures made, and the one that writes to me I will send them a picture of myself. I will close hoping to escape the W. B.

Laura L. Huffman.
Bondville, Ky.

Dear Aunt Bettie: Will you please let a Missouri girl join your happy band of boys and girls? I am seventeen years of age, have blond bobbed hair, blue eyes and weigh one hundred and sixteen pounds. My father takes The Pentecostal Herald and I enjoy reading the Boys and Girls' Page very much. As this is my first letter hope to see it in print. I would like to correspond with cousins my age who care to write.

Jewel Price.
Rt. 4, Conway, Mo.

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FROM THE FIELD.

We are writing from the battlefield, and from the ripe harvest field. These are good days to us, and the way of holiness grows richer and more beautiful as the years come and go. We love the Word, the work, and the church of our Lord. I never enjoyed preaching his gospel more than now. Scores of great camp meetings are in full blast which will give the opportunity to thousands to hear the gospel of redeeming grace and countless multitudes will be converted, reclaimed and sanctified during the summer campaign.

We plan on giving our entire time to evangelistic work; our two sons, Rees and Paul play cornet and trombone, while wife and I preach and do special singing. The Lord crowns our work with souls. We are to make Bethany, Okla., our future home beginning Sept. 1, where those who may desire our services may address us.

Ten thousand blessings on Dr. and Mrs. Morrison and all of the readers of The Pentecostal Herald.

Yours in the fullness of the blessing,
 Allie and Emma Irick.

REPORT.

We held a revival at Cedar Grove church near Shepherdsville, Ky., beginning July 4, continuing two weeks. It was a glorious revival; the church was wonderfully revived. More than forty were definitely blessed and some thirty united with the church. The church voted to have two Sundays per month instead of one, as they have been having for three years. Several old people were saved, sixty odd and seventy years of age. A young people's missionary society was organized; they had an adult society and organized two more on the charge. The pastor, Rev. Mathews, and wife, are much beloved and are doing a great work. We predict for them a bright future in their first year.

We are now at Shady Grove on the Marion Circuit with Rev. Kenneth Dillon, in the midst of a great revival. The attendance is good and quite a number have been blessed and ten added to the church; one man has been called to preach. Brother Dillon and wife are very popular and promoting every interest of the church. They are on their first circuit and a great opportunity lies before them. We go from here to Hanson circuit. Pray for us.

Robert Johnson and Wife.
 Vine Grove, Ky.

NOTICE!

I am a General Evangelist of twenty years' experience, appointed by the General Conference of the Methodist Church, South. My experience has included all types of sane constructive revival meetings from the smallest, in the earlier days, to the great union tabernacle campaigns. I have had the privilege of conducting splendidly successful meetings in some of the outstanding churches in the country, both north and south. We are now in the closing days of a wonderful union tabernacle campaign in Marion, S. C. Over 500 souls have already entered the Inquiry Room, have been carefully dealt with, and have testified to their acceptance of Jesus Christ.

I have with me as my Associate, Rev. J. Moon, one of the greatest and most experienced song leaders, young people's workers, and organizers in the whole country. He is a son of the parsonage. He directs the highest possible type of evangelistic music.

We believe that our organization plans will help assure victory in the most difficult fields, no matter how large and indifferent. We do not depend on organization for victory, but we have been marvelously blessed of God in perfecting an organization that actively identifies scores with the meeting even before it begins, and so succeed in overcoming the deadly apathy to revival work which is so prevalent today. We leave no new machinery after the meeting, but energize the old. But we are careful throughout to remember and depend not on might and power but on his Spirit, which after all must have full sway or defeat is certain. We prayerfully plan the work, and then prayerfully work the plans.

I refer you to Bishop Darlington, Huntington, W. Va.; Dr. R. L. Russell, Nashville; and Dr. I. M. Hargett, pastor Grand Avenue Temple, Kansas City, Mo. We work on the basis of expenses and an offering. I divide the latter with my associate. If you cannot use us for our first

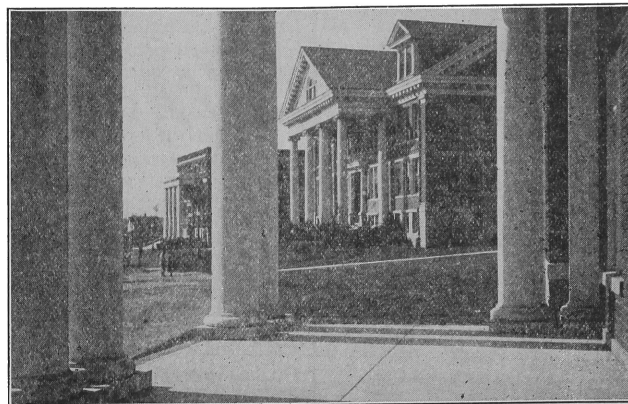
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open date, Sept. 15, write us concerning a later one. May Christ direct!

Fraternally,
 J. B. Kendall.
 Lexington, Ky.

WADDINGTON, NEW YORK.

The Waddington camp under the direction of Rev. Fred and Kittie Suffield will go down in history as a great meeting. It is comparatively a new place for preaching, but it seemed like the old days and the old-time power. The devil was stirred and tried to defeat the meeting but failed. Sister Tillie Albright and Sister Easley, Mrs. Miller and I

helped in the services. It was a time of great victory; altar filled the last service. Brother Fred is a good yokefellow. Many were the slain of the Lord. We are now at Mooers, N. Y. camp. F. E. Miller.

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

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

Lesson IX.—August 29, 1926.

Subject.—The Ten Commandments:

Duties to Man. Exodus 20:12-21.

Golden Text.—Thou shalt love thy neighbor as thyself. Lev. 19:18.

Time.—About B. C. 1490.

Place.—Mount Sinai.

Today's lesson needs no introduction; therefore we proceed at once to our comments.

12. Honor thy father and thy mother.—This strikes hard at heathen people who cast out their aged parents, and sometimes kill them when they grow helpless. We know not whether the Jews were guilty of dishonoring their parents or not; but one thing we do know: this law was given for all men in all ages. Would God that it might be enforced just now in America. A young Chinese came to our land to be educated; but he had been here only a short time when he remarked that from what he had seen, he thought that it would be well for the United States to import some of his people to teach our children to obey their parents. Some parents in our land still control their children; but they are a hopeless minority. To use a common sentence, "The youngsters rule the ranch." Father is the "Old Man," "The Old Gentleman," "the Boss," "the Governor"; mother is "the Old Lady," "Old Miss," etc. "We need a resurrection of the hickory limb" in America to save our children from the penitentiary and the gallows. More use of the strap would lessen the need for hemp. That thy days may be long upon the land which the LORD thy God giveth thee.—Perhaps this referred primarily to the land of Canaan whither they were going, meaning that they should have long possession of the land, if they would honor their parents; but St. Paul broadens its application: "Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth."—The Book does not say, "Thou shalt live long," but mayest. Many dear, good children have died in early years; and some very bad ones have lived to be very old; but it is true that many of the wicked do not live out half their days—their very wickedness results in premature death. The saint has a better chance for long life than the sinner has.

13. Thou shalt not kill.—Thou shalt not murder. Some try to make this too broad. They would use it to prohibit the state from executing murderers. I have found some who go so far as to teach that one has no right to kill the wretch who is murdering his children and outraging his wife. That is fanaticism gone mad. Neither men nor God could have any respect for such a spineless jelly-fish as that. There is in America a sort of maudlin sentimentalism that is trying to make this nation believe that it has no right to administer capital punishment. Women high in society, and even church women, take a delight in fawning upon the vilest criminals, sending them candies, and cakes, and flowers. Some Christian workers seem to think that there is great merit in running to jails to preach to criminals; and there can be no sort of objection to that sort of work, if anything can be done; but

I am persuaded that it would be more sensible to use some of that time and energy keeping our children out of jail. It is a pitiable thing to see a woman running to a jail every Sunday afternoon with a bunch of flowers and a Bible, while her own children are running to the devil on the streets with little or no protection. Seventy years ago England was as criminal as America is now; but John Bull had sufficient good sense to hang about ninety-five out of every hundred murderers; and it took only a short time to stop the murder mills of the nation. Nothing can save this nation but a similar severity against crime and criminals. Excuse me, but I must not leave this subject until I give a rap to the monsters who are murdering millions of unborn babes in this land. I personally knew one doctor, dead now thank God, who boasted that he had killed more than five hundred of these innocent babies. I knew the wife of a Methodist steward, she herself a member of the church and a leader in the Woman's Missionary Society, who boasted to my wife that she had killed seven of her own unborn children. The judgment is going to turn some lives inside out; and some people are going to see themselves in the light of hell-fire. Excuse my strong language; there are no milder words that will cover the case.

14. Thou shalt not commit adultery.—I confess to a measure of delicacy in handling this subject; but the sin is so prevalent, and so brazen, today, that I dare not keep silent. The word adultery in this commandment includes illicit relations between married and unmarried people. I was talking a few days ago with a social worker who happens to have charge of a large rescue home. It was no surprise to hear him say that this sin is not only doubling itself in America, but that it is manifold more common than it was ten years ago. One of the terrible things about the matter is, that conscience seems to be dying regarding this awful sin. When Judge Ben Linsey comes out and proves from the statistics of his Juvenile Court that about one girl in every five of high school age has already fallen, it is time for the nation to do some serious thinking. Cases of venereal diseases have multiplied ten times over during the last few years. Would God I knew how to so speak that it would have meaning and force for this nation. It is time for all decent people to cry to Almighty God for a revival that will bring back to the nation a living conscience. Speaking from personal investigation, I declare that there is absolutely no hope for the rising generation, unless we can banish evolution and modernism from our system of education, and that the only possible hope for such a revolution as that lies with the pulpits of the land. Will they act? or will they continue to sleep? Brethren of the ministry, in the name of the crystal Christ, I plead for a Gospel that will arouse the nation. This is no time for sweet essays on social service. Let Sinai thunder again. Our people must realize that God lives, and that he is back of his laws. Arouse the people against the sin of adultery, and

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The Florida Holiness Camp Meeting has been organized for this purpose. The next encampment to be August 26th to Sept. 5th. All the readers of The Pentecostal Herald, who live in Florida, or the Southeastern States who are in reach of this camp please make your plans to attend. Write Mr. F. H. Trimble, Orlando, Florida, to make reservation for you.

against the sin of fornication. Let them know that hell lies at the other end of every such unclean life. We shall have to do it, or be damned ourselves.

15. Thou shalt not steal.—Pulpit again. The courts must put all such characters behind prison bars, and keep them there; but they will never do it unless the pulpit will so preach the word of God as to produce public sentiment that will make it impossible for a spineless noodle to sit as judge in a court of justice. Brethren, we may as well take our medicine, stiffen our backbones, and get down to business; for it is our job, and no one else is going to do it for us.

16. Thou shalt not bear false witness against thy neighbor.—Maybe that is just a center shot against common lying, of which there is a large surplus going around loose. One may reform and save almost any sort of sinner; but as Bishop A. G. Haygood used to say, "When you find a confirmed liar, the bottom is out of that tub, and it will never hold water." Possibly no sin undermines character worse than lying. Jesus says that such people are children of their father the devil who is a liar from the beginning, and the father of it. That covers the ground.

17. Thou shalt not covet, etc.—Against this sin God says some terrible things, he calls it idolatry. Covetousness is not the undue love of the things called wealth, but the love of them: "Love not the world, neither the things that are in the world; for if any man love the world, the love of the Father is not in him." The Bible is explicit in declaring that no covetous man shall inherit the kingdom of heaven. One may run after these things if he wishes to do so; but let him remember that he is running into perdition. The only use one can make of wealth in this world is to use it for the glory of God; for we are his stewards.

The last four verses of the lesson are so plain and simple, that comment is needless. However, we are in no sense astonished because the people were afraid to draw nigh to God. He was manifesting himself in the most awful aspects of surrounding nature, his intention being to overawe them, and to impress them with the dreadfulness of his Being. Lightnings, and thunders, and storms are small things in themselves; but they become fearful things to him who sees the hand of Jehovah in them; and pitiable is the small soul who cannot see him in these stupendous displays of the forces of nature. He made them all; and his hand will control them forever.

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BY ANDREW MURRAY

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EVANGELISTIC AND PERSONAL.

The Asbury Gospel Team has a gospel tent 40 x 70 that they wish to sell. They offer it very cheap. Any one interested may address Eugene Erny, 5709 Midway Park, Chicago, Ill.

E. B. White, 6-D-North Dooley Ave., Richmond, Va., is desirous of getting in touch with any one who may need his services as evangelist. He feels called to this work and is anxious to win souls. References given.

W. T. Currie: "I recently closed a meeting at Newton, Miss., with great victory. The last night about fifty were up for prayer and the power of the Lord was felt. Anyone desiring my help address me 1616 W. 30, Oklahoma City, Okla.

Rev. A. S. Beck: "We moved our tent from Hart County to Barren County, near my old home. The people were nice and helped to put up the tent, and Brother Piercy loaned us fifty chairs. We had five converted and the last service three came to the altar and found Christ."

C. K. Spell: "I am in the vicinity of Raleigh, Miss., for the month of August. I am helping a Methodist pastor, Rev. A. A. Kelley, on his four-point circuit. I could take some other meetings in these parts after this month. My address will be Raleigh, Miss., for this month."

The Asbury College Gospel Team will hold an evangelistic campaign in Findlay M. E. Church, from August 15 to 29. Special music. Preaching each evening at 7:45. All are invited.

Dr. T. M. Hofmeister delivered an address, "Modernism", at the Redpath Tent Chautauqua, in London, Ohio, to a meeting of the Protestant churches of that city and surrounding community. In the afternoon the evangelist preached to the prisoners of the London State Prison Farm.

Rev. Irvin B. Manley is holding an open air union meeting near Chatham, La., where he held several successful revivals a few years ago. The singing is conducted by Rev. I. A. Patton. Rev. Ira L. Yeager, the pastor, is hopeful of results.

Rev. Ed Lejeune is holding a tent meeting in Horse Cave, Ky., assisted by his son as cornetist and pianist, and Brother Thompson, a former res-

"FEED MY SHEEP."

The command of Jesus to Simon Peter to "Feed my Sheep" applies with equal force to Christians today. When Jesus left the earth He left His work to be carried on by His followers. In view of these serious facts, how great is our responsibility!

It is the Christian's task to feed the sheep—with his lips, his hands and his feet. If we do not use our lips for Jesus how will the unsaved know about it, for ours are the only lips He has to convey His message here on earth. If we do not use our hands in what we find to do for Him, how will the work be done, for ours are the only hands to do His work on earth. If we do not use our feet in carrying His message, how will it be carried, for ours are the only feet He has on earth to do His bidding.

We are giving you the opportunity to use all these faculties for Him—to use your lips in telling others about THE PENTECOSTAL HERALD and the message it carries, and of the special offer until January, 1927, for only 50c. To use your hands in showing them a copy, and to use your feet in going after the ones who need the message it carries.

Jesus says if we love Him we will feed His sheep, and we are asking for the heartiest co-operation possible on the part of our subscribers and friends to get THE PENTECOSTAL HERALD on the special 50c offer into homes where it is needed. There is no better way to comply with this command.

PENTECOSTAL PUBLISHING COMPANY, Louisville, Ky.

ident of that city. This meeting is under the auspices of The Evangelical Methodist League, and we are praying the Lord to give them a gracious ingathering of souls.

ANNOUNCEMENT!

I have some time for another old-fashioned mourners' bench revival. I go anywhere to help honest souls pray through and find salvation. If you believe the old Bible and want real Holy-Ghost, power-felt gospel, write Rev. L. Reep, Wilmore, Ky.

HIS BEST.

Rev. L. L. Pickett, the song-book man, has recently compiled a song book that ranks above anything he has previously gotten out. It is called "Songs of Gladness and Praise," and is indeed a book of songs that thrill one with joy and gladness as they are sung from consecrated hearts. Brother Pickett has gotten together the most popular and soulful songs of the day, songs that will meet the need of any church or camp meeting. And the beauty of the book is, that the price is as popular as the songs, only 25 cents, retail, or less

in quantities. We used this book in the Central Holiness Camp Meeting at Wilmore and the singing was superb. Let evangelists and Christian workers send to Pentecostal Publishing Co., Louisville, Ky., for a sample copy. Only 25c.

Mrs. H. C. Morrison.

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In teaching your Sunday School Lesson, do your pupils want an explanation of a word or ask questions about places mentioned in the Bible, which you are unable to answer? If so, Smith & Peloubet's Bible Dictionary will answer these questions for you satisfactorily. Just now we are offering a regular \$2.00 edition for \$1.25, postpaid. Send in your order today.

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William Jennings Bryan.

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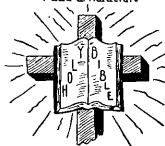
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ARE YOU INTERESTED IN THE SALVATION OF SOULS?

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

Postoffice

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EVANGELISTS SLATES

ANDERSON, T. M.
Haviland, Kan., August 6-Sept. 5.

ASBURY COLLEGE GOSPEL TEAM.
Erny, Phillips, Bevington.
Steubenville, Ohio, Aug. 12-20.

AYCOCK, JARRETTE AND DELL.
Prescott, Ark., August 12-22.
Durant, Okla., Aug. 26-Sept. 5.
Norman, Okla., Sept. 9-19.
Mail address, 2923 Troost Ave., Kansas City, Mo.

ASBURY COLLEGE TRIO.
(Reid, Furbay, Householder)
Salt Lake City, Utah, August 20.
Reno, Nevada, August 21.
San Francisco, Calif., August 22, 23.
Los Angeles, Calif., August 25, 26.
Pasadena, Calif., August 27.
Kingman, Ariz., August 29.
Albuquerque, N. Mex., August 31.
Amarillo, Tex., Sept. 1.
Norma, Okla., September 3.
Carmen, Okla., Sept. 4.
Wichita, Kan., Sept. 5, 6.
St. Louis, Mo., Sept. 8.
Sheridan, Ind., Sept. 10.
Home address, Wilmore, Ky.

BABCOCK, C. H.
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.

BENNARD, GEORGE.
Webberville, Mich., August 12-22.
Kittanning, Pa., August 26-Sept. 5.
Petoskey, Mich., Sept. 8-26.

BENNETT, W. G.
Dickinson, N. Dak., August 18-22.

BRASHER, J. L.
Epworth, S. C., August 20-29.
Home address, University Park, Iowa.

BRENEMAN, A. P.
Hamden, Mo., Aug. 17-Sept. 5.
Home address, University Park, Ia.

BROWN, F. C.
Jackson, Ohio, August 19-29.
Home address, 306 Pleasant St., Iron-
ton, Ohio.

BROWNING, RAYMOND.
Popular Branch, N. C., Aug. 18-29.
Home address, Hendersonville, N. C.

BROWN, MARY ELLEN.
(Personal Worker and Young People's and
Children's Evangelist)
Open dates after July 30 to August 31.
Home address, 830 N. LaSalle St., Chi-
cago, Ill.

BURTON, C. C.
Mentona, Ky., Aug. 25-Sept. 12.
Delmer, Ky., Sept. 5-20.
Home address, Delmer, Ky.

BUSSEY, M. M.
Greentown, Ohio, August 6-22.
East Orwell, Ohio, Aug. 25-Sept. 12.
Open dates, Sept. 16-Oct. 3.
Fresno, Ohio, Oct. 7-31.
Home address, South Vineland, N. J.

CAIN, W. R.
Wichita, Kan., August 12-22.
Ava, Mo., August 26-Sept. 5.
Arkansas City, Kan., Sept. 12-26.

CALLIS, O. H.
Hartselle, Ala., August 19-29.

CALEY, ALLAN W.
(Song Leader—Evangelist)
Wesley's Chapel, August 22-31.
Buenavista, Ky., Sept. 1-12.

CHATFIELD, MR. AND MRS. C. C.
California, Ky., Aug. 20-30.
Home address, 2601 Pleasant Ave., Ham-
ilton, Ohio.

CLARKE EVANGELISTIC PARTY.
Tolago, Okla., August 15-29.
Home address, 808 N. Ash, Guthrie, Okla.

CLARKSON, S. F.
Open dates for summer and fall.
Home address, Donnellson, Ill.

**COLLIER AND CAMBRON EVANGEL-
ISTIC PARTY.**
Open dates month of Sept.
Paducah, Ky., Oct. 3-30.

COLLIER, J. A.
Upton, Ky., August 8-22.
Home address, 1917 Cephas Ave., Nash-
ville, Tenn.

CONLEY, PROF. C. C.
(Song Evangelist)
Greenfield, Ind., August 26-Sept. 6.
Home address, 586½ North Howard St.,
Akron, Ohio.

COX, W. E.
Alpine, Ore., August 15-Sept. 5.
Bellingham, Wash., Sept. 6-25.

**CRAMMOND, PROF. C. C. AND MAR-
GARET.**
Open dates September, October, Novem-
ber.
Home address, 815 Allegan St., Lans-
ing, Michigan.

CREEKMORE, F. R.
Open dates after Sept. 5.
Home address, Box 48, Climax, Kan.

CROSS, WALTER.
Lancaster, Ky., August 5-25.

CURRIE, W. T.
Hollywood, Miss., August 17-30.
Home address, 1616 W. 30th, Oklahoma
City, Okla.

DAVIDSON PARTY.
Centerville, Pa., August 11-22.

DICKERSON, H. N.
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., Ash-
land, Ky.

DIGGS, W. C.
Locust Grove, Va., Aug. 27-Sept. 5.
Alberon, Va., Sept. 26-Oct. 3.

DORN, C. O.
Goshen, Ky., August 15-Sept. 5.

EDEN, THOS. F. AND ETHEL.
Orlando, Fla., August 26-Sept. 5.

ELSNER, THEO. AND WIFE.
Richmond Hill, N. Y., August 22-29.
Portland, Maine, Sept. 15-26.
East Palestine, Ohio, Oct. 3-17.
Home address, 25 Lafayette Ave., Brook-
lyn, N. Y.

FLEMING, BONA.
Oakland City, Ind., August 11-27.

FLEMING JOHN.
East Liverpool, Ohio, Aug. 12-22.
Oakland City, Ind., August 27-Sept. 5.
Andover, Ohio, Sept. 15-26.

FOILES, MRS. ETTA.
(Song Leader and Soloist)
Mt. Carmel, Ill., August 8-22.
Rutherford, Penn., August 27-Sept. 5.
Home address, Kampsville, Ill.

FUGETT, C. B.
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., Ash-
land, Ky.

FULLMORE, C. W.
(Song Evangelist)
Ready for service after August 15.
Address, Morrowville, Kan.

GADDIS, TILDEN H.
Springfield, Ohio, Aug. 18-22.
Berne, Ind., August 28-Sept. 5.

GEIL, PAUL AND DORA.
(Singers and Xylophone Players)
Greencastle, Ind., August 8-30.
Alexandria, Ind., Aug. 30-Sept. 5.
Home address, 437 W. Wabash St.,
Frankfort, Ind.

GLASCOCK, J. L.
Vacant dates, August 16-31.
Home address, 1350 Grace Ave., Cincin-
nati, Ohio.

GLEASON, RUFUS H.
Ohio Conf., August 20-22.
Westfield, Pa., August 26-Sept. 12.
Home address, 643 Woodward Ave., S.
E., Atlanta, Ga.

GREEN, JIM.
Fig Camp, N. C., Aug. 18-27.
Home address, E. Spencer, N. C.

GREGORY, H. A.
Whon, Texas, August 6-22.
Snyder, Tex., Aug. 24-Sept. 5.
Home address, McKinney, Tex.

GRISWOLD, RALPH S.
West Bend, Ky., August 10-22.
Home address, Dryden, Mich.

HAINES, FLOSSIE—FORD, PEARL.
Open for calls.
Home address, 3219 Cedar Ave., Cleve-
land, Ohio.

HALL, E. K.
Concord, Va., August 15-22.
Home address, 417 Halifax St., Peters-
burg, Va.

HAMES, J. M.
Chase, City, Iowa, Aug. 18-29.
Home address, Greer, S. C.

HEIRONIMUS, H. T. AND WIFE.
Arborvale, W. Va., Aug. 19-Sept. 5.
Home address, Wilmore, Ky.

HEWSON, JOHN E.
Normal, Ill., Aug. 19-29.
Home address, 127 N. Chester Ave.,
Indianapolis, Indiana.

**HOLSTEIN, CALBERT V. AND SISTER,
WILLIE.**
Cherry Grove, Ind., August 18-29

HOLLENBACK, BOY L.
Cambridge City, Ind., Sept. 6-26.
Ramsey, Ind., Aug. 13-22.
Address, Cambridge City, Ind.

HOWARD, FIELDING T.
Foster, Ky., August 16-26.
Kingswood, Ky., Aug. 26-Sept. 5.

HUTCHERSON, C. B.
(Song Evangelist)
Grange City, Ky., August 18-Sept. 5.

HUFF, WM. H.
Dubolse, Pa., August 19-28.

HUGHES, I. N.
Myrtle Point, Oregon, Aug. 3-29.
Home address, 390 E. 12th St., Portland,
Oregon.

HUNT, JOHN J.
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.
Clarksburg, W. Va., August 8-22.
Harper, W. Va., Aug. 25-Sept. 12.
Mail address, Box 1135, Charleston, W.
Va.

JOHNSON, ANDREW.
Portage, Ohio, August 19-29.
Orlando, Fla., August 26-Sept. 5.
Terrill's Creek, Ky., Sept. 10-20.
Lakeworth, Fla., November.

KENNEDY, ROBERT J.
(Singer)
Allen, Tex., August 8-22.
Sterling City, Tex., Aug. 22-Sept. 4.
Home address, 3312 Carlisle Ave., Dallas,
Texas.

KEYS, CLIFFORD.
Open date, August 17-Sept. 5.

KINSEY, W. C. AND WIFE.
(Singers, Song Leader and Pianist)
Portage, Ohio, August 19-29.
Open date, Sept. 4-18.
Home address, Richmond, Ind., 461 So.
Third St.

LAMP, W. E.
Calhoun, Ill., Aug. 21-Sept. 11.
Olney, Ill., Sept. 21-30.
Home address, Wilmore, Ky.

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)
Fig. N. C., August 18-28.
St. George, S. C., Sept. 5-Oct. 5.
Home address, Wilmore, Ky.

LEWIS AND ENYEART.
(Singers and Players)
Fairmount, Ind., August 21-29.

LINN, JACK AND WIFE.
Lewisville, Tenn., Sept. 3-12.
Home address, Oregon, Wis.

LITRELL, V. W. AND MARGUERITE.
Atlanta, Neb., Aug. 27-Sept. 5.
Home address, 1214 Scott Street, Beat-
rice, Nebraska.

LOVELESS, W. W.
Greentown, Ohio, August 5-22.
East Orwell, Ohio, Aug. 25-Sept. 12.
Home address, London, Ohio.

LUDWIG, THEO. AND MINNE E.
Marshfield, Ore., Aug. 20-30.
Home address, 772 N. Euclid Ave. St.
Louis, Mo.

MCBRIDE, J. B.
Findlay, Ohio, August 12-22.
Hollis, Okla., August 25-Sept. 8.
Tishomingo, Okla., Sept. 12-27.
Home address, 112 Arlington Drive,
Pasadena, Calif.

McCLINTOCK, J. A.
Cherry Grove, Ind., August 18-29.
Louisville, Ky., 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.

MILBY, E. C.
(Song Evangelist and Young Peoples'
Worker)
Open date, July 18-Oct. 1.
Home address, Gabe, Ky.

MILLER, MR. AND MRS. F. E.
Richland, N. Y., Aug. 22-Sept. 6.
Home address, Lowville, N. Y.

MINGLEDORFF, O. G.
Beebe, Ark., Aug. 14-31.
Blackshear, Ga., Sept. 1-7.
Alma, Ga., Sept. 8-26.
Home address, Blackshear, Ga.

MOFFITT, E. J.
Wood's Cross Roads, Va., August 15-25.
James Store, Va., August 26-Sept. 5.

MORROW, HARRY W.
Morrowville, Kan., Aug. 18-Sept. 5.
Home address, 300 So. Oak Park Ave.,
Oak Park, Ill.

NORRERY, JOHN.
Daneshville, Va., August 20-29.
Ocean Grove, N. J., Aug. 29-Sept. 4.
Home address, Delanco, N. J.

OSBORNE, ESSIE.
St. Sumner, N. Mex., Aug. 22-Sept. 5.
Permanent address, Box 533, Sta. C, Los
Angeles, Calif.

OWEN, JOSEPH.
Bonnie, Ill., Aug. 13-23.
Dubolse, Okla., Aug. 27-Sept. 5.

OWEN, JOHN F.
Bonnie, Ill., August 13-22.
Home address, Upland, Ind.

OWEN, G. F. AND BYRDIE.
Lacona, Iowa, Aug. 8-22.
Iowa Assembly, August 25-29.
Chariton, Ia., Sept. 5-19.
Home address, 1415 W. Pikes Peak Ave.,
Colorado Springs, Colo.

PARKER, J. R.
Grange City, Ky., August 18-31.
Winchester, Ky., Sept. 1-5.
Olive Hill, Ky., Sept. 6-26.

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

PENNER, EVA.
Open for calls.
Home address, Jackson, Ky.

PULLIN, M. C.
Open dates after August 23.
Home address, Waynesboro, Va.

QUINN, IMOGENE
Centerville, Ind., August 18-29.
Home address, 909 N. Tuxedo St., In-
dianapolis, Ind.

REDMON, J. E. AND ADA.
California, Ky., August 20-30.
Nashville, Mich., Sept. 6-26.
Home address, Brookville, Ind.

REED, LAWRENCE.
McKeesport, Pa., Aug. 18-Sept. 5.
Scio, Ohio, Sept. 9-19.
Carrollton, Ohio, Oct. 1-10.
Home address, Damascus, Ohio.

REID, JAMES V.
Detroit, Mich., August 22-Sept. 26.
Waco, Tex., Oct. 3-17.
Home address, 2912 Meadowbrook Drive,
F. Worth, Texas.

RICE, LEWIS J. AND EDYTHE.
Kingston, Okla., Aug. 20-Sept. 5.
P. O. Address, 2923 Troost Ave., Kansas
City, Mo.

RIDOUT, G. W.
Spottsylvania, Va., August 20-27.
Shiloh, N. C., Aug. 29-Sept. 12.
Permanent address, Wilmore, Ky.

RINEBARGER, C. C.
(Evangelist and Singer)
Alexandria, Ind., Aug. 13-23.
Imperial, Nebr., Aug. 26-Sept. 6.

ROAHRIG, WEBER
Open for calls after October 1st.
Home address, Lerna, Ill.

ROBERTS, T. P.
Akron, Ohio, August 19-26.

ROMAN'S EVANGELISTIC PARTY.
Home address, Hillsdale, Ill.

ROOD, PERRY.
Geneva, Ohio, August 15-29.
Open dates.
Home address, Barboursville, W. Va.

RUTH, C. W.
Rochester, N. Y., Sept. 3-12.

SANDERS, C. C. JR.
Port Gibson, Miss., August 19-Sept. 7.
Philadelphia, Miss., Sept. 12-26.
Home address, Griffin, Ga.

ST. CLAIR, FRED.
Bennettsville, S. C., July 15-Aug. 29.

SANFORD, MR. AND MRS. E. L.
Richmond, Va., August 1-29.
Maysville, Ky., Sept. 29-Oct. 5.
Home address, 202 Engman Ave., Lex-
ington, Ky.

SHANK, MR. AND MRS. R. A.
Morrowville, Kan., August 20-Sept. 5.
Home address, 191 No. Ogden Ave., Co-
lumbus, Ohio.

SHELHAMER, E. E.
Houghton, N. Y., Aug. 12-22.
Imperial, Nebr., Aug. 26-Sept. 6.
New Philadelphia, O., Sept. 10-19.
Home address, 5419 Isleta Drive, Los An-
geles, Calif.

SHELHAMER, MRS. JULIA A.
Centerville, Pa., August 3-22.
Imperial, Nebr., August 26-Sept. 6.
Home address, 5419 Isleta Drive, Los
Angeles, Calif.

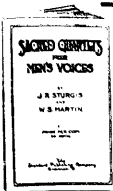
SPINKS, OTIS W.
Shiloh, N. C., Sept. 5.

SPIVEY, G. M.
Lakeland, Ga., August 15-29.
Home address, Macon, Ga.

SUTTON, MR. AND MRS. B. D.
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.
Vesuvius, Va., August 16-29.
Onelda, Tenn., Sept. 8-26.
Home address, Wilmore, Ky.

SWEETEN, HOWARD W.
Carthage, Ark., Aug. 20-30.
Huntington, W. Va., Sept. 1-20.
Vincennes, Ind., Oct. 3-18.



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TEETS, ODA B.

Me. Neb.; W. Va., Aug. 26-Sept. 5.
Home address, Aurora, W. Va.

THOMAS, JOHN AND EMILY.
Findlay, Ohio, August 12-22.
Berne, Ind., August 28-Sept. 5.

VANDALL, N. B.

(Gospel Singer)
Findlay, Ohio, August 12-22.
Omaha, Neb., Aug. 27-Sept. 12.

VANDERSALL, W. A.

Ramsey, Ind., August 13-22.
Open date, Sept. 1.
Permanent address, Findlay, Ohio.

VAYHINGER, M.

Letts, Ind., August 20-29.

WATTS-CONLEY EVANGELISTIC PARTY.

Norwood, N. Y., Sept. 5-19.
Home address, Sandy Lake, Pa.

WELLS, KENNETH AND EUNICE

Wichita, Kan., Aug. 12-22.
Home address, 2115 Barth Ave., Indianapolis, Ind.

WHITCOMB, A. L.

Binghamton, N. Y., August 19-29.

WHITEHURST, R. F.

Donalsonville, Ga., August 15-29.
Home address, Box 14, Wilmore, Ky.

WIBEL, L. E.

Kokomo, Ind., August 2-21.

WILLIAMS, L. E.

Circleville, Ohio, August 19-29.
Home address, Wilmore, Ky.

WINLAND, CLYDE B. PARTY.

Layland, Ohio, Aug. 17-29.

WIREMAN, C. L.

Ashtand, Ky., August 17-22.
Home address, 2108 Crescent Blvd., Middletown, Ohio.

YATES, W. B.

Richland, N. Y., August 26-Sept. 6.
Greenville, Tenn., Sept. 8-20.

YOUNG, R. A.

Waynesboro, Miss., August 20-29.
Home address, Wilmore, Ky.

CAMP MEETING CALENDAR.

ALABAMA.

Hartselle, Ala., Camp, August 19-29.
Workers: Revs. O. H. Callis, J. D. Carter and Harry Blackburn. L. O. Waldsmith, Sec., Hartselle, Ala.

ARKANSAS.

Bexar, Ark., Camp, Sept. 3-12. Rev. Robert L. Selle, preacher in charge. Address J. R. Dixon, Wild Cherry, Ark.

FLORIDA.

Orlando, Fla., Camp, August 26-Sept. 5.
Workers: Andrew Johnson, Charlie Dunaway and Frank McCall. Write F. H. Trimble, Sec., Orlando, Fla.

ILLINOIS.

Springer, Ill., Camp, Sept. 2-12. Workers: Mrs. J. W. Hayes, Rev. Elmer McKay, Song leader, Frank Doerner. Write Jacob Fleck, Pres., Enfield, Ill., or Frank Doerner, Sec., Norris City, Ill.
Kampsville, Ill., Camp, August 19-29. Workers: Evangelists F. J. Mills, A. F. Balsmeier and wife, Mrs. J. R. Ewers.
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.

INDIANA.

Summit Grove, Ind., Camp, August 19-29. Workers: F. J. Mills, A. F. Balsmeier, Mrs. A. F. Balsmeier, song leader. Mrs. J. R. Ewers, pianist and children's worker. For information write Chas. F. Benz, Sec., Kampsville, Ill.
Eryantburg, Ind., Camp, August 20-29. Workers: C. C. Mourer, Rev. L. R. Wade and wife, Rev. Robert Eades. Write C. E. Cleek, Rt. 9, Madison, Ind.

Oakland City, Ind., Camp, August 27-Sept. 5. Workers: Rev. John and Bona Fleming. A. H. Johnston and wife song leaders, Maud Yeager, Sec.
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.
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.

KANSAS.

Haviland, Kan., Camp, August 26-Sept. 5. Workers: Rev. T. M. Anderson, Dillon Wooten, singer. A. L. Bevan, Sec.

KENTUCKY.

Lawson, Ky., Mt. Carmel Camp, August 21-31. Workers: Rev. Geo. Q. Hammell, Evangelist, Russel Patton, Martha Archer, Mary Vandiver, Rev. C. R. Vincent and Royal Baldwin. Address Miss Lela G. McConnell, Lawson, Breathitt Co., Ky.
Carthage, Ky., Camp, August 20-30. Workers: C. E. and Flora Chatfield, J. Warren and Mrs. Bel Coleman, J. E. and Ada Redmon, O. B. Shelton and wife. For information, address, J. R. Moore, Pres., California, Ky.

MASSACHUSETTS.

North Reading, Mass., Camp, Sept. 4, 5, and 6. Workers: Pastors and other ministers of the district. Rev. H. V. Miller, Dist. Supt., in charge. Write E. T. French, Sec., 10 Seely Ave., Lynn, Mass.

MICHIGAN.

Gaines, Michigan, August 27-September 5. Workers: Dr. H. C. Morrison, Rev. Joseph H. Smith, Dr. C. W. Butler, Mrs. Esther Williamson, Mrs. Grace B. Heneks. Write R. C. Millard, Sec., Vermontville, Mich.

Hopkins, Mich., Camp, August 19-29. Workers: Rev. W. R. Cox, Dr. C. W. Butler, Rev. Joseph H. Smith, Rev. Chas. Slater, singer. Mrs. Fred DeWeerd, leader of young people. Rev. J. E. Williams, song leader. Miss Lillian Scott, pianist. Write Dr. L. E. Heasley, Sec., Grand Rapids, Mich., Route 9.

MISSISSIPPI.

Waynesboro, Miss., Camp, August 20-29. Workers: Rev. R. A. Young, Otis Spinks. Write Mrs. J. E. Moody, Sec.

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. Paster, Sec., Kearney, Neb.
Imperial, Neb., Camp, August 27-Sept. 5. Workers: E. B. Shelhamer and wife. C. C. Rinebarger, leader of song. John J. Kitt, Sec.

NEW JERSEY.

Erma, N. J., Camp, Sept. 10-19. Workers: Rev. C. E. Jeagan and wife, Rev. Arthur W. Gould. Address, Earl Woolson, Cape May, N. J., Rt. D.
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.

Richland, N. Y., Camp, August 22-Sept. 6. Workers: F. W. Sufield, F. E. Arthur, J. C. Long, W. G. Nixon, D. F. Brooks, Tillie Albright. W. B. Yates, song leader, assisted by Mrs. Sufield. Mrs. G. C. Miller, pianist. Bessie M. Eisse, children's worker. Address Rev. Geo. N. Buell, Sandy Creek, N. Y.

OHIO.

Portage, Ohio, Camp, August 19-29. Workers: Rev. Andrew Johnson, Rev. W. W. McCord. Music in charge of W. C. Kinsey. Mrs. W. C. Kinsey, children's worker. Missionary, Thursday, Aug. 26, in charge of Mrs. C. E. Cowman. Pianist, Mrs. Gertrude Ickes. Rev. E. L. Day, Sec.

Millersburg, Ohio, Camp, August 19-29. Workers: T. P. Roberts, Wm. S. Coder. Song leader, Clifford C. Baldwin. Mrs. E. D. Hedington, Sec. Millersburg, Ohio.
Oak Hill, Ohio, Camp, Sept. 5-19. Workers: Rev. Ford Heidrickson, assisted by other preachers and workers. Address Chloe Shay, Oak Hill, Ohio, or Miss Osie England, Heights, W. Va.
Arcadeville, 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.

OKLAHOMA.

Thomas, Okla., Camp, Sept. 9-19. Workers: Geo. B. Kulp, B. F. Neely, J. E. Moore, song evangelist. Write E. N. Engle, Pres., or Miss Anna Kraybill, Sec., both of Thomas, Okla.
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.

SOUTH CAROLINA.

Epworth, S. C., Camp, August 20-29. Workers: Drs. J. L. Brasher and C. F. Wimberly. Song leader, Rev. Wiley Owens. Prof. John Landrum, pianist. For further information write W. P. B. Kinard.

VIRGINIA.

Danversville, Va., Camp, August 20-29. Workers: Rev. John Norberry, Rev. H. H. Hoyt, Rev. M. M. Ellis, Robert Fraser, boy gospel radio singer. Address Rev. H. H. Hoyt, Danversville, Va.
Spottsylvania, Va., Camp, August 20-29. Workers: Dr. G. W. Ridout, Rev. W. L. King, with others. Address Mrs. B. K. Andrews, Sec., Spottsylvania, Va.
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.

CHRISTIANS, YESTERDAY, AND TOMORROW.

C. B. Turner.

Possibly the safest test to the reality of our consecration will be found in its relation to our common, everyday life, to which a greater portion of our time must be given in secular affairs and duties. We are too apt to make it a spiritual and ethereal thing, confined to church meetings and sacred services. It will be conceded at once that a life in the home, or in the business place, or in society, is more thoroughly tried than in a prayer meeting or a revival. It is here where kindness, patience and unselfishness will have the best chance to show their reality. If our consecration cannot stand these tests there are no others adequate for the task. We are too prone to wear our religion with our Sunday suit. When we hang the clothes up for the week, we also hang our religion up and serve the devil until the next Sunday. In doing this we soon find that the devil is supreme ruler over us and we have never been right with God from the beginning. The devil is pleased to see people attend church and serve him all the while. They are a stumbling-block for the would-be Christians.

Let us put on the whole armour of God and serve him however we may be doing. There isn't a job that a person can't hold and be a consecrated Christian. In saying this, I do not include promoters of theatre plays, gambling dens, dancing instructors and the like as that isn't in worldly toil.

When I first started out in this world to make my way I chose the trade of being an automobile mechanic. Now, I never thought a man could work on an automobile without swearing. In fact, I said it was impossible. When I was converted, I thought I would either have to give up the trade or religion. Thank God! I didn't have to give up either. Things have become new and the old Adam was buried years ago.

Since this time God has called me to proclaim his truth to a world of lost sinners in which I am by his help putting forth every effort to that end. This is the first time in my life that I have ever looked forward to a future on earth. My hopes now are, by the grace and help of God, that I may be an instrument in the hands of a mighty Master going about doing good and furnishing material for the home over there where I shall dwell among the immortals forever.

Life is too short to try to do the impossible of serving both God and the devil. If the world wants to criticize me for living for God alone, I cannot stop them, and the only thing I can say is they can't do it long as life is only a dream and short at that. Today will be yesterday tomorrow and nineteen twenty-six will soon be last year.

Let those of us who think we are Christians examine ourselves to see if we are coming up to the demands of God as laid out in his holy Word. Tomorrow may be too late.

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PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, Aug. 25, 1926.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.
Vol. 38, No. 34.

THE GOSPEL WE NEED TODAY.

By The Editor.

THE Lord cannot save a lost world through the instrumentalities of a worldly church. Sinners in the world will not yield to the entreaties and exhortation of sinners in the church. Sinners will respect the warnings and exhortation of persons whom they believe to be separated from the world and wholly consecrated to the service of the Lord.

Bad as the world is, sinful and selfish as it is becoming, most every one has a greater or less degree of respect and reverence for those whom they believe to be devout, unselfish disciples of Jesus Christ. A city that is set upon a hill cannot be hid. Jesus himself said to his disciples, "Ye are the salt of the earth; ye are the light of the world." It is through the purity, devotion and zeal of the disciples of Jesus that a lost world must be brought to him.

Those men who are clamoring for a new theology, new truth, and a new gospel, do not know in their hearts the power of the old theology, the old truth and the old gospel. The revelation contained in the Scriptures—the laws of Moses, the history of Israel, the psalms and proverbs, the prophecies, the teachings of Jesus, the apostles and the apocalypse—contains all the truth necessary for the salvation, civilization, upbuilding, enlightenment and development of our own race to its highest possibilities. What the times need are holy men who will faithfully preach the truths contained in the Bible. The gospel of the day of St. Paul, Martin Luther, and John Wesley is the gospel we need today. It is the power of God unto salvation. Men who are preaching it faithfully see no need of a new gospel. Those who are preaching against the old gospel see nobody saved from sin and degradation under their false teaching.

One of the greatest needs of the time is a consecrated, zealous ministry—men who were once sinners, but have tasted the bitterness of true repentance, who have been regenerated by the Holy Spirit, who have been cleansed from all sin with the blood of Christ, who have become tabernacles filled with the Holy Ghost, who have no desire for the world's honors or the world's wealth; men who feel it the highest honor to be called into the ministry, and who are content with the wealth which is laid up in heaven, and who, with love for all men, and fear of no man, are preaching the word with full faith in its power to accomplish the will of God. Such men will be able to turn the world upside down.

When we consider the forces that are arrayed against the full gospel, the plans and prejudices that work to hinder the proclamation of a full salvation from sin; when we think of the men in authority, the literature,

ST. PAUL'S CONCEPTION OF CHRIST.

It is open to us all to recognize that the Pauline conception of Christ, in his pre-existence as the eternal Son, in his ideal, archetypal humanity as the Heavenly Man, and his voluntary self-abasement as made in the likeness of sinful flesh, had for Paul supreme moral and evangelical value. It is open to us to recognize that to make Christ's Bethlehem birth the upspringing out of the unconscious of a life which had no antecedent being and therefore no elective purpose, no will-to-be, until it fashioned that will out of its own infant appetites, would be to take all the color out of Paul's Gospel; it would muffle the majestic organ tones of grace which accompany and interpret the entire recitative of Paul's narration of Christ's earthly ministry; it would deprive us of the glow and rapture of a redemption wrought for us at infinite cost by One who, though he was rich, for our sakes became poor.

—Gwilym Griffith.

the writers and teachers within the church who seem to be possessed with an unrelenting prejudice against the great truth of full salvation from all sin by simple faith, and then when we think of the tremendous prejudice and ignorance on the subject in the world, the cultured world, the commercial world, the wealthy world, the political world, the gross, low, ignorant world, it grieves one's heart and but for one's faith in God, would paralyze effort. But there are thousands of men and women in this great nation, over the seas, around the world, who day and night are proclaiming a full salvation, are crying out against all sin, are faithfully interpreting the Scriptures with regard to sin, and the provisions for its removal through the blood of Christ.

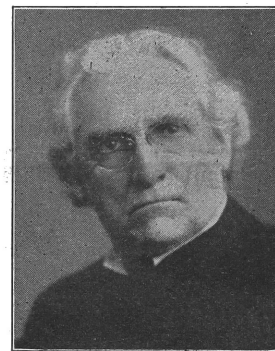
In every walk of life, there are men who are telling the blessed story of a Christ able to save to the uttermost. Bishops, devout scholars, earnest preachers, bankers, business men, commercial travelers and traders, men in factories and shops, railroad engineers, street car conductors, ditch diggers, men in the sawmills, and lumber yards, men in the army and navy, white, black, yellow and red men, a great host of them scattered through Christendom and the heathen world, are rejoicing in a full salvation and are telling and singing of the power of the blood of the Lamb of God, "who taketh away the sin of the world." Thousands of mothers from high social circles to humble cabins are singing and witnessing to their children and neighbors of a full salvation. Let us take courage, circulate the literature, scatter the books, sow down the tracts, tell the good news and give the Lord an atmosphere of faith and prayer in which to work for the glory of his name.

"Find in Christ the way of peace,
Peace unspeakable, unknown;
By his pain he gives you ease,
Life by his expiring groan;
Rise, exalted by his fall,
Find in Christ your all in all."

Monthly Sermon.

THE COMFORTER PROMISED.

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." John 14:14-17.



We have in this teaching of our Lord which we have chosen for our text, a very clear and gracious promise of the baptism with the Holy Ghost. It will be remembered that Jesus had just spoken to his disciples of the coming separation from them, and they were in great sorrow, and in these gracious words found in John 14, he seeks to strengthen and encourage them.

He assures them of two great facts which should never be lost sight of by the disciples of Jesus in any age: One is that separation is but temporary. He goes to prepare a place for them and will come again to receive them unto himself. The other is that, during the interim between his going and coming again they shall have another Comforter to abide with them.

We learn in the twenty-sixth verse of the same chapter from which we take our text, that the coming and abiding Comforter of whom Jesus speaks, is none other than the Holy Ghost. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."

May I call attention to the fact that this is neither the first nor last time that we hear this gracious promise of the coming and abiding of the Holy Ghost. Early in his ministry John had announced that the coming Messiah, whose herald he was, should baptize with the Holy Ghost. The exact words of John are these: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire."

Matt. 3:11.

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OF ASBURY THEOLOGICAL SEMINARY

With God In The Mountains.

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

MY summer schedule this season strangely led into new places, among new friends, and to new and wonderful experiences. My newest experiences were in North Carolina. I have preached in most of the states of the union and in Canada, but this was my first time preaching in the Carolinas. Three of my meetings were in North Carolina at Asheville, Connellys Springs and Shiloh.

North Carolina has in it some of the most wonderful mountain scenery I have ever looked upon. The West Asheville Camp originated by Rev. R. V. (Bob) Self, is on a mountain and surrounded with mountains. I found myself going up to a certain point at morning and sunset to view the landscape and revel in the sight of mountain peaks and nestling valleys. Away in the distance was Mount Pisgah, and still farther was Mount Mitchell, the highest mountain peak in Eastern America with an elevation of 6711 feet. This is now a favorite spot for tourists, having a one-way road up the mountain, certain hours being reserved for coming up and others for going down the mountain. Sunset Mountain was our closest neighbor and handy enough for a visit one of our "off" afternoons. The mountains of Western North Carolina were first called "The Land of the sky" by a famous writer, Christian Reid. Her book, "In the Land of the Sky," contained many wonderfully descriptive chapters, picturing the beauties of the mountain country.

The Indians were the first inhabitants but the early pioneers who laid the foundation stones of this great state were mostly of Scotch and Irish descent, and nearly all the present native inhabitants trace their ancestry to these early settlers.

Asheville is surrounded by the most superb mountain scenery in the east and the most unique of its kind in the world. The city is a gateway to the Great Smoky Mountains National Park and to the Pisgah National Forest. Asheville's slogan might well be "In the Land of Good Roads." North Carolina has nearly seven thousand miles of good roads, part of which (2200 miles) are hard-surfaced. Throughout the mountain region of the state splendidly engineered motor routes lead to points of interest.

In every soul there is the love of wonder and that sweet amazement that comes from the starry heavens; from the sun rising in its golden chariot in the morning to run its daily course; or sinking at even time on the wings of clouds bathed in all the colors of the rainbow. Charles Wesley had a poet's soul and a poet's vision. To him the God of Grace was the God of Nature and as he saw the handiwork of God his soul went out in adoration of God and in love of Jesus. Thus he sings:

"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."

Many a time 'midst these glorious scenes
"I stood upon the hills, when Heaven's wide
arch

CAROLINA.

Carolina, Grand thy mountains,
From whose heights the crystal fountains,
Sparkling, dash to vales below.
Lofty Mitchell, proudly gleaming
In the garden sunset's glow;
Rugged ranges softly beaming
In the blush of morn or night
With the purple shades of night.

Carolina. Blue thy waters,
Strong thy sons, and fair thy daughters—
Blue thy waters as the sky,
In their limpid depths reflected;
Strong thy sons—in counsel wise,
By ill fortune ne'er dejected;
Fair thy daughters as a star
Twinkling o'er the hills afar.

Carolina. Wide thy forests—
Verdant, healthful, fragrant forests;
Sturdy oak and graceful elm,
From whose restful shade re-echoes
Silver throated melodies;
Towering poplar, drooping willow;
Slender maple, lofty pine;
Froned fern and clinging vine.

Carolina. Fair thy fame is,
White and pure as Springtime daisies
Scattered o'er thy sunlit slopes.
"First at Bethel," Appomattox
Saw thy hosts, with vanquished hopes,
Last to leave the field of battle;
Then, with strife of armies cease,
Foremost in the path of peace.

Carolina. Bright thy glory;
Song of poet, theme of story.
Grand thy mountains, looming high;
Swift thy rivers, rippling, flowing;
Blue thy waters as the sky;
Wide thy forests heavenward growing;
Sweet thy flowers o'er hill and dale;
Fair thy fame as lilies pale.
—By William Eyre Brierley.

Was glorious with the sun's returning march,
And woods were brightened, and soft gales
Went forth to kiss the sun-clad vales."

I thought with Wesley of our great God
whose ways and wonders in Nature "display
the attributes divine."

The mountain scenes of North Carolina carry an appeal that is irresistible. Its modern highways wind over and around the mountains and through the fertile valleys, constantly bringing into view an ever-changing panorama of beauty and pastoral loveliness.

One has said: "North Carolina is a billion-dollar state if one takes the combined value of its manufactured products and its raw material produced on farm and in forest as a basis of calculation. With the value of the output of its factories for 1925 amounting to three-quarters of a billion dollars, with banking resources at the close of 1925 amounting to more than half a billion, and with the value of its farm crops for last year going considerably beyond a quarter of a billion, the commonwealth, in a material way, enters the new year with optimism."

North Carolina has some of the largest cotton mills in the country; it has the largest furniture factories of the nation, and now in Duke University it has the richest school, but in the grandeur of its mountains and the magnificence of its scenery it is unsurpassed. Then its people make it great. Its people coming from the finest Scotch-Irish stock are stalwart and big in soul, in vision and purpose and when they get religion they are tremendous.

We had two camps in North Carolina; West Asheville, (ten days). Camp Free, (four days). Two men stand out prominent in North Carolina evangelism, Rev. Bob Self and Rev. Jim Green. They are chums or "buddies" when it comes to revivals. Jim loves Bob and Bob loves Jim. Put both of them in a meeting and there will be something doing sure. Bob entered the work in

his later years and did not get much training. Jim tells of a time when he wore a Prince Albert and put out his letter heads with "Professor" attached to his name. When he got religion and took to preaching he started off to his circuit with a wife and baby and a salary of \$14.50 a month.

Brother Jim has held over two hundred revivals in twenty years. Brother Bob has the record of seeing more men converted in Buncombe County than any preacher in that region. If the ministry paid in dollars for real results in the same ratio that real estate, oil, lumber, coal, etc., pays, both of these men would be millionaires, but the fellows who approach millionaires in the ministry are those who never get anybody converted and wouldn't know a revival from a sand-storm; while the men who bring things to pass in soul winning are limited in this world's goods. Bro. Bob's new camp meeting at West Asheville exceeded all expectations in its opening. It is going to be a great camp meeting for holiness people to attend. Brother Green's Camp at Connellys Springs, N. C., is four years old and growing year by year.

Rev. Joseph Owen was the only engaged preacher for this year, but as I had four days to spare I accepted the invitation and gave them a hand. In the four days I preached five times and gave two 9 o'clock A. M. Bible Readings. A fine crowd of preachers was present, and people from many sections of the state. One of the most remarkable things about Camp Free was its music. I have never enjoyed anything like it in camp meeting. The leader had travelled ten months with General William Booth, of the Salvation Army, as his song leader and cornetist, and he certainly knew something about sacred music. The band of nineteen pieces was the finest thing I have heard. When I say that the band leader is a graduate of the Royal Academy of Music of London, England, and at one time played the cornet in the International Band of the Salvation Army which is regarded in England as the most perfect band in Great Britain, my readers will not be surprised at the exquisite music heard at this camp. The leader is a thoroughly sanctified man and has made this band, known as "The Greensboro Bible School Band," the finest thing I presume we have in religious work in the U. S. A. I had a fine talk with this band leader. I wanted him to tell me some things about old General Booth of the Salvation Army. I have always had a great admiration for this mighty man of God. A few things stand out in the story told me. They were on a ten months tour through the British Isles. The old General was preaching day and night, and when he wasn't preaching he was meditating and praying. He rose at 6 A. M. From 6 to 8 A. M. he was praying. He ate but two meals a day. He discarded luxuries; his was the plainest fare. After a strenuous night service in which many would be saved, often the old General would come back to his room and spend two hours in prayer! Think of it! Two hours in prayer after a strenuous night service! God forgive me because I don't pray more! When the old General lost his sight and was now totally blind, he addressed a great mass meeting in London. In his address he told them that the only panacea for the world's ills; the only cure for its sickness; the only redemption for its sins was to "Behold the Lamb of God which taketh away the sin of the world." Bramwell Booth, who succeeded his father as General, is a great teacher and preacher of holiness; his wife is a great preacher also.

Let me add that this fine Greensboro Bi-

ble School Band so ably headed by Bro. Tritton, and helped along by Brother Crouse, and in which six of the Crouse family play,—

Bryon Crouse, one of our Asbury College men, and four of his sisters and father, are expecting to make a missionary tour next

February to the West Indies and South America under the direction of Brother Finch of the Pilgrim Holiness Church.

BEACON LIGHTS OF FAITH.

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

JOAN OF ARC.

CHAPTER IX.

HISTORY has been emblazoned by the heroic deeds of women; and they have not been confined to any one nationality: Greek, Roman, and Jewish have shared alike in this regard. Medieval and modern times have furnished their quota of heroines who have been transfigured in glorious struggle for love, patriotism, or faith. Those noble impulses that have brought out the highest qualities of men, have influenced likewise, many of the fairer and weaker sex. We note, however, that all the great women of the past—from Jewish Deborah down through the centuries to English Florence Nightingale—have belonged to the nobility, or the higher privileged classes. There is one exception to this rule in the person of Joan of Arc, the Maid of Orleans, whose glorious zeal and faith shine forth in marvelous splendor, than whom there is no greater. Women have given to the world some of its best literature; women have held the scepter of great empires, and destroyed kingdoms; but the little peasant child of France is perhaps the best known and loved, and held in the greatest reverence of any woman in history, with the exception of the Jewish Virgin chosen as the handmaiden of the Lord.

Joan of Arc was born in the days of Feudalism and Knighthood. The children of the poor were passed by unnoticed as so much chattel; they knew only service, oppression, loyalty and suffering. Therefore, we find no contributing circumstances, nor cause and effect processes, in the appearing of this remarkable girl. She belonged to the humblest class of peasants, living in the fastnesses of the Vosges Mountains, on the borders of Lorain. Removed from all opportunities of learning, she could neither read nor write. Her birthplace was in the little village of Domremy on the Meuse. All she knew of the great outside world, was an occasional royal hunting party passing by into the wild forests surrounding that locality. That particular section had suffered much cruelty from the feudal wars that had been waged almost continually between the powerful families who held control during the Middle Ages.

Joan was the third daughter of a poor laborer, and her home duties, taught by her mother, were spinning and sewing. All of her time not spent in home duties, she went about doing good, strangely unlike other normal girls of her age. She cared for the sick and spent many hours in devotion in the little village church. She was but a child in years, but developed beyond her age—strong, healthy, and beautiful in face and form. Notwithstanding her illiteracy, a strange poetic, though superstitious, nature shone in her personality; but piety and devotion were the most pronounced characteristics of this child living in the most pronounced obscurity.

There was a legend in and about Domremy, founded on a prophecy of some old sage, that out of the marshes of the Lorain would come a Maid who would deliver the country in some great crisis. At the age of thirteen, Joan saw visions and heard celestial voices, bidding her be true and virtuous. Believing that the acme of sainthood was to be found in virginity, she made this vow very young,

but told no one. Historians have not been able to explain away, either by logic or ridicule, the visions and voices which this young peasant girl claimed to have seen and heard. The marvelous achievements she accomplished coincide with those supernatural revelations. She said the Archangel Michael appeared unto her in glory; also many of the saints, and spoke words of encouragement to her.

France was torn into shreds from the incessant wars with England. Edward I claimed the throne of France; the country was impoverished and miserable; the manpower was depleted. The fortunes of war had swung from one side to the other, but always with odds in favor of England. Charles VI. a lad of fifteen, at the death of an insane father, had declared himself King of France; but this claim was not acknowledged except by a small section in the southern part of the country. War was being pushed by the powerful Duke of Bedford, and it looked as if the entire country would soon pass into the hands of Henry VI. who succeeded Edward I. Charles the Dauphin, tried to rule and live in royal splendor; but his affairs were in a bad plight, sometimes scarce of the actual necessities of life. The Duke of Bedford planned a campaign to capture Orleans, which was the key to all the southern portion of the country. The fall of Orleans seemed inevitable; great alarm was felt among the high and low at this critical time.

At this trying juncture, Joan of Arc appeared—it was 1429—she then but thirteen years old. Though uneducated she knew the peril of her country, and with a pure faith and confidence in God, in obedience to her "heavenly vision," she made herself and her requests known. She knew no war; had seen no great men. The assumptions and presumptions of this poor, unsophisticated girl were absurd in the extreme.

Finally, she gained audience with the governor—for her humble people of Domremy believed in her—and helped to press her claim; but this dignitary laughed at her, ordered her sent home and whipped. This did not discourage her in the least; the "voices and visions" continued. So urgent and honest were her appeals, that her case was at last reported to the King. Before this, however, the Duke of Lorain sent for her, furnished her equipment, and allowed her to visit the King with an escort of four armed men. The journey was made in great peril and hardship, traveling day and night for twelve days. When she arrived at Chinon, the headquarters of the King, she was not allowed to see him. Her presence and claims were a huge joke with all the underlings of the court, both of the nobility and clergy. The Church dignitaries to a man were against her. "Why waste time," they raved, "with a mad girl; if she is not mad, she is possessed of the devil and ought to be put in prison."

The women of the court took a different attitude and finally secured for her a meeting with the King. This modest girl was in no way awed by the rich display of an earthly court—the first she had seen; but she had gazed upon other glorious scenes far superior to that. The poise and confidence of this ignorant girl, in such a presence, created a profound impression. These words passed from her lips in sublime modesty: "I am Joan the Maid, sent by God to save France."

She demanded an army at once; there was a *sent-of-God* command in her tone that astonished every one; yet the King hesitated. Monks were sent to her home town to look up her moral standing; much time was lost; Orleans was at the surrender. With all the arguments and objections, Joan stood her ground without a tremor.

The long story of quibble and objections ended in the Maid getting what she wanted. Dressed in white, but full battle regalia, mounted upon a black charger, she headed the army, and gave battle to the besiegers of Orleans. Her leadership and absolute self-poise, as she directed the attack, is one of the most spectacular dramas of all history. Officers growled and cursed under breath; but they were ordered to obey her every command. The English were confused and routed to their dismay and disgust. The momentum of her power and leadership grew by leaps and bounds; the English learned about it, and their superstition added to their humiliation. A strange fear took possession of the enemy. At every advance movement and command Joan was opposed by superior officers; yet with full authority she pressed on. Twice she was wounded, yet she seemed as insensible to pain as of fear.

After three months of discouragements and hindrances, within and without, she led the army to an overwhelming victory, and cleared her land of the English; she accomplished this, it seems, by the power of her sanctified personality, for the King was weak and frightened. Priests, bishops, and officers hated her with a murderous envy. But at last, she escorted Charles the Dauphin to Rheims, where he was crowned King. Then in humble reverence she bowed before him saying: "Beloved King, now is the will of God accomplished." She gave to France her rightful ruler; she gave to the Dauphin a throne. She most earnestly requested then to be allowed to return to her mountain home, asking no reward, no honors, except that her people be exempt from taxes. Had she followed her own good judgment, how different the ending of this sad story. She was too great a find; she must now be capitalized and used for greater victories. Much against her will, she again took her place at the head of the army; but the tides of war turned, and she won no more victories. She was wounded again, but heroically pressed on, and was finally captured and imprisoned by John of Luxemburg, a vassal of the Duke of Burgundy, who was secretly an ally of England.

The news of her capture was like the news of the Armistice; *Te Deums* were sung, and there was a universal demand that she be delivered to the Church for trial. Her captors sold her to the Duke of Bedford for 16,000 francs. The leaders of her own people were consumed with jealousy, and those of the enemy were chagrined that a little country Maid could cause their defeat. The most amazing outrage in all history was the utter indifference on the part of her own people, and even the King, for whom she had done so much. Not one step was taken by any one to secure her release. Alone and friendless, taunted by arrogant officers, she suffered the torments of the damned. For weeks every trick and scheme possible were used to trap her in her testimony. In the

(Continued on page 6)

An Old Man's Memories of Christ.

REV. E. W. FRAZEE.

MY EIGHTY-FIFTH BIRTHDAY.

"My little children, these things write I unto you that ye sin not. And if any man sin, we have an advocate with the Father Jesus Christ, the righteous. And he is the propitiation for our sins, and not for ours only but also for the sins of the whole world." 1 John 2:1, 2.



HIS is a great text for you and for me, and for all of us, old and young. One said, "I love to think of that dear old Bishop of Ephesus 'whom Jesus loved,' sitting down to write before he died, his gospel of 'an old man's memories.' But beyond his memories of the human Jesus, and the three years in Palestine, lies the deeper solemn memory of the 'Eternal Christ.' And now behold the Lord hath kept me alive, and I am this day four score and five years old. And I am yet as strong this day as I was in the day that Moses sent me. As my strength was then, even so is my strength now, both to go out and to come in." This is not my record, but the record of "Caleb," of whom God said, "But my servant Caleb, because he had another spirit within him, and hath followed me fully, him will I bring into the land whereunto he went."

It was Caleb's eighty-fifth birthday. I am today as old as he was, but not as strong, and have not always "followed the Lord fully." But I have been brought up out of Egypt, have crossed the Red Sea, wandered in the wilderness, entered into the Canaan of "perfect love," and am waiting for him to bring me, through the merits of my Divine Redeemer, into "that other land" whereunto he is bringing us.

The first thing you see when you get to heaven, is "the Lamb as it had been slain, standing in the midst of throne." They will be "telling you more about Jesus" to All Eternity. I was never more glad than I am now, that I "set my love upon him" when I was a child. It has "saved me from more than a thousand snares." I was just beginning to go into the evil ways by which men and boys go to destruction, when he who had set his great love on me "delivered me and set me on high" and I came to know his "name was Jesus." And any good that has come to me since, and any good standing I may have attained in after life, and the position I am in at eighty-five years, I owe entirely to the "grace that rescued me" when I was a boy. I would never have been anything, but for the religion of Christ, if he had not "shown me his salvation."

When Israel was crossing the Red Sea after coming out of Egypt and could get no further for the wide deep waters, the word came "stand still and see the salvation of God."

I have now come to the "last crossing," and am standing still, to "see the waters open" that I may step in where no man may ever go unless "God be with him."

At a revival meeting I was going to preach on the text, "And it is appointed unto men once to die and after this the judgment" and said, "The text I am about to announce ought to strike terror to every unconverted person in the congregation." A man near the door rose and said, "You won't terrify me, for I'm coming to Jesus." He came forward and knelt at the altar where I could lay my hand on his shoulder, and sought and found Jesus while I was preaching. And, "why not?" Isn't that the way to do? And why not do it today? I would like to preach that way again.

Another "sacred memory" is of Bishop Janes. And to be able to remember Bishop

Janes is one of the "compensations" for being old. It was at the conference in Saginaw, Michigan, in 1867. He said, "I was on my way to hold the New Mission Conference in San Francisco, Calif., and just outside of New York harbor, a man came to a minister on deck and with a New Testament in his hand and putting his finger on the passage, 'Who is the propitiation for our sins, and not for ours only, but also for the sins of the whole world,' said to the minister, 'Sir, do you believe that?'"

"Yes," said the minister, "I do."

"Well," said the man, "I don't. I wouldn't be mean enough to go sneaking into heaven on the merits of another." The minister waited a moment and fixing his eyes on him said, "Sir, those words of yours come with an ill grace from a man who is 'out of jail on bail,' and is running away from his securities."

The Bishop then told us, "We had no more trouble all the way to San Francisco," and so let us know that he was himself the minister. Then the Bishop lifted his hand high and said with a loud voice, "We are all out of hell today on bail." And it is as near a "mathematical statement" of the awful facts in every sinner's life as language will permit. It is a statement in terms of perfect "scientific accuracy" of the only ground of a sinner's hope.

During a series of revival services, I met a man on the street who said to me, "Do you believe that Jesus Christ died for you?" I answered, "I certainly do." "Well," he said contemptuously, "I don't." He no more died for me than Andrew Jackson did." I replied, "If it was not a fact that Jesus Christ died on the cross for you 1900 years ago, you would not be standing where you are to deny it." The only reason "you are out of hell" today is, that 1900 years before you were born, the Son of God "died for you on Calvary."

There are three great facts in my long life: when the Son of God died for me on the cross 1900 years before I was born, when he forgave my sins the 17th day of November, 1854, and when six months after, he sanctified my soul, the 30th day of May, 1855. The fact 1900 years before I was born was just as much a fact of my life as if it had occurred only yesterday. Without it I would never have been born at all. There have been other important events in eighty-five years, but all except these three, fall away into insignificance. The other "good facts" would not be good without these three. I do not mention my natural birth. It is probably not worth mentioning. No man's birth is worth much, unless he is "born again."

The first fact in every sinner's life is, that "The Son of God died for him on Calvary 1900 years ago." If not, Adam and Eve would never have had any children, and you would "never have been born." The next and worst fact is that "you have sinned against him." "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him and by his stripes we are healed."

By a "double transfer," that only God could make, "He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him."

The next fact is for you to say, "I will arise and go unto my Father and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son." This is what occurred on that night seventy-one years ago the 17th of last November, when "There was joy in the presence of the angels of God over a sinner that repented," and the Heavenly

Father said, "For this my son was dead and is alive again, was lost and is found."

The other "great fact" was six months later on the 30th of May, 1855. I did not know much about "sanctification" but my class leader (for it was in the days of old Methodism) told me I was to "believe for it the same as for justification." I did not know much about "justification." No sinner ever does. But when I had been blindly seeking the Lord for three days the preacher asked me if "I could not believe." I was ashamed to say no. It would be casting a reflection on the Lord, not to believe when he had said, "Him that cometh unto me, I will in no wise cast out." So I said, "yes," but instead of peace a "horror of great darkness" came down upon me. The devil told me I had committed the greatest sin in my life. "You have told the preacher a lie right here in church. You've told him you believe and you don't." But I said to myself, "I ought to believe. I've said I do, and I must make it good." I've got to do it and as Mr. Wesley puts it, I said, self-desperate, "I believe." I can, I will, I do, believe, and went home feeling that whether I was to be saved or to perish, there is no help for it now. In a little while I "did find it." I did not perish. My Lord did come, and he saved me. It was a "repose in the blood of Christ" and the peace and glory of God came into my soul as they had never done before. I did not have instruction enough to "make a definite consecration," and wait and believe for "full salvation," but I had already made the consecration and had been "Waiting at his crucified feet."

I asked an old minister the difference between the feelings of a "sanctified" and a "justified" person. He said, "a deeper peace," a "perfect resignation to the will of God," and a sense that "I love the Lord with all my heart." I was going to the district school at the time and the master who wrote copies at the top of each page for the scholars to write had written for me, "Disappointments await mankind." I wondered if that was true. I wondered "if the master was a Christian." Is a person ever disappointed who has a "perfect resignation to the will of God?" If he wanted anything and did not get it would he not be just as happy without it as with it, because he had Christ? When you have "perfect submission" and have "no will but God's will," all is at rest. I had found that out though but a boy, and in all the disappointments of a long life I have escaped the pains and heartaches from which only a perfect resignation to the will of God can save you. "Though he slay me, yet will I trust in him."

O, if preachers, instead of telling young people to be good, would tell them "how to repent of their sins and believe in Jesus" and tell believers "how to" consecrate themselves, and believe for "full salvation" our churches would be full of "saved and sanctified members" instead of the many who will plainly tell you if you ask them that they never knew their sins forgiven.

I have not always been faithful, and look back upon a long life of "seventy years" of errors, inconsistencies, discrepancies and defective services that "need the blood of Jesus" just as much as my seven years of open sin. I am not saved and do not expect to be saved in the great day of eternity, because I have "repented," or because I am "justified," or because I am "sanctified," but because I am a "poor helpless hell-deserving sinner, standing under the blood of Christ." And when I want to "read my title clear to mansions in the skies," I have to "look back on Calvary."

When I came in contact with the false theories of the world, I could fall back on the "facts" of my own life. When I came to enter the ministry, I escaped the snares and struggles, because God had given me a "heart-knowledge," before my intellectual processes could begin and as a result I have never had a doubt, or a temptation to doubt in my whole life and never had to change my opinions. My only doubts have been "my own unworthiness."

To be "left naked to your enemies in old age and death" is the certain fate of all who serve the world instead of God. The "riches" you served and sought after, the "pleasures" you "loved more than God," the "fame" of your wonderful exploits, inventions and discoveries, your literary attainments and distinctions, your works of art, poetry and philosophy, your science falsely so-called, that you have permitted to draw you away from God and even the true science will all leave you, a poor helpless, trembling naked spirit in the hands of your "last enemy when you are going back into the dust you came from." Even when your science and philosophy are true, they have no covering for "a naked human spirit." Your head will ever be "uncovered and defenseless" when the last storms are beating upon it. When you have had all and are "wading deep the dismal flood" that all must wade, there will be as now "Nothing left but heaven and prayer."

There is nothing to "cover your defenseless head" from a perfect nakedness, until you say

"Jesus lover of my soul,
Let me to thy bosom fly."
Why not fly to it now?

In the Great Northwest.

L. R. AKERS, President of Asbury College.

Leaving Absaraka Camp near Fargo, mentioned in THE HERALD previously, we went to the North Dakota State Epworth League Institute which met for a week in a park near Valley City, a thriving and progressive little city of some 5,000 inhabitants, where the writer had agreed to serve as a member of the faculty in speaking to and teaching the six hundred representative young people of the Commonwealth there assembled. We were announced for two of the evening addresses, a class in Bible each day, and the morning watch hour for each morning.

The first of the night services we waived in favor of the resident Bishop, Lester H. Smith, of Helena. The Institute in North Dakota, in some respects is the best I have attended. One thing of note is, everybody is on hand at 6:30 in the morning so the early audience is almost as large as at the evening service.

The Institute is presided over by Dr. LeRoy White, pastor of the important church at Minot. He is easily one of the outstanding preachers of the state, presided over the sessions with ease and dignity, but best of all sounded the evangelistic note and pressed the claims of Jesus Christ upon the lives of the young people. He gave the speaker right of way, and on Thursday night after speaking on "The Abundant Life" from John 10:10, our hearts were made glad to see forty-two young people kneeling at the altar, many with streaming eyes, and by midnight they were through in the old-fashioned way, their bright testimonies rejoicing our souls.

Dr. Clarence True Wilson, who is at the head of the Board of Prohibition and Public Morals in Washington, and who is one of the ablest trustees of Asbury College, and can be counted on always to ring true on moral or religious issues, worked valiantly at the altar, spoke the following evening most earnestly and closed his impassioned appeal with twelve more at the altar of prayer. Dr. Wilson paid a magnificent tribute to Asbury College, saying he felt it a high hon-

or to be a member of the Board of Trustees of the greatest institution in the world, stating he declined the proffer of a similar office from one of the leading universities of America, because he wished to give his undivided loyalty and support to the great school that stood unflinchingly true to the Wesleyan and Scriptural doctrine of entire sanctification.

The regular Asbury College Men's Quartet consisting of Messrs. Morford, of Oregon, first tenor, Childress, of Iowa, second tenor, Blakeslee, of New York, first bass, and Akers, of Kentucky, second bass, sang during the entire Institute and captured their audiences by their ability, their devotion, and willingness to serve anywhere at any time.

We could not but be humbly grateful and rejoice at the fine service rendered by these four clean lads, each one testifying whenever the opportunity presented itself to the saving and sanctifying power of Jesus Christ.

In the College Ford they have spent the summer going from camp to camp singing and testifying for the glory of God. They have broadcasted from Louisville, Cincinnati, and Detroit to interested audiences unseen, but not unappreciated as many letters testify. The quartet, Dr. Wilson, the writer and others were cordially invited to return to the great institute next year. To us no opportunity seems greater than to work with and proclaim to the youth of today the full gospel of One who can save to the uttermost.

WISE AND OTHERWISE.

REV. E. W. CASWELL.

THE COMPENSATION OF OLD AGE.



OLDSMITH expressed his delight in things ancient when he said,

"I love everything that's old:
Old friends, old times, old manners, old books."

How true it is that there is a richness in the ripeness of years which youth does not possess. The pleasures of memory and hope are sweeter than the joy of victories won, deeper than at any earlier period of life.

The aged are like the ark on the mountain of attainment, reviewing the purple beauty of the past, they gaze with rapture on the golden glories of the coming life. This mountain eyrie is an outlook as wide as both time and eternity.

In the great rush of human toil and struggle, there is but little opportunity for leisure, for reflection, for exploring the richness of human thought. How one appreciates Gibbon's declaration that he would not exchange the habit of reading for the wealth of the Indies. Reading brings the geniuses of all ages into your closest intimacy. They come to you with comfort for sorrow; friendship for affection; instruction for the mind, with wisdom and spiritual food for the soul. No delight exceeds this communion with the world's worthies of literature, except that of the direct companionship with the Divine. These authors should interest us most who have thought God's thoughts after him, by living in close contact with spiritual forces.

The Bible is the one great book for the sinful and sorrowing. Here we find solace, consolation and comfort beyond any other writing. The other great books of the world are those which, like the Bible, deal with man's higher nature. Such books never die because they deal with eternal things.

If young people would be systematic in economizing their time, they could master many more of the great works of literature.

Mr. George Hamlin Fitch, a writer for the San Francisco Chronicle and the author of "Comfort in Old Books," says, "Long years ago, it was my custom to reach home a half

hour before dinner. I took up Scott and read all the Waverley Novels again. It required barely a year, but those half hours made, at the end of the period, eight whole days. In the same way, in recent years, I have read Dickens, Thackeray, Kipling and Hardy, because I wanted to read something as recreation which I would not be forced to review."

Mr. Fitch also speaks of Macaulay's reading, while in India, during his spare hours. He read walking up and down his garden, because during such exercises, his mind was more alert than when sitting. Mr. Fitch, speaking of Mr. Roosevelt's Pigskin Library, which he carried with him into Africa, says, "The books were all standard works of pocket size, bound in pigskin, which defies sweat, blood, dirt or moisture, and takes on in time the rich tint of a well-used saddle. Roosevelt read these books whenever he chanced to have a few minutes of leisure and it seems to me the superior diction of his hunting articles which was recognized by all literary critics came from this constant reading of best books."

Indeed no person should ever give up reading and study. The real man is never old. Does not the Psalmist say, "Mine age is as nothing before Thee?" If at the end of life here, we do not begin to count the years of the soul, then all die young as compared with the cycles of eternity. Life here is but the beginning of the never ending life, and beauty, like the rainbow, spans all God-like life.

The white flowers coming up through the snow in early springtime, smilingly say, "The winter is over and the summer is at hand." So the silver head of the seventies speaks of the eternal summer soon to appear. But most of us who live near three score and ten feel like a certain French woman, who was running over the catalogue of her ailments to her physician. "What would you have?" the doctor replied. "I cannot make you young again." "I know that, doctor," she said. "What I want you to do is to help me to grow old a little longer." This was the sentiment expressed by Edmund Clarence Stedman, in his Threnody, which proved to be his swan song.

To totally cease work when one can go on longer is not to die before your time, but to kill yourself with ease and kindness. To stop growing is to begin to die; to cease acting is to stop growing—to invite senility and decay. The deadline sometimes is reached at forty years of age, because men cease studying and smiling. They use old material unimproved and are on the shelf long before they are compelled to retire.

The great achievements in literature have been reached late in life. Cervantes was sixty-eight years old when Don Quixote was completed. Dante's Divine Comedy was finished but a little while before the author's death at fifty-six. At the age of eighty Goethe completed Faust. Wesley preached and toiled up to the year of his death, aged eighty-eight. Cardinal Newman wrote up to the same age. Theodore L. Cuyler, departing at the age of eighty-seven, continued writing his wonderful articles nearly to the last. John Milton began Paradise Lost when he was fifty-eight years old; John Bigelow continued to be an author past the nineties.

The pugilist reaches his prime at thirty-five, but the intellectual, social, moral and spiritual powers of the soul go on forever.

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.

BEACON LIGHTS OF FAITH. (Continued from page 3)

presence of her inhuman tormentors she remained calm, and not for one moment did she lose her mental balance.

She was charged on seventy items, flimsy and false; heresy, blasphemy, witchcraft, possessed of the devil, wearing men's apparel. She was taken to the Rouen castle, placed in an iron cage, and chained to the floor. She was finally brought before judges who were determined on her destruction. The superior judge was the Bishop of Beauvois, who was one of the number she had driven from the city. After a series of insulting questions she was allowed to return to her cell for her last devotions and for the sacrament. Then she was taken to the market place, guarded by eight hundred soldiers, where the chain and stake were prepared. They set fire to the fagots, and while the flames encircled her beautiful body, she exclaimed: "Jesus, Jesus! My voices, my voices!"

Thus was sacrificed the purest, truest and most saintly woman in all history. The whole procedure was one of the most diabolical since the mock trial and crucifixion of the Son of God. She died the victim of envy and jealousy. There is no cruelty, or hypocrisy this side of hell more determined than that which will be directed against one who can accomplish things they cannot. This same spirit can be seen even in Protestant circles; a victim would not be treated as was the Maid of Orleans; but the spirit remains the same. The welfare of no one is safe if the victim happens to be in the way of those who have power to act; this is just as true in a church body as in politics, or business. It does not matter about the faithfulness, the success, and loyalty; these are all discounted and set at naught, just as were the victories of Joan of Arc. The spirit that burned Joan of Arc—little mediocrity in places of authority—has been the curse of the world's best interests, and no place has it operated in the past, and in the present more than in the Church of God.

The Pope of Rome finally ordered an investigation of her trial and execution, and it was discovered, and established, that every charge was founded upon falsehood and envy. Her sacrifice, so cruel and unreasonable, made an impression on the world second to none since the tragedy of Calvary. She became the patron saint of her humble countrymen; a great celebration is held annually in honor of her memory. A stone cross was reared for her; her brothers were created noblemen, and granted riches. The Duchess of Orleans who was the daughter-in-law of Louis Philippe, modeled with her own hands, an exquisite statue of the Maid of Orleans. In the year 1856 was held a celebration, the most elaborate ever seen in southern France. The Bishop of Dupanloup delivered one of the most wonderful eulogies ever spoken to the memory of any hero or heroine—all for the little Maid from the mountains of the Vosges.

The trial and execution of Joan of Arc was the crowning stroke of human hate and injustice, not surpassed in all of "man's inhumanity to man." "Never," says a writer, "did a martyr perish with more triumph and trust in God whose aid she had so uniformly invoked; and it was this triumphant Christian faith as she ascended the funeral pyre which has consecrated the visions and voices under whose inspiration the Maid led a despairing nation to victory and a glorious future."

Joan of Arc is today, one of the listed saints of Rome. We do not forget that it was Rome, and her "vicar of Christ" assumptions which placed this innocent, saintly character at the burning stake. It is a scathing, unanswerable indictment against this church, with her supreme claims, that

she is guilty of martyring one of her holiest characters. It was this same church that hanged Savonarola, one of the purest men that ever donned the garb of the Roman priesthood. Yet Rome never changes—never makes any mistakes—is the infallible mouthpiece of God on earth, binding and loosing here for time and eternity. Oh, the blasphemy of it all! As Father Chinique says, in his "Fifty Years in the Church of Rome," "That organization is not a church at all, but a vile impostor on the name of Church; a pagan apostasy, a politico-religious delusion for world supremacy." The burning of Joan of Arc, and the hanging of Savonarola, with the St. Bartholomew Massacre, and millions of similar deeds, are good proof that Father Chinique was right.

THE JOURNEY OF LIFE.

W. M. ZIMMERMAN.

"Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you."—Rom. 1:10.



HE writer and family started from Fresno, Ohio, to Stanley, N. Dak., having driven 3,000 miles. We wish to make a few applications.

1. The travelers are called tourists. Even so, in the journey of life, we are called Pilgrims and Strangers. A tourist is one who makes a tour or journey. There are thousands of them going and coming and you know them by their equipment and travel-worn appearance.

Abraham dwelt in tabernacles (tents) with Isaac and Jacob for he looked for a city that had foundation whose builder and maker is God. Abraham was a tourist. St. Paul made his missionary tours. Jonah camped outside of Nineveh, though he seemed to be having his troubles there. Everyone is a tourist. We start out in youth and there comes a turning point when we start back for home. We do not mean to teach universal salvation, but universal experience of the race that life is serious. We could see the difference in the outgoing tourists and those who were returning. The first were in high spirits, while the others were sobered by tire troubles, bad roads, cold nights, sick headaches, attacks of mosquitoes, danger of storms, etc. Read 1 Cor. 11:23-28, where St. Paul relates some of the things that made him serious. Youth hasn't a care and starts out in high spirits. Little do they know what is ahead of them on the "Journey of Life." We met the out-going tourists rushing on and we couldn't help but smile and say, "You don't know what bad roads, and detours you have to endure." Well it is for us that the future is veiled from us! "As thy day so shall thy strength be."

There are 10,000 lakes in Minnesota where thousands of tourists go to fish, bathe and enjoy boat rides and relax from every care. God has grace whereby we can cast every care upon him and relax with perfect confidence. Yes, we are Pilgrims and Strangers or Tourists upon the Journey of Life.

2. Detours are not as good as the main highway. How many, who once were on the highway of holiness are on the rough detour of fanaticism or formalism, or perchance of atheism. In Minnesota we detoured over shifting sand for several miles. We pray that all who are on such detours may soon come back to the highway of holiness and peace.

3. The highways are all marked. Ohio, Indiana, and Illinois mark their highways by the state-outline and the number within. Wisconsin has a triangle, Minnesota has the star and North Dakota the Indian head with

the number beneath. Ask at the filling-station or consult your map and you will know what route to take. Isaiah says, "The way-faring men, though fools, should not err therein." Ask and ye shall receive. Go to the filling-station (Pentecost). Consult your Bible. Read John 17, or 1 Thess. 5, and you will know the way to go. Yes, it is a marked way. If you lose sight of your number, return at once and inquire until you find it. The reader can readily make the application.

4. You will see wrecks on the way. Near Kilbourne, Wis., while going West, we saw a Ford roadster that was lying upside down and as completely demolished as one could imagine. Broken wind-shield and blood upon the ground made us sick at heart. The occupants, a man and woman, were taken to a hospital perhaps fatally injured. We took a picture of the car and drove on, but the day was sad because we could not forget the wreck.

How many spiritual and moral wrecks we see and meet up with! These bring what our fathers called "a burden for souls." How we pity them!

5. You will meet false teaching on Life's Journey.

At Alexandria, Minn., we attended the evening service in the M. E. Church. A young girl was leading the Epworth League and her topic was Jonah. She said, "Jonah is a perfect allegory. The writer wanted to write a fanciful story, so he chose Jonah as the hero. There was the miraculous fish, the miraculous deliverance, the miraculous revival, the miraculous gourd-vine," etc. All the while she smiled at us and informed us she attended the Chicago University. She didn't believe in the miracles nor in the truthfulness of the Book of Jonah. Pilgrim, you will meet with unbelief under the guise of learning. It was a revelation to us, for never before had we heard such unbelief boldly proclaimed. They have beaten the "Sword of the Spirit" into a "Question Mark."

A great Dutch jurist dying said, "I would gladly give all my learning for the simple faith of my unlettered servant."

6. You will meet friends on the way. Tourists look at your license, and when we were in North Dakota we met a load of girls from Ohio who had been at the Yellowstone National Park, and seeing our Ohio license they greeted us lustily. Needless to say, we returned their greetings. Paul going to Rome was met by friends at the Three Taverns and Appii Forum, whom when he saw them he thanked God and took courage. Hallelujah! How glad we are to meet one another on Life's journey!

7. We stayed at Tourists' Camps at night. Here we met a great many people from different States and Canada. Perhaps the Tourists' Camps with their tents remind one of the Camp Meetings. To understand the application, one must attend them. We camped near Lima, Ohio, Chicago Heights, Madison, Wis., Winona, Minn., Minneapolis, Alexandria, Minn., Fargo and Harvey, N. D., to Stanley, N. D. Returning stops were as follows: Harvey, N. D., Fargo, N. D., Alexandria, Minn., Galesville, Wis., Roscoe, Ill., South Bend, Ind., Marion, Ohio, to our home in Fresno, Ohio.

8. There is danger on the way. Warnings are given frequently to remind the tourist of danger. We counted 30 white crosses from Columbus to Zanesville, a distance of 50 or more miles. Over 3,000 white crosses in Ohio tell the tourists of the danger. At DeLaos, N. D., two women and two children were killed by the train. The father was waiting for his children, his wife and her mother to come to Minot. Imagine his grief when he learned that it was his loved ones who were killed. His pathetic cry was, "It can't be them! It can't be them!" God pity and comfort and bind up the broken-hearted!

(Concluded on page 7, col. 3)



REPORTS FROM SOUL WINNERS.



THE TENT CAMPAIGN.

The good friends who contributed the money for our tent campaign will be glad to read the following editorial account of one of the tent revivals in South Corbin, Ky.

Report.

"The big tent revival meeting which is being held in South Corbin just below the schoolhouse on Seventeenth street, by the Rev. T. W. Beeler, of Wilmore, Ky., is being attended by large crowds into whose souls the Rev. Beeler is digging deep and causing many to be saved in the old-fashioned religion style. This young evangelist is so touching the hearts of South Corbin's sinners that bootleggers are bringing their liquor to the meetings, pouring it out and breaking their bottle, persons who have not been on speaking terms for a number of years have become fast friends, and thieves are confessing stolen articles and begging the evangelist to go with them to return them to the rightful owners.

"Tuesday night at the end of the Rev. Beeler's sermon men, women and children went to the altar by the half-dozens to beg forgiveness of the Lord. Two of these men, one said to be the worst drunkard in South Corbin, and the other, a bootlegger who had also mistreated his wife, prayed with several of their friends for at least an hour and then confessed their faults, asked everyone in the audience to pray for them, and promised to go straight. These are just two examples of the great work which the Rev. Beeler is accomplishing in the southern end of our city.

"The people of South Corbin and of other parts of the city should feel grateful for the great work here. It is something that cannot be estimated in dollars, for its value is even greater than money. Different denominations are co-operating, and friends and musicians of the Corbin band have been rendering splendid music. Rev. Beeler and his song leader, Bro. P. G. Irvine, are both working their way through school during the summer by conducting these revival meetings over different parts of the state. Brother Beeler was born in Louisville, the son of a successful doctor, spent two years in the aviation service of the United States Army with Lieut. Quinton Roosevelt as his buddy, and has been in the Southern Methodist Conference as an ordained pastor for the past six years."

Many gracious reports are coming to us of the wonderful work the Lord is doing in this tent campaign. We must have at least forty tents in the field next summer. Join the League, send in your dollar, and help on the good work.

If the Lord's people will rally and help us in this work we shall soon have tents and workers sufficient to preach full salvation to a hundred thousand souls every day from May 1 to October 30. Come now, don't be indifferent, selfish or jealous. It is the Lord's work. It is for immortal souls. Help! Help! Send your name and address and one dollar to Mrs. H. C. Morrison, care Pentecostal Herald office, Louisville, Ky. H. C. Morrison.

SIoux FALLS, SOUTH DAKOTA.

We have just closed a very gracious meeting in the Nazarene Church, Sioux Falls, S. D. The attendance was good all the way through, and on an ascending scale up to the closing night. There were around forty different seekers, and quite a percent seemed to get victory.

Sioux Falls is a beautiful town of thirty thousand people, most of whom are in great need of a saving gospel. No, "the entire town did not come out to hear me; the entire community was not stirred; there were no gales of celestial glory, or flames of liquid fire," that we observed, but the people did give attention to the plain preaching of the word, without any sensationalism and some of them yielded. Much credit for the success of the meeting was due to the faithful pastor, Sister Percy, who labored much in prayer, and to Miss Nina Johnson, who led the singing, and was effective in children's meetings and in exhortation.

They have invited us to return soon for a tent meeting, which we presume we will do if Jesus tarries.

Yours in Jesus,

W. G. Bennett.

ASHEVILLE, N. C., CAMP MEETING.

I have just closed an engagement at West Asheville Camp Meeting, July 23-August 4. This is a new camp situated in "The Land of the Sky" up among the mountains of North Carolina. I can truly say this was one of the most enjoyable camps of my life time. I never preached in a camp with such scenery. The Scripture comes to my mind as I write: "As the mountains are round about Jerusalem," so the mountains are around about this camp furnishing the most wonderful setting for a camp meeting I have ever seen. Rev. R. V. Self, well known in Asheville as "Bob Self," felt led to start this new camp enterprise. He has held some great meetings in that country, and is known for his wonderful revival ministry, far and wide. I have never worked with a more wholesouled, fully consecrated, clean, and commonsense preacher than "Bob," and his new camp meeting. I feel sure, is going to be a great meeting. Already there is a fine dining-room and dormitory on the grounds, and Bro. Self expects next to erect a Tabernacle. This year the meeting was held under a big tent. The preaching was done by the writer and Rev. J. L. Hodges, a Spirit-filled

Baptist preacher of Newbern, N. C. Miss Mattie Perry also held several powerful meetings for healing. Miss Zura Martin was also one of the workers.

I want to urge the holiness people who want to take in the mountains during their summer vacation to put the West Asheville, N. C., camp on their schedule for 1927. Roads are good and hundreds of people can come in their automobiles to this camp meeting in the "Land of the Sky." I can testify that for beauty of situation, Rev. Bob Self's camp is almost without exception. We had a great camp. The gospel of holiness was preached and the power of the Lord came down in saving and sanctifying power. G. W. Ridout.

REVIVAL MEETINGS.

The revival at Rexville M. E. Church, a point on the Versailles, Ind., charge, was marked by large congregations, close attention, good singing, and fair results.

Rev. Hartsaw, the pastor, was always smiling, ever ready to co-operate. The singer was Miss Imogene Quinn, of Indianapolis, a great preacher as well as a sweet singer. She was called the "Hoosier Girl Evangelist" by the first pastor for whom she held a meeting as a young girl. She put such wonderful life and spirit into the congregational singing that the people were always prepared to hear the evangelist with an open heart and ready mind. The converts came from a wide area. Many from nearby towns and villages were at the altar. The church was greatly revived.

But the close of the meeting is the beginning of the enterprise. What are the under-currents? What are the after results? First, a midweek prayer meeting very largely attended. This is one of the best tests of a thorough-going revival. Second, a harmonized church and brotherly kindness. "By this shall all men know that ye are my disciples, if ye love one another." Third, hunger for the Gospel. Recently with announcement over the phone a large congregation gathered to hear the writer on a week night during harvest time. Praise the Lord for salvation full and free. M. Vayhinger.

NEW PLAN FOR AURA HOLINESS CAMP MEETING.

The 1926 camp meeting closed July 18th, with success. The board of directors invited as their guests any sixty people who would stay on the ground the entire camp and attend all the services. The invitation was responded to with much interest. Though the serving of 1800 meals free was necessitated yet the committee was well pleased with the success of the plan, because of the co-operation of the people of the community, the appreciation of the guests, and the spiritual results. The finance committee reported that the expense was never more easily met. At the annual stockholders' meeting a resolution was passed to invite one hundred people on the same conditions for the 1927 camp meeting.

Rev. Charles Weigle and Rev. F. M. Brickley preached a definite gospel that met the needs of present-day conditions, which was seen in definite results at the altar. A spirit of prayer was on the camp. Voluntary group prayer meetings were held on the grounds in which souls were saved and sanctified.

George Lester Eddy, from Taylor University, was director of music. Elizabeth R. Dilks, Secretary.

WILMORE, KENTUCKY.

I am home from my second meeting for the summer and am happy to report a very fine meeting at Gunn's Chapel with Rev. Allen W. Caley, pastor. This is an M. E. Church eleven miles north of Lancaster, Ky.

The neighborhood is a hospitable people, attended well and gave good attention. Crowds were large the first week, and into the second, then the devil became angry and went on a rage in the person of a few roughnecks who came for the purpose of breaking up the meeting. They came drinking, and standing around on the outside, smoking cigarettes, gazing into the windows, throwing green apples at the people when they came out, and finally in their rage, they threw a great stone against the church while I was preaching and hit the house with a large stick as the altar call was made. This is a sad situation in the great Commonwealth of Kentucky. It is the second time that I have been disturbed in special religious services. With the killing of the evangelist and choir leader near Morgantown, Ky., by the same stripe of religious service molesters, it seems time that this great Commonwealth arouse itself and take such action that will make it more than an ordinary offence to disturb public worship.

I want to commend Rev. Caley for his quick and speedy action in bringing a few of the troublemakers before the County Court; but I regret the smallness of the fine imposed upon the guilty perpetrators.

The effect this had on the meeting was detrimental to a larger success, as the people grew nervous, and many remained at home for fear of trouble. The court trials and fines had a favorable effect and the last week of the meeting the people came back and we had not the slightest disturbance. There were more than fifty who bowed at the altar for some definite need in the spiritual life and experience. This is looked upon as a gracious revival for

that church. Brother Caley baptized eight and received eleven into full membership.

Brother Caley is much beloved by his people and has done a good work in his first year as pastor. The church is destined to grow in numbers and in spiritual strength under the leadership of this capable man—a good singer, preacher, and pastor.

I go to Donalsonville, Ga., to hold a meeting for the Church of the Nazarene, August 15-29. I would be glad to get in touch with any church or pastor desiring meetings in September, especially in Georgia, or the South, as I am to be in that section so near to September. I will be glad to answer any calls from brethren desiring evangelistic meetings on full salvation lines.

Yours for the spread of Scriptural Holiness,

R. F. Whitehurst,

FROM THE FIELD.

Since reporting through The Herald I have held meetings at Polsgrove, Dry Ridge, Williamstown, Ky., Gorham, Ill., and then at Buckingham Camp, Va. The blessing of the Lord is on the camp and souls are praying through at almost every service. Four prayed through last night, one of them, a leading bootlegger. He wept his way through in genuine penitence.

In some of the above mentioned meetings we had excellent results and at others not so gratifying. We were hindered much at Polsgrove by the absence of the pastor caused by the death of his wife; nevertheless, a goodly number found the Lord. At Williamstown we had a fair meeting, several claiming salvation at an altar of prayer. At Gorham we found an excellent pastor, and the power of God was on the people. Twenty or more came to the altar at every service. Rev. Sweckard and wife are among the truest souls I have ever met. A young lady from this church, a powerfully sanctified soul, has been called to the foreign field, also to Asbury College to complete her education. We have enough money to pay for her tuition and books and expect God to put it on the hearts of others to provide for her board and room. I am pushing the holiness papers, for I find where they are read the people are friendly to holiness.

I am now in Vincent Springs Camp, Dyer, Tenn., then to Circleville, O. I am making up my fall and winter slate and shall be pleased to hear from any one who may wish my assistance in revival meetings.

Yours in Him,

L. E. Williams,
Wilmore, Ky.

THE JOURNEY OF LIFE.

(Continued from page 6)

A speeder nearly ran into us at Elkhart, Ind. We were at Madison the night of the storm at Minneapolis where four were killed and eighteen hurt. At LaCross the next day we saw loads of huge rocks that came down the bluffs. Upon the journey of life, there will be storms of trial and temptation that will try you, but God will protect you. A woman told of driving into a barn during a cyclone and they heard the nails pulling out of the barn but fortunately it did not go over. She said her son and his wife sat on the sides of their car to keep it from blowing away as they failed to get into the barn. The top was torn into ribbons and they were drenched with rain. Going into a house and calling, a woman came from the cellar with her baby, both frightened nearly to death. These are some of the hardships during a cyclone.

You will meet with trials as you journey home,
Grace sufficient he will give to overcome,
Though unseen by mortal eye, he is with you ever nigh,
And he'll keep the joybells ringing in your heart."

Last of all, we were glad to get home. "Be it ever so humble, there's no place like home." No one appreciates home like the returning traveler or tourist. When we drove into our own yard with gratitude to God, we couldn't keep from giving vent to our feelings by blowing the horn on our car. Columbus rejoiced when he landed on San Salvador. Oh, reader, when we get home at last, what a day of rejoicing that will be. Glory! Glory! Hallelujah! We expect to be there. "The toils of the road will seem nothing, when we get to the end of the way! "Meet me there." Amen!

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.

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PENTECOSTAL PUBLISHING COMPANY
523 South First Street Louisville, Ky.

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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)

A few moments before his ascension our Lord reminded his disciples of John's promise, and assured them that it would be fulfilled. "John truly baptized with water; but ye shall be baptized with the Holy Ghost." He commanded them to tarry in Jerusalem until the baptism was received, and assured them that his coming would give them power and enable them to be witnesses for their Lord and Master at home, in their immediate community, and unto the uttermost part of the earth.

The disciples were shut up in Jerusalem between a commandment and a promise. They did tarry, and the Holy Ghost did fall upon, and fill them. After this baptism, St. Peter, on the day of Pentecost, traces the promise of the baptism with the Holy Ghost back to an Old Testament prophecy spoken by Joel, saying: "This is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, that I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." Acts 2:16-18.

Further on in this same chapter, Peter assures us that this promise is to all those who become children of God by faith in Jesus Christ. "For the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39.

Let us recapitulate and see what we have here for a scriptural foundation upon which to rest our hope and faith for a personal baptism with the Holy Ghost. We find the promise of the outpouring of the Spirit in Joel's prophecy. John assures us that when Jesus comes he will give a baptism with the Holy Ghost. Jesus promises in the text that this baptism shall be given in the personal coming of the Comforter. Just before his ascension Jesus commands his disciples to tarry until they receive him at Pentecost; all of these promises are fulfilled and we are assured that the promise is for all of God's children. He is to come in a mighty outpouring, a gracious baptism. He is to abide, comfort, teach, guide and endue with power to go and witness to the ends of the earth

We also learn from Peter that one of his most gracious works is that of purifying the hearts of those into whom he enters to make his abode.

We wish now to call attention to the conditions set forth in the text upon which he may be received. Jesus says: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter." We must not overlook the fact that the worldly, unregenerated cannot receive him, because they are in their sins and know nothing of him.

It is perfectly clear that our Lord teaches that only those who love him and keep his commandments are subjects for this baptism. It is equally clear that this baptism is not the work of the Spirit in regeneration; but it is a mighty outpouring of the Holy Ghost upon the true disciples of Christ who have been previously born of the Spirit, and who so love him that they keep his commandments.

To be baptized with the Holy Ghost one must have repented, forsaken all sin, exercised saving faith in Christ, been pardoned, born of the Spirit and become the children of God. They must so love the Lord Jesus that he or she keeps his commandments, living a life of watchful obedience to Christ's commandments and teachings.

The love of Christ in the heart will powerfully influence the life. To love our Lord is to delight in obedience and joyful service. Jesus says: "He that hath my commandments, and keepeth them, he it is that loveth me." Again he says, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." John 14:23.

What more gracious promise could our Lord have made? What higher premium could he have placed upon loving obedience than we have written here? The whole Trinity is promised and pledged to come and abide with those who love Christ and keep his commandments. Our Lord lays special stress upon obedience. We hear him saying on another occasion: "Why call ye me Lord, Lord, and do not the things which I say?" If we would find rest for our souls in Christ, we must take the yoke of Christ. Surrender, consecration, obedience and service are all embraced in this striking figure of the yoke. To those who thus take the yoke, he gives the promise, "My yoke is easy, and my burden is light."

Unfortunately, we have many people in the churches who are not born of the Spirit; they have gotten into some visible church but not into the kingdom of God. They know nothing of the power of regeneration and a new life. They are strangers to a love for Christ that makes obedience the soul's delight. They have no spiritual understanding, nor do they care for a baptism with the Holy Ghost. They have no divine life in them which makes them to hunger and thirst after righteousness.

How different with those who have felt the burden of their sins, and have repented and turned away from them; who have found Christ, trusted in him, and been born of the Spirit. They find in this new life an inward love for Jesus, and their chief delight is obedience to him. They are all embraced in the promise of the text, and are subjects for the baptism with the Holy Ghost. Jesus has pledged his word to pray to the Father for all such. They may, with full assurance of faith, seek after, wait for, and confidently expect, the baptism with the Holy Ghost. As sure as Christ is true and his word is true, those who love and obey Jesus, and wait upon him for the keeping of his promise, will be filled with the Holy Ghost, and he will abide, teach, comfort, and empower them for witnessing for Christ, his Godhead, and his mighty power to save to the uttermost and to keep unto everlasting life.

We hear much on every hand, and from

various sources, about the need of a deep, widespread revival of religion. We are told if faith in the Bible is restored and maintained, if our nation becomes a Sabbath-keeping nation, if our homes are places of peace, obedience, purity of parents and the godly training of children; if our seats of learning are centers of reverence, wielding a powerful spiritual and moral influence, we must have a revival. Doubtless this is true.

This revival cannot come by taking droves of children into the church on "Decision Day" without repentance and regeneration wrought by the Holy Ghost. It cannot come by personal visitation and mere human entreaties bringing droves of people into the churches on Easter Sunday, who know nothing of regeneration and the witness of the Spirit. If we are to have a revival that really counts, that saves the Bible, the Sabbath, the home, the church, and the nation, the Holy Ghost must be recognized. He must be invoked. He is in the world to convince of sin, of righteousness and judgment, and he alone can mightily move upon the hearts of men, awaken the multitudes, convince of sin, regenerate, witness, sanctify, indwell, empower, and carry forward the work of God in the salvation of the people.

Do we need a revival? Do we desire it? Then let us not set on foot mere human schemes—increase machinery, establish more and larger variety of entertainment, indulge in more church festivals—but let us hasten to our upper room, humble ourselves, repent of our sins, consecrate and pray God in Jesus' name, stand on his promise to send us a mighty outpouring of the Holy Ghost. Let him come, filling preachers, stewards, Sunday school teachers, college faculty, Epworth Leaguers, and then the work of God will go forward, a revival will be on and untold millions of sinners will be crying out, "What must we do to be saved?"

We cannot make headway in the promotion of the Kingdom of God on earth, however much money we may have, however splendid our church architecture, however complete our organization, without the baptism and empowering of the Holy Ghost. Give the church leaders who do not know this, men full of pride, egotism, skepticism, who oppose revivals, who know nothing of fasting and prayer, who are ignorant and indifferent with reference to the personal power and place of the Holy Ghost in the salvation of men, and the church goes from bad to worse, is led deeper into skepticism, worldliness and wickedness. It becomes an unfaithful bride, barren and destitute of children, and countless millions of immortal souls drop into hell. Fill the leaders of the church with the Holy Spirit, let them lead the multitudes back to the blessed experiences of Pentecost, let the multitudes of young people be filled with the joy of God's salvation, and every blessing follows; the power of God is felt like salt and light permeating and illuminating in every avenue and phase of life, empowering the church, saving the people, purifying politics, giving moral tone and prosperity in business and sending out her saving power to the ends of the earth. Dark pits of hell will be empty forever, and countless millions will shout the praises of God in the glories of the New Jerusalem through all eternity.

Central Holiness Camp Meeting.

We have just closed one of the best camp meetings in the history of Central Holiness Camp Meeting, located at Wilmore, Ky. We had three great preachers: Rev. C. W. Ruth, known to our readers everywhere, Rev. C. W. Butler, D.D., president of the Bible School at Cleveland, Ohio, much beloved by all who know him, and Rev. C. F. Wimberly, D.D., of South Carolina, a preacher and writer of wide influence. I have never heard three men give more Bible to the people in the

same length of time. They worked together in beautiful harmony. Our beloved pastor, Rev. O. C. Seevers, platform manager, was with us constantly, rendered most efficient service and endeared himself to the people far and near who attended the meetings by his faithfulness, kindness and beautiful Christian spirit. Brother Seevers, among his many other good qualities, is an unusually sweet singer. He and Mrs. Morrison thrilled the people with some remarkably fine duets.

The attendance was large, the harmony was beautiful; there have been some fine improvements on the grounds, and the stockholders were enthusiastic, and the outlook for this great old camp is most encouraging. Special thanks are due Brother Lovejoy, the new secretary, Brother Seevers pastor, Brother and Sister O. C. Garvey who have taken such interest in the accommodation and beautifying of the grounds, and we are under great obligation to the W. C. T. U. women of Wilmore and community of the various denominations who had charge of the dining room, and gave most efficient service. The provisions, the cooking and care of their guests added greatly to the comfort and pleasure of workers and visitors. We heard comments everywhere on the excellent fare and the fine spirit and harmony of the good women who, under the guidance of Mrs. L. L. Pickett, had charge of this important department of the camp. Mrs. Hoffman had charge of the children's meetings, and Bro. Seevers the young people's services.

Collections were liberal and came easy. Brother C. W. Ruth, one of the most experienced camp meeting men in all the land, and who has taken up thousands of dollars in religious meetings, said he never saw a collection come easier.

Souls were saved at the altar from Ohio, West Virginia, Tennessee, perhaps other states, and many from old Kentucky were graciously blessed, converted, reclaimed or sanctified. We had considerable rain the last Sabbath, but great congregations attended throughout the day. Brother Butler brought the closing message Sunday evening and the altar was filled with some nineteen souls under profound conviction. We are hoping to make large improvements and are expecting the greatest camp in the summer of 1927 in the history of this celebrated old camp meeting. A few more than one hundred preachers of various denominations attended the meeting and rendered valuable service in prayer and about the altar.

Next year our meeting will cover the last Sabbath in July and the first Sabbath in August, beginning on Thursday evening before the last Sunday in July.

A Mistaken Idea.

We find that some people have an idea that the tents being sent out for revival work by The Evangelical Methodist League are sent out to represent Asbury College. This is a mistaken idea, as this organization is in no way connected with Asbury College. Perhaps one or two of the professors, and a few of the students of Asbury College are members of The League, and quite a number of the boys are out with tents, but the tents are by no means limited to the students of any one school. They are for earnest evangelists of any school, or of no school. We are deeply interested in a full gospel to be preached all over the land, and as far as is in our power, we will furnish any good, worthy, earnest worker who is seeking the conversion of sinners and the sanctification of believers, with a tent.

H. C. MORRISON.

H. C. Morrison's Slate.

Gaines, Mich., August 27-30.
Kentucky Annual Conf., Sept. 1.
Salem, Va., Sept. 10-19.

THE PLACE OF SAFETY.

Mrs. H. C. Morrison.



HERE is one place where we may live, where there is no danger of falling—at the Master's feet. This humble, lowly place is the retreat of safety where we may securely anchor amid the storms on life's tempestuous and uncertain sea.

The distinction which the Master made between the two devoted sisters was, that Mary sat at his feet and learned of him, while Martha was cumbered with much serving. They both loved the Master, and we have always admired Martha as she busied herself in preparing something appetizing for her honored Guest. She was serving her Master in a material way, but unselfish as he was, he was thinking of the good he might do to her, and longed for her fellowship more than for the material blessings which Martha longed to bestow upon him.

There is nothing which the Master so desires from his followers, as that fellowship and devotion which choose to linger near his side and to hear his words of wisdom and comfort; so he kindly informs Martha that she need not be concerned so much about his temporal comfort, for he has something for her which far outweighs material blessing. "Mary hath chosen that good part, which shall not be taken away from her." Martha's serving was for time, while the part of Mary was for eternity, a lesson many of us need to learn if we would please him who bids us "come unto him," where we shall find rest unto our souls.

The church is inclined to give too much time to "serving tables" in these days of commercialism and outward ostentation. We believe the Master would have us wait longer at the mercy seat that we may become saturated with his spirit of unselfishness; that we may have the mind which is in him, and that those seeing us in the rushing, busy marts of life may take knowledge that we have been with Jesus. Just here we want to give you something rich from the pen of Mark Guy Pearse, which teaches us the source of all blessings, and where we may rest undisturbed amid the toils and cares of life.

AT THE MASTER'S FEET.

Once I went forth to look for Repentance. I sought her day and night in the City of Mansoul. I asked many if they knew where she dwelt, and they said they had never seen her. I met one, grave and scholarly, who told me what she was like, and bade me seek her earnestly; but he did not tell me where she was to be found. Then, all sad at heart, and wearied with my search, I went forth without the city walls, and climbed a lonely hill, and up a steep and rugged way, until I came in sight of the cross, and of him who hung thereon. And lo! as I looked upon him, there came one and touched me. Then instantly my heart was melted, and all the great deeps of my soul were broken up.

"Ah, Repentance, I have been looking everywhere for you," I said.

"Thou wilt always find me here," said Repentance; "here in sight of my Crucified Lord. I tarry ever at his feet."

Again I went forth to look for Forgiveness. I knocked at many a door in the City of Mansoul and asked for her. And some said they thought she did live there sometimes, and some said she used to once, and some said she came there occasionally when the weather was fine to spend a Sunday. Then up came one whom I knew by name as Unbelief, with a voice like the croaking of a raven, and he said that Forgiveness never was there and never would be, that she was much too fine a lady to live in so low a place

as that, and among such a set as they were. So I came forth wearied and sad, and as I reached the city gate, I met again the grave scholar, and he gave me much account of her birth and parentage, and he showed me her portrait, and told me of her gracious works, and he bade me seek her earnestly but he did not tell me where I could find her.

So I went my way, looking, but well-nigh in despair, when it chanced that I found myself again upon the high hill, climbing again the steep and rugged path. And I lifted my eyes and saw once more the cross and him who hung thereon, and lo! at the first sight of my dear Lord, Forgiveness met me, and filled my soul with holy peace and a rest like heaven itself.

"O, I have had a weary search for you," I said.

"I am always here," said Forgiveness; "here, at my Master's feet."

Long afterwards I wondered within myself where Holiness dwelt, but I feared to go in search of her. I knew she would never be at home in the lowlands and busy streets of Mansoul. All whom I asked about her, answered doubtfully. One said that she had died long ago; indeed, was buried in Eden before Adam came out. One said that she lived away at the end of the Valley of the Shadow of Death, her house was on the brink of the river, and that I must hope to meet with her just before I crossed it. Another argued almost angrily against the notion. "Nay," said he, "she lives farther on still; search as thou wilt, thou shalt never find her till thou art safely across the river and landed on the shores of the Celestial City."

Then I remembered how well I had fared aforetime on the Holy Hill, and went forth again. So up the lonely way I went, and reached the top of it and looked once more upon my blessed Savior. And lo! there was Holiness sitting at the Master's feet. I feared to say that I had been looking for her, but as I gazed upon the Crucified, and felt the greatness of his love to me, and as all my heart went out in love and adoration, Holiness rose up, and came to me all graciously, and said:

"I have been waiting for thee ever since thy first coming."

"Waiting where?" I asked wondering.

"At his feet," said Holiness; "I am always there."

"Lo! glad I come; and Thou blest Lamb, Shalt take me to Thee as I am.

Nothing but sin have I to give,—
Nothing but love shall I receive."

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.

Dr. Wimberly's New Book.

There has come from the press a new book by Dr. C. F. Wimberly, so well known to THE HERALD readers, and to all the nation, and other nations where the English language is spoken. This will add one more strong contribution to good literature by this versatile author. Dr. Morrison says he is one of the best writers in the Methodist Church, and can write on more different themes than any other man of his knowledge. This book will be an inspiration to anyone who will read it. The title "Messages for the Times" is a striking one, and fully carries out the objective of the book. It contains 205 pages, neatly bound, and will send for \$1.50.

OUR BOYS AND GIRLS

Dear Aunt Bettie: I have been a reader of *The Herald* for about a year. I get it from a friend and enjoy reading it. I am a shut-in; have been sick for over three years, so I know what it is to be sick. The Lord certainly has done wonderful things for me. I have tuberculosis so I am at a sanatorium. There are lots of girls here so I am not alone. Who ever guesses my age first I will write them a letter; it is between eighteen and twenty-one. Who has my birthday, Jan. 24? I hope I have a twin. As this is my first letter I hope to see it printed. Lots of love to Aunt Bettie and the cousins.

Esther H. Sandberg.
Snohomish, Wash.

Dear Aunt Bettie: Pardon my long delay in writing to thank those of you who sent rolls of *Pentecostal Herald*s and other papers and tracts for distribution. I was truly glad to get them. God in his faithfulness has raised Dr. Morrison and his faithful helpers up to expose the error of those who are teaching such false doctrines today. I love to get these *Heralds* to give out to the students who come to us in almost despair over the way the Bible is torn to pieces in the so-called Christian(?) colleges. That series of lectures on Evolution is fine for giving out to these poor tempest-tossed souls who are at the mercy of these modernists who are all liars and deceivers. I have not found even one honest one among them. They will publicly make such statements as, "I don't believe one word of the fall," "Jesus made mistakes," "Genesis is only a myth," etc. But when they think it is going to be reported to their bread and butter source they get very religious and their feelings so hurt that they can even shed tears over being so grossly and badly misunderstood. I trust all you dear cousins read not only the *Children's Page* but all the paper, and if you can't understand it all get your mother or father to explain to you. For I notice most of the literature for young people has the seed thoughts of Evolution in them. They begin in a very dangerous and insidious way, with plant, then animal life, so that an untaught child will be full of the foundation teaching before they know it. I was taking such a fine paper—"The Children's Newspaper"—by Arthur Mee of England. It gave all the latest scientific developments of the day and wonderful information of every kind, but he began to teach Evolution in this insidious way so I discontinued to get it. Don't soil your minds with such things and I hope the day will come when all children will band together and go on strike if they get a teacher who teaches them they came from monkeys. Glad to see some of our states are fighting against it. As I think of each of you dear young people and breathe a prayer that your minds may be kept pure, how I wish I could have each of you up here on this lovely mountain top to spend the day with me. I am thirty miles out from Bangalore on top of a mountain called Nandi Droog. It has been used as a fort for ages, in the wars of India. There are walls and forts here four hundred years old. This mountain raises straight up out of the plains to a height of 4,800 feet. At the base and around most of the sides it is solid rock. But on top there is soil, trees, flowers, and grass, and I suppose about one square mile space, on which three or four houses are built and rented out to people who want to come for rest and good cool air. On one side the highest side, it is perfectly perpendicular so much so it would be dangerous to go near the edge were it not for the fine masonry wall built in shape of a large bay window about five feet high, with one large opening in center and one on each side with a slanting ledge out several feet. In Tipoo Sultan's time he dropped prisoners down this precipice of 4,800 feet. Sin has desecrated the most beautiful spots on earth. The loveliest lives and forms have been blasted and ruined. Are you longing for Jesus to come and drive away all sin and sor-

row and set up his reign? If you are not ask God to show you if there is sin in your own life. If you have not complied with John 3:5, or if you have envy, hatred, or sin of any kind in your heart, you will have to spend eternity with Tipoo Sultan and many others like him.

May God help each of you to flee from the wrath to come and keep robed and ready for our King. He is surely coming. Pray for me daily that physical strength, grace and wisdom to finish whatever he has for me to do may be given. Must close.

Your far away cousin.

Lizzie Leonard Marrett.

14 Wellington St., Bangalore, S. India.

Dear Aunt Bettie: "O that men would praise the Lord for his goodness and for his wonderful works to the children of men." Psa. 107:8. After all cousins, isn't it perfectly marvelous what the Lord does for us and, if we will let him, with us? What a blessed thing it is to walk and talk with God. Heavenly joy and peace divine. Words cannot express it. When I see so many persons living in sin, only for the world, how it makes me more determined to go through with Jesus. God has very graciously called me to the Foreign Mission Field. How I praise him for that call, that it is so definite and clear. Five years ago God forgave my sins and two years later sanctified me. Today I praise him for his keeping power. All through my High School career I had God's help in every way and though I missed many weeks of school on account of illness he let me get back two weeks before school was out and finish with second place in the class of twenty-two. More than that, he has blessed my body and I have scarcely known what it is to be ill since then. Last year I taught the first three grades in an Elementary school. I had to walk four miles each way but got to ride a good part of the winter. I had forty-five pupils, only two of whom were Americans. I certainly enjoyed my work among them and hope it was not in vain. This summer I am going to the University of Pittsburgh and this coming school year I am going to teach again. I have a much more conveniently located school this year, and then Asbury College for me unless the Lord changes my plans. I do not see many letters from Pennsylvania. Why do not more of you from the Keystone State write? I do not see very many letters, either, from persons my age (19 years). Aunt Bettie, isn't the page for us as well as the younger? I thought so. Five years ago I wrote and saw my letter in print and I hope I may again. Won't some of you cousins my age, or near it, please write to me? I just love to write letters and will look for many of you to write me. God bless you all.

Mildred M. Pointer.

Independence, Pa.
Mildred, yes, our Page welcomes all, especially good letters like yours.
Aunt Bettie.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? I am thirteen years old, and in the seventh grade. I enjoy school. I have blue eyes, light hair, fair complexion, and am five feet tall. This is my first letter to *The Herald*. I think it is a fine paper. I belong to the M. E. Church. *The Herald* was handed to me the other day and I enjoy reading Page Ten. I hope I will see this in *The Herald*.

Edith W. Strange.
Rt. 6, Shelbyville, Ky.

Dear Aunt Bettie: This is my first letter to *The Herald* and I do hope I'll see it in print. I can't imagine what is wrong with the boys and girls of Washington, as I don't see very many letters from here, so thought I would try to help out a little. I get *The Herald* from a friend and I certainly enjoy reading it. And I do love to read Page Ten. I have dark hair and dark eyes, dark complexion. But you see I am French; am five feet, six inches tall, weigh 156 pounds. I have

T. B. in other words, tuberculosis. Now I would like to have some of you write to me; you know a shut-in doesn't have much to amuse them. I was converted since I've been sick and have also been baptized and joined the M. E. Church, and I certainly have had many wonderful helps from our Lord and Master. Who has my birthday, July 18? I will be eighteen years old. Well as this letter is getting too long I will close, hoping that Mr. W. B. is asleep when this letter arrives.

Marie Coffelt.

Aldercrest San, Snohomish, Wash.

Dear Aunt Bettie: Will you let a little girl from Lake Park, Ga., join your happy band of boys and girls? I am nine years old and about 52 inches high, and weigh 63 pounds. My mother takes *The Pentecostal Herald*. I enjoy reading Page Ten. I have one brother living and one sister living. I live on a farm in a big house. We have chickens, cows, mules, pigs, and turkeys. One of my aunts and grandmother live in Lake Park, Ga., on a farm too. They have a horse and a pig and some little ones.

Vivian Geraldine Wisenbaker.

Lake Park, Ga.

Dear Aunt Bettie: I would like to join your happy band of boys and girls. As this is my first attempt at writing to *The Herald*, I hope Mr. W. B. is looking the other way. I am a reader of *The Herald* and I think it is a fine paper. I am fourteen years of age, five feet in height and have dark brown bobbed hair and gray eyes. I have attended the Eight Live Oak School since I was seven years old. I like my school work fine and was promoted to the ninth grade. How many of you cousins have ambitions? My greatest ambition is to be a musician. But I am also striving toward the goal of a good education. I am a member of the Methodist Church and go to Sunday school every Sunday. We have a fine Sunday school. My teacher is Miss Winnie Nite, and I certainly do like her. With her help we have organized a "Why and How" class, and I think it is the best thing any Junior class could do. I would be glad to hear from any of the cousins who care to write. I will answer all letters I receive.

Ethel G. Whitworth.

Box 63, Bastrop, Tex.

Dear Aunt Bettie: Would you permit me to write this letter to be printed in *The Herald*? I am an old man 56 years of age and blind and cannot see any of the beauty of this world, depending on the mercy of others and my dear Lord for help. Would you dear friends who have any clothing to spare send it to me. I am very small. I wear a No. 5 shoe and would appreciate anything in wearing apparel.

Ben. J. Weekley.

Syria, Va.
care Mrs. Mary Jinks.

Dear Aunt Bettie: Will you make room for a lonesome country girl of Texas? We live on a farm but papa is trying to sell it, and go north. I have five brothers, the two oldest are living close to us, and three younger ones in Ohio. I have two sisters younger than myself. I wish to hear from any who would like to write to me. I am fifteen years old, weigh 108 pounds and am about four and one-half feet tall. I have light blue eyes, medium brown hair and dark complexion. Will ring off as this is my first letter, and hope to see it in print.

Grace Campbell.

Rt. 2, Box 134, Emory, Texas.

Dear Aunt Bettie: May I join your happy band? I have been wanting to join your corner for some time, for you all seem to be so happy. I am glad to know so many of you are Christians and also that I am one. No one could choose a more pure life than a Christian life. Sometimes we have rather hard places that it seems the Lord has forgotten us, but he never forgets us. He does these things to teach us to pray and ask him to help us over the rough places. If it were not for these rough places we would forget we had a heavenly Father. Friends, why not prepare for the judgment, for we know not when our Savior will come to take us home to heaven. You who are not prepared what are you going to do about it? Are you going to wait un-

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til it is too late? The Lord is waiting with open arms to take you in, both great and small. Why not accept him now? I wish every one who reads this letter will pray that God may help me to go into whatever service he may have for me to do. I love to attend the services of the Lord better than anything. I love to see souls brought to God. *The Pentecostal Herald* has so many good sermons in it and other things anyone can't help but like it. I have not been a member of *The Herald* family very long, but hope now to stay a member. I have dark brown hair and gray eyes, and five and one-half feet tall. Was twenty-one years old May 10. Please every one write to me as I get very lonely sometimes.

Myrtle H. McGee.
Rt. 4, Smithville, Mo.

Dear Aunt Bettie: Will you let an Illinois girl join your band of happy boys and girls? I belong to the M. E. Church. I go to Sunday school every Sunday. I love Christ with all my heart. We are having a revival now at our little church. Bro. Williams from Wilmore, Ky., is our evangelist. We are serving a wonderful Savior who can satisfy every longing of the human heart. I am fourteen years old, my hair is red, my eyes are blue, and have fair complexion. I will answer all cards and letters received.

Pearl Barton.
Gorham, Ill.

Dear Aunt Bettie: Will you let a little Iowa girl join your happy band of boys and girls? I think the Iowa boys and girls should wake up. I never see any letters from Iowa. My father takes *The Herald* and I enjoy reading Page Ten. Have I a twin? My birthday is April 5. I have blue eyes and brown hair. My favorite Bible verse is John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Well I guess I have taken up enough room so I will leave and if this is in print I will come again. I hope Mr. W. B. is out feeding his chickens when this letter arrives.

Myrtle Reeves.
Rt. 8, LeMars, Iowa.

Dear Aunt Bettie: Will you permit a Mississippi girl to come into your merry band of Christian boys and girls? I have started at least a half dozen letters but my courage would always fail before I got them finished, but I am going to finish this one if it takes the courage of Daniel. Well, how are all of the cousins? I hope you cousins all like me for I am going to like every one of you. I mean I will if Mr. W. B. will let me in. Father takes *The Pentecostal*

Herald, and I sure enjoy reading it, especially Page Ten. I think The Herald is the best paper I have ever read. I am five feet, two inches tall, weigh one hundred and four pounds, have dark brown hair, medium complexion, and gray eyes. No, I do not use lip stick, rouge, or eyebrow stick, and don't wear knickers. So there now, I guess most of you have me sized up by now. I love flowers and books of the right kind. I am not so foolish over novels. I am going to expect letters from all of you, both boys and girls. I hope I won't be disappointed. I guess I had better go or Mr. W. B. will catch me before I get up, then I would be scared.

Mattie McCulley.
Box 33, Waynesboro, Miss.

Good Summer Reading.

- The Shorter Life of D. L. Moody, by Paul D. Moody 25c
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A Good Book.

Rev. John Clement, Pres. Wesleyan Methodist Conference, North Carolina, says of the book, "Deeper Things": "It is written by my old friend and co-worker, Rev. John M. Hames, of Greer, S. C. I consider him a marvel of God's grace. He is the greatest prayer-er of all the preachers with whom I have been associated. We need 'Deeper Things' to take us down a way from where we are. A glimpse of the headings of some of the chapters will help you to see its value: A Feast of Good Things; The More Excellent Way; A Bouquet of Christian Graces; Christ Enthroned Within. Read it and pass it on. It is new, fresh, inspiring and uplifting. In fact it is just what the title suggests, 'Deeper Things.'"

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Ed. H. McCuiston, President Liberty National Bank, Paris, Texas, says: "I have just read with keen interest, and genuine pleasure, the volume of your sermons, 'Put God First,' which has so recently come from the press. You cannot know how sincerely I have enjoyed and appreciated them. A general circulation and a wide reading of these, in my judgment, is bound to be productive of much and lasting good. I have no where read or heard more practical or impressive gospel messages than yours."

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MYTHS.

Now they're telling us the history,

Penned by Xenophon and all,
Those old classic writers living
Long before the time of Paul,
Such as Plutarch and those others,
Of this day who wrote about
Ancient Persia and her armies
Putting all her foes to rout.

Telling us to take their statements,
With a dip of salt, and note,
That some recent excavations
Have exploded all they wrote
Bout the grandeur of the cities,
Courtiers, Kings, and Queens of
State,
Generals Xerxes, Darius, Cyrus,
And of Alexander Great.

What claim have these modern critics
To credit above the man
Who first wrote the charming stories
Of the Magi's mystic land?
True, there's now no hanging gardens,
Babylon has fallen down,
Debris gathering through long ages,
Covers all the ancient town.

Lions roam through Ecbatana,
Owls and bats old Nipper hold,
But they once were marts of splendor,
Rich in works of art and gold.
Still the tomb of Cyrus rises
On the wasted desert plain,
Where long years ago they raised it
Near the fertile fields of grain.

Footprints of the Medes and Persians
Though thousands of years removed,
In this day by pick and shovel,
Are uncovered, read and proved:
And the land laid waste and barren
By time's sweeping, ruthless gales,
Somehow witness to the candor
Wrapped up in those old-time tales.

We shall still hold to the records
Of contemporaneous scribes,
'Bout that wondrous land and people,
And shall treat protests as gibes,
'Till we have much more convincing
Evidence than we've yet seen,
That those old Reporters "write ups"
Were grist for some Magazine.

D. H. Kenney.

REQUESTS FOR PRAYER.

R. F. L.: "Please to pray for a loved one to be delivered from an evil influence that causes her to act contrary to the Word and Spirit of God. The need of help is urgent."

A reader requests prayer for her conversion; also for her brothers to be saved.

Mrs. G. S. W. desires prayer for her healing. She has trusted the Lord, but is not restored to her normal health.

D. H.: "Please to pray that the spirit of brotherly love may be brought about in our country church, and for me, that I may preach the right kind of sermons."

CAIRO, ILLINOIS.

We are glad to report victory from Cairo. Thank God, for men who are not afraid to preach old-time religion. On June 16th, Rev. J. L. Cox and wife of Sikeston, Mo., and Rev. S. M. Moxley and wife of Morehouse, Mo., started a revival in a tent in the central part of the city; the following Monday Rev. L. Hibner came to assist Bro. Cox in preaching. These godly men obeyed God's commandment in Isa. 58:1, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Israel their sins." Some people were disturbed in their card party, so we had to move. God moved with us however, and we had a good time. Sinners were saved,

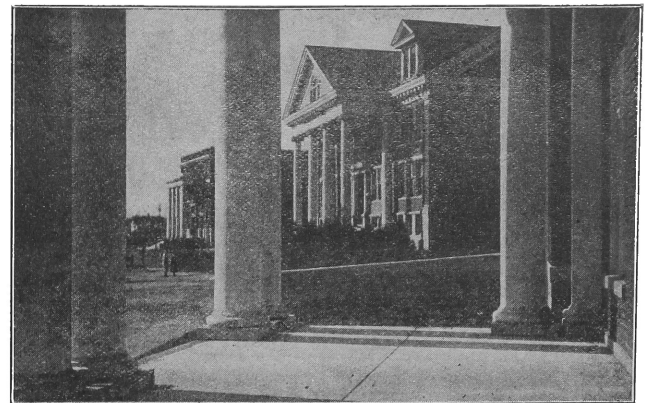
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For Catalog and Seminary Bulletin, write W. BRANDT HUGHES, Dean, School Opens September 8th. Wilmore, Kentucky.

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GEORGE B. BURKHOLDER, Principal.
Wilmore, Kentucky.

backsliders reclaimed and believers sanctified. There was singing, oh, such singing, with Sister Moxley leading and Sister Cox at the piano, singing with her. They lifted us up above the shadows. The remembrance of these songs starts the joybells ringing in our hearts today. Brother Moxley was an inspiration in prayer and in the manifestation of the Christ life among us.

On Sunday night Brother Cox organized a Church of the Nazarene with twenty members, and Bro. E. O. Chalfant, Dist. Supt., came on Monday night and completed the organization. We have a splendid Sunday school of about 35 members. Bro. Cox

comes over every other Wednesday and preaches to us. Bro. Pridgen, of the Pilgrim Holiness Church, of Binghamton, N. Y., preached to us on July 25, and Bro. Hibner was with us and preached for us on August 4. Thank God for showers of blessings. Two have been reclaimed in the home of the writer and they are ready to join our church when Bro. Cox comes over again. We are arranging to build a tabernacle soon and are hoping to have Bro. Marvin S. Cooper, whom we all know and love, hold a revival for us in September. Pray God that some good pastor may feel the call and come to us.

Mrs. W. H. Caldwell, Sec.

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

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

Lesson X.—September 5, 1926.

Subject.—The Tent of Meeting.
Exodus 33:7-16.

Golden Text.—The LORD spake unto Moses face to face, as a man speaketh unto his friend. Exodus 33:11.

Time.—About B. C. 1491.

Place.—Sinai.

Introduction.—The history lying between the lesson of last Sunday and that of today is almost sickening. After Jehovah had led them out of Egyptian bondage, having delivered them from their human masters at the Red Sea, and after they had seen his wonders at Mount Sinai, one would expect to see them ready to follow him anywhere in a perfect obedience. Jehovah had called Moses, Aaron, Nadab and Abihu, with seventy of the elders of the people, up into the mountain, and they had seen the glory of God; and he had delivered various laws to them for the welfare of the people. While Moses tarried in his presence, he was given directions for the construction of the Tabernacle and its furniture, even to the minutest measurements. Jehovah wrote in the two tables of stone the Ten Commandments, and gave them to Moses to be read to the people. But while he tarried forty days with Jehovah in the mountain, Israel forgot God. They wanted to know what had become of Moses. Maybe they thought that he had been consumed amid the flaming lightnings that were playing about the mountain's summit, or that he had run away, and left them forever. No matter what their thought may have been, they turned back into idolatry. Stripping off their jewels of gold, they called upon Aaron to make them a god to go before them, saying that they knew not what had become of Moses.

Aaron should have had better sense. Was he such a coward that he was afraid to refuse to make the golden calf? or was he himself inclined to calf worship? When one remembers that the Egyptians worshipped their sacred bull, and that the Israelites were only recently out of that land, he is inclined to feel that the entire people had become tainted with the idolatry of their former taskmasters.

When Moses and his prime minister, Joshua, came down from the mountain, and ascertained the condition that was prevailing among the people, the old leader's wrath grew apace, and he smashed the two tables of the law to flinders at his feet, and called for every man who was on the LORD'S side to draw his sword and slay the idolaters. There is no use for us in our day to try to understand all these things. Moses was Jehovah's appointed leader, and he was acting under divine guidance; but we must not forget that God was forced to deal with those people with marked severity, in order to wean them off from idolatry. How strongly they leaned toward the worship of man-made gods, is all plain enough in the subsequent history of the people.

Aaron's excuse to Moses for the part he had played in the sin of the people is one of the most childish statements possible, even laughable. "I said unto them, Whosoever hath

any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf." What a good fellow Aaron was about that time. He knew that he had played the fool, and that he had no excuse for his conduct; consequently he could not face his brother. "Conscience makes cowards of us all." Sinners are moral cowards. They may have bull-dog grit; but moral courage belongs to the saints of God.

Comments on the Lesson.

7. Moses took the tabernacle.—We do not know definitely what this tabernacle was. Certainly it was not the one concerning whose building Jehovah gave such explicit directions in the mount; for that had not yet been made. It seems to have been some sort of tent in which Moses met God from time to time for instructions and worship. Pitched it without the camp, afar from the camp.—I suppose that this was done as a rebuke to Israel's sin. God was showing them that he would not even dwell among an idolatrous people; wherefore all that wished to worship him must go out to him away from the camp.

8. When Moses went out unto the tabernacle.—Even their great leader must worship Jehovah without the camp. God will have a people who are done with sin. All the people rose up.....and looked after Moses.—The most fearful office in this world is that of a spiritual leader. We preachers need to stay on our knees much of the time interceding for our people; and then we must walk a beeline the rest of the time, or the people will follow us to hell. We are approaching the final judgment!

9. As Moses entered into the tabernacle, the cloudy pillar descended and stood at the door of the tabernacle.—Moses was shut in with God. O that we might be so shut in with him. The Lord talked with Moses.—A true statement of real prayer. We talk to God, and he talks to us. No real prayer is one-sided. Give God time to answer.

10. And all the people rose up and worshipped.—How closely the people follow their leaders. Everybody began to worship as soon as the cloudy pillar shut Moses in with God. Our people are following their preachers. If the Church is worldly, and she is, any sensible man should be able to find the cause of their worldliness. Look for it. I am growing rough; but I am one of those preachers myself. Look for it.

11. The LORD spake unto Moses face to face.—A glorious, but an awful thing. As a man speaketh unto his friend.—That helps a bit; but it does not warrant the undue familiarity that some people take with God in their prayers. We must approach the throne of Deity with awe and reverence. He turned again into the camp—that would do for Moses; for he must be seeing after the people; but his servant Joshua departed not out of the tabernacle. This young man was destined for great things; and his long tarrying with God in the tabernacle of worship was but his preparation for the leadership of God's hosts when Moses should be taken away from them. A call to

Florida Holiness Camp Grounds

INCORPORATED

WORKERS:—Andrew Johnson, C. M. Dunaway, F. P. McCall and C. P. Gossett, Song Leader.

It would be hard to estimate the amount of good accomplished, or just how much the great camp meetings in the days of Bishops McKendree, Soule, Robert Paine, Doctors Lovick Pierce, Alfred Cookman and others, contributed toward the building of Methodism in this country. Do we not need them just as much today to make and keep spiritual our great church and its work?

The Florida Holiness Camp Meeting has been organized for this purpose. The next encampment to be August 26th to Sept. 5th. All the readers of *The Pentecostal Herald*, who live in Florida, or the Southeastern States who are in reach of this camp please make your plans to attend. Write Mr. F. H. Trimble, Orlando, Florida, to make reservation for you.

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By Evangelist T. O. Reese, D.D.

Published by The Pentecostal Publishing Company, Louisville, Ky.

The author was for years on the Evangelistic Staff of The Home Mission Board of the Southern Baptist Convention.

Since leaving the Home Mission Board Dr. Reese has organized an evangelistic staff of some twenty-five workers. His home is in Marbury, Ala. He is a preacher under the spell of an ample conviction. Preaching with him is a serious business. Men without Christ are lost. To be lost is a terrible thing. The ministry is God's ordained way of reaching and saving men. His messages are unctuous, timely, practical and true to the Book. The popular sins of the day, the card table, the dance and theatre are dealt direct and telling blows. After reading his book I am prepared to appreciate the favor of God upon his work. Yes, there is a ruggedness about his messages but what they may lack in finish they make up in power. The book did me good and it will do all good who read it, and evangelists will find in it help for themselves and for their messages.—M. F. Hunt.

God or the Guessers.

Is the title of a new book by Evangelist L. L. Pickett. It is certainly destined to reach a very wide circulation. The Evolutionists are "tired," "stumped." They cannot stand up under its stunning blows, nor answer its sixty-odd questions. The author offers \$10.00 gold to any Evolutionist who can give a suitable answer, such as will satisfy a jury of intelligent Christian men.

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Buy five and pass them out among your friends. Any editor, who will give it a review in his columns shall have a copy for this purpose. Let us hear from you at once. It is very readable. You will enjoy it. Pentecostal Publishing Company, Louisville, Ky.

the lives of those who profess to follow him. I put the question as seriously and as bluntly as I can: Are we church people representing Jesus Christ to this world? and I answer just as plainly as I know how: NO! I have written a small word; but it is awful. Beloved brethren, hear me patiently while I plead for the lost world. Sinners do not want the Christ we are offering to them. Least of all do they want a social-service Christ. They want a Christ who can save them from sin, One who can fill their lives in this world, and give them a satisfactory assurance for the world to come. I do not know what we are going to do; but I do know that the Church is failing to

service is a call to preparation for it. The best preparation for God's work is time spent in his presence.

12. See, thou sayest unto me, Bring up this people—the scene changes; and we are introduced to the conversation between Jehovah and Moses. Moses is reminding him of his orders to him to lead the Israelites up to their promised land; but he pleads for some one to go with him: "Thou hast not let me know whom thou wilt send with me." All this had been done; yet Jehovah had not given him the traveling companion he needed, although he knew Moses by name, and had been talking with him face to face.

13. One must admire the importunity of Moses. Hear him press his case: "Now, therefore, I pray thee, if I have found grace in thy sight, shew me thy way, that I may know thee, that I may find grace in thy sight." That was all good praying; but Moses must remind Jehovah of something that was very sacred in his eyes: "And consider that this nation is thy people." Is it too much to say that in bringing those people out of Egypt, God had placed himself under a profound obligation to take care of them? He knew what they were before he led them out, all their ignorance, and foibles, and sins; and now he must care for them. God is under no manner of obligation to a sinner who knows the truth, but will not repent; but he has placed himself under deep obligation to save the sinner who repents and believes in the blood atonement made by Jesus Christ.

14. My presence shall go with thee, and I will give thee rest.—Now all is clear. Moses could ask no more; nor can we.

15. If thy presence go not with me, carry us not up hence.—Here is a lesson for the Church for all time to come. She can do nothing without his presence; and that presence must be felt and known by the Church. Read the last verse of the lesson. The manifest presence of the Holy Spirit is the only thing that can differentiate the Church from the world. Beautiful, impressive ceremonies may tickle human fancy; but they do not lead sinners to the Savior. The world is waiting to see Jehovah in his Church; and it has a right to see him there. This, and this alone will separate between the Church and the world.

Brethren, I am going to write an unpopular thing. This poor, sin-cursed world is tired of most of our church doings; but it is desperately hungry for Jesus Christ. It is looking for him; but can see him only in

meet the needs of the world, and that she needs to find a mourners' bench, where she can confess her shortcomings, and secure the presence of her Lord. Shall we have an altar service such as the brethren had at Pentecost? Nothing else will do the needed work.

EVANGELISTIC AND PERSONAL.

E. A. Lacour: "Owing to ill health I left the evangelistic field two and a half years ago and took a pastorate. My health is fully restored and I shall be open for evangelistic calls after October 1. I have had ten years' experience in revival work, and four and a half years as pastor. Until Sept. 15, address me Lancaster, Mo., after that, University Park, Iowa."

Rev. Jim Green is planning to enter the evangelistic field after October 13. Brother Green is an earnest preacher of the gospel and has been signally blessed in his revival work. He will be located in Wilmore, Ky., and would be glad to assist pastors in meetings in Kentucky. For the next few weeks his address will be East Spencer, N. C. Let those needing an earnest preacher of the gospel give Bro. Green a call.

C. C. Cluck: "Cleveland, Miss., is a great camp and many people are camping on the grounds. The large shed was crowded with nearly 2,000 people at the service last night, and forty-eight prayed through in the three services yesterday. We are praising God because the precious blood is still able to save, sanctify and reclaim the souls of men. Brother Caley is leading the host in song."

Della B. Stretch: "It has now been a year since my husband went to live with Jesus. God has been good to me and given me strength to hold some meetings, and to see souls won for Jesus. Our last chorus we sang together was 'I feel like traveling on,' and I still feel the same way."

Wanted: A woman who wants a home. Will be expected to do housework for family of four. Remuneration as agreed upon. Only Christians need apply. State age. Address B. P. Wynne, Marshall, Texas.

TENT REVIVAL AT CAVE CITY.

What promises to be one of the most far-reaching, organized, gigantic undertakings in many years in the

"FEED MY SHEEP."

The command of Jesus to Simon Peter to "Feed my Sheep" applies with equal force to Christians today. When Jesus left the earth He left His work to be carried on by His followers. In view of these serious facts, how great is our responsibility!

It is the Christian's task to feed the sheep—with his lips, his hands and his feet. If we do not use our lips for Jesus how will the unsaved know about it, for ours are the only lips He has to convey His message here on earth. If we do not use our hands in what we find to do for Him, how will the work be done, for ours are the only hands to do His work on earth. If we do not use our feet in carrying His message, how will it be carried, for ours are the only feet He has on earth to do His bidding.

We are giving you the opportunity to use all these faculties for Him—to use your lips in telling others about THE PENTECOSTAL HERALD and the message it carries, and of the special offer until January, 1927, for only 50c. To use your hands in showing them a copy, and to use your feet in going after the ones who need the message it carries.

Jesus says if we love Him we will feed His sheep, and we are asking for the heartiest co-operation possible on the part of our subscribers and friends to get THE PENTECOSTAL HERALD on the special 50c offer into homes where it is needed. There is no better way to comply with this command.

PENTECOSTAL PUBLISHING COMPANY, Louisville, Ky.

way of a community-wide revival-effort will begin in Cave City, September 5. The pastor, Rev. C. K. Dickey, D.D., assisted by Rev. Clyde Owens, a Barren county young minister, who is attending Lindsey-Wilson Junior College, Columbia, will begin the revival. The noted and famous Southern Evangelist, Rev. Harry S. Allen, A.B., Emory University, who held a very successful revival at Horse Cave last March, will be on hand to preach. All the community of all denominations are cordially invited to attend this meeting. Other announcements will be made from time to time by the Publicity Committee.

Let much prayer be offered by all who love the Lord for the greatest soul-saving revival that Cave City and surrounding community has had in fifty years.

OLIVET COLLEGE.

We are now well under way for a great opening at Olivet College, September 14th. Our new President, T. W. Willingham, has been making every effort to provide a good faculty with a number of strong additions. We are making arrangements to have a good program as to special lec-

tures and revival campaigns and camp meeting. During the year we are to have with us at various times the following: Dr. R. T. Williams, General Superintendent Church of the Nazarene, Dr. J. W. Hughes, Dr. J. B. Chapman, Rev. F. M. Messenger, Evangelist Bona Fleming, Rev. Haldor Lillenas, Bud Robinson. It is the plan of the school management to start in with a special revival at the opening of school with Rev. B. H. Haynie, pastor of Woodlawn Chicago Church.

As per the instructions and arrangements of our Board of Trustees we have given our buildings a complete going over and are putting them in good condition. Our heating plant, laundry, heating system and water system are being put in number one condition, and we have a plant as good for its size as any in the Holiness Movement.

We have a fine outlook for a student body—possibly the largest in our history. Will every reader of this article please pray for the success of our institution. Anyone desiring information concerning the school, please write Rev. T. W. Willingham, Olivet, Illinois.

E. O. Chalfant.

His Last Great Speech.

William Jennings Bryan.

The undelivered address is a summing up of all that Mr. Bryan had gathered in defence of the orthodox position in his fight against Evolution.

You will want a copy and a few to circulate.

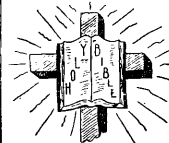
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There are hundreds, yes, thousands, of villages and communities and crossroad districts that have had no real spiritual awakening in years. In these places multitudes are dying without Christ. Shall we not do something to try to bring to them a gospel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

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OF ASBURY THEOLOGICAL SEMINARY

EVANGELISTS SLATES

ANDERSON, T. M.
Haviland, Kan., August 6-Sept. 5.

ASBURY COLLEGE GOSPEL TEAM.
Erny, Phillips, Bevington.
Steubenville, Ohio, Aug. 12-29.

AYCOCK, JARRETTE AND DELL.
Durant, Okla., Aug. 26-Sept. 5.
Norman, Okla., Sept. 9-19.
Mail address, 2923 Troost Ave., Kansas City, Mo.

ASBURY COLLEGE TRIO.
(Reid, Furbay, Householder)
Pasadena, Calif., August 27.
Kingman, Ariz., August 29.
Albuquerque, N. Mex., August 31.
Amarillo, Tex., Sept. 1.
Norma, Okla., September 3.
Carmen, Okla., Sept. 4.
Wichita, Kan., Sept. 5, 6.
St. Louis, Mo., Sept. 8.
Sheridan, Ind., Sept. 10.
Home address, Wilmore, Ky.

BARCOCK, C. H.
Alexandria, Ind., Aug. 30-Sept. 5.
Lowell, Mass., Sept. 12-26.
Minneapolis, Minn., Oct. 3-24.
Home address, 1148 Victoria Ave., Los Angeles, Calif.

BALSMEIER, A. F. AND LEONORA T.
Kampsville, Ill., August 19-29.
Alexandria, Ind., Aug. 30-31.
Chicago, Ill., Sept. 1.
Newton, Kan., Sept. 2-5.
Pittsburg, Kan., Sept. 8-13.
Topeka, Kan., Sept. 14-19.
Lexington, Ky., Sept. 23-26.
Toledo, Ohio, Oct. 1-17.
Home address, 512 Taylor St., Topeka, Kansas.

BENNAARD, GEORGE.
Kittanning, Pa., August 26-Sept. 5.
Potoskey, Mich., Sept. 8-26.

BRASHER, J. L.
Epworth, S. C., August 20-29.
Home address, University Park, Iowa.

BRENNEMAN, A. P.
Hamden, Mo., Aug. 17-Sept. 5.
Home address, University Park, Ia.

BROWN, F. C.
Jackson, Ohio, August 19-29.
Home address, 306 Pleasant St., Iron-
ton, Ohio.

BROWNING, RAYMOND.
Popular Branch, N. C., Aug. 18-29.
St. George, S. C., Sept. 5-26.
Home address, Hendersonville, N. C.

BROWN, MARY ELLEN.
(Personal Worker and Young People's and
Children's Evangelist)
Open dates after July 30 to August 31.
Home address, 830 N. LaSalle St., Chi-
cago, Ill.

BURTON, C. C.
Mentonsville, Ky., Aug. 25-Sept. 12.
Delmer, Ky., Sept. 5-20.
Home address, Delmer, Ky.

BUSSEY, M. M.
East Orwell, Ohio, Aug. 25-Sept. 12.
Open dates, Sept. 16-Oct. 3.
Fresno, Ohio, Oct. 7-31.
Home address, South Vineland, N. J.

CAIN, W. R.
Ava, Mo., August 26-Sept. 5.
Arkansas City, Kan., Sept. 12-26.

CALLIS, O. H.
Hartselle, Ala., August 19-29.

CALEY, ALLAN W.
(Song Leader—Evangelist)
Wesley's Chapel, August 22-31.
Buenavista, Ky., Sept. 1-12.

CHATFIELD, MR. AND MRS. C. C.
California, Ky., Aug. 20-30.
Home address, 2601 Pleasant Ave., Ham-
ilton, Ohio.

CLARKE EVANGELISTIC PARTY.
Tolaga, Okla., August 15-29.
Oakwood, Okla., Aug. 30-Sept. 12.
Home address, 808 N. Ash, Guthrie, Okla.

CLARKSON, S. F.
Open dates for summer and fall.
Home address, Donnellson, Ill.

**COLLIER AND CAMBRON EVANGEL-
ISTIC PARTY.**
Open dates month of Sept.
Paducah, Ky., Oct. 3-30.

CONLEY, PROF. C. C.
(Song Evangelist)
Greenfield, Ind., August 26-Sept. 6.
Home address, 586½ North Howard St.,
Akron, Ohio.

COX, W. E.
Alpine, Ore., August 15-Sept. 5.
Bellingham, Wash., Sept. 6-25.

COX, F. W.
Akron, Ohio, August 13-29.

**CRAMMOND, PROF. C. C. AND MAR-
GARET.**
Open dates September, October, Novem-
ber.
Home address, 815 Allegan St., Lans-
ing, Michigan.

CREEKMORE, F. R.
Open dates after Sept. 5.
Home address, Box 46, Climax, Kan.

CURRIE, W. T.
Hollywood, Miss., August 17-30.
Home address, 1016 W. 30th, Oklahoma
City, Okla.

DICKERSON, H. N.
Columbus, Ind., Aug. 26-Sept. 5.
Red Key, Ind., Sept. 28-Oct. 10.
Bloomington, Ind., Oct. 17-31.
Home address, 2608 Newman St., Ash-
land, Ky.

DIGGS, W. C.
Locust Grove, Va., Aug. 27-Sept. 5.
Alberon, Va., Sept. 26-Oct. 3.

DORN, C. O.
Goshen, Ky., August 15-Sept. 5.

EDEN, THOS. F. AND ETHEL.
Orlando, Fla., August 26-Sept. 5.

ELSNER, THEO. AND WIFE.
Richmond Hill, N. Y., August 22-29.
Portland, Maine, Sept. 15-26.
East Palestine, Ohio, Oct. 3-17.
Home address, 25 Lafayette Ave., Brook-
lyn, N. Y.

FLEMING, BONA.
Oakland City, Ind., August 11-27.

FLEMING JOHN.
Oakland City, Ind., August 27-Sept. 5.
Andover, Ohio, Sept. 15-26.

FOILES, MRS. ETTA.
(Song Leader and Soloist)
Rutherford, Tenn., August 27-Sept. 5.
Home address, Kampsville, Ill.

FUGETT, C. B.
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., Ash-
land, Ky.

FULLMORE, C. W.
(Song Evangelist)
Ready for service after August 15.
Address, Morrowville, Kan.

GADDIS, TILDEN H.
Berne, Ind., August 28-Sept. 5.

GEIL, PAUL AND DORA.
(Singers and Xylophone Players)
Greencastle, Ind., Aug. 8-30.
Alexandria, Ind., Aug. 30-Sept. 5.
Home address, 457 W. Wabash St.,
Frankfort, Ind.

GLASCOCK, J. L.
Vacant dates, August 16-31.
Home address, 1350 Grace Ave., Cincin-
nati, Ohio.

GLEASON, RUFUS H.
Westfield, Pa., August 26-Sept. 12.
Home address, 643 Woodward Ave., S.
E., Atlanta, Ga.

GREEN, JIM.
Fig Camp, N. C., Aug. 18-27.
Home address, E. Spencer, N. C.

GREGORY, H. A.
Snyder, Tex., Aug. 24-Sept. 5.
Home address, McKinney, Tex.

HAINES, FLOSSIE—FORD, PEARL.
Open for calls.
Home address, 3219 Cedar Ave., Cleve-
land, Ohio.

HALLMAN, MR. AND MRS. W. R.
Weeping Water, Neb., August 20-29.
Rocky Ford, Colo., Sept. 5-26.

HAMES, J. M.
Chase, City, Iowa, Aug. 18-29.
Winder, Ga., Sept. 10-19.
Open date, Sept. 28-Oct. 28.
Home address, Greer, S. C.

HEIRONIMUS, H. T. AND WIFE.
Arboreale, W. Va., Aug. 19-Sept. 5.
Home address, Wilmore, Ky.

HEWSON, JOHN E.
Normal, Ill., Aug. 19-29.
Home address, 127 N. Chester Ave.,
Indianapolis, Indiana.

**HOLSTEIN, CALBERT V. AND SISTER,
WILLIE.**
Cherry Grove, Ind., August 18-29

HOLLENBACK, ROY L.
Cambridge City, Ind., Sept. 6-26.
Ramsey, Ind., Aug. 12-22.
Address, Cambridge City, Ind.

HOWARD, FIELDING T.
Foster, Ky., August 16-26.
Kingswood, Ky., Aug. 26-Sept. 5.

HUTCHERSON, C. B.
(Song Evangelist)
Grange City, Ky., August 18-Sept. 5.

HUFF, WM. H.
Duboise, Pa., August 19-29.

HUGHES, I. N.
Myrtle Point, Oregon, Aug. 3-29.
Home address, 390 E. 12th St., Portland,
Oregon.

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

HYSELL, HARVEY B.
Harper, W. Va., Aug. 25-Sept. 12.
Mail address, Box 1135, Charleston, W.
Va.

JOHNSON, ANDREW.
Portage, Ohio, August 19-29.
Orlando, Fla., August 26-Sept. 5.
Terrill's Creek, Ky., Sept. 10-20.
Lakeworth, Fla., November.

KENDALL, J. B.
Cowan, Tenn., August 8-30.
Winchester, Ky., Sept. 1-6.
Portageville, Mo., Sept. 12-30.

KENNEDY, ROBERT J.
(Singer)
Allen, Tex., August 8-23.
Sterling City, Tex., Aug. 24-Sept. 5.
Shamrock, Okla., Sept. 11-27.
Home address, 3312 Carlisle Ave., Dallas,
Texas.

KEYS, CLIFFORD.
Open date, August 17-Sept. 5.

KINSEY, W. C. AND WIFE.
(Singers, Song Leader and Pianist)
Portage, Ohio, August 19-29.
Open date, Sept. 4-18.
Home address, Richmond, Ind., 461 So.
Third St.

KLEIN, GEORGE T.
Stockton, Calif., Aug. 15-Sept. 5.

LAMP, W. E.
Calhoun, Ill., Aug. 21-Sept. 11.
Olney, Ill., Sept. 24-30.
Home address, Wilmore, Ky.

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)
Fig. N. C., August 18-28.
St. George, S. C., Sept. 5-Oct. 5.
Home address, Wilmore, Ky.

LEWIS AND ENYEART.
(Singers and Players)
Fairmount, Ind., August 21-29.

LINN, JACK AND WIFE.
Lewisville, Tenn., Sept. 3-12.
Home address, Oregon, Wis.

LITTRELL, V. W. AND MARGUERITE.
Atlanta, Neb., Aug. 27-Sept. 5.
Home address, 1214 Scott Street, Beat-
rice, Nebraska.

LOVELESS, W. W.
East Orwell, Ohio, Aug. 25-Sept. 12.
Home address, London, Ohio.

LUDWIG, THEO. AND MINNE E.
Marshfield, Ore., Aug. 20-30.
Home address, 772 N. Euclid Ave. St.
Louis, Mo.

McBRIDE, J. B.
Hollis, Okla., August 25-Sept. 8.
Tishomingo, Okla., Sept. 12-27.
Home address, 112 Arlington Drive,
Pasadena, Calif.

McCLINTOCK, J. A.
Cherry Grove, Ind., August 18-29.
Louisville, Ky., 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.

MILBY, E. C.
(Song Evangelist and Young Peoples'
Worker)
Open date, July 15-Oct. 1.
Home address, Gabe, Ky.

MILLER, MR. AND MRS. F. E.
Richland, N. Y., Aug. 22-Sept. 6.
Home address, Lowville, N. Y.

MINGLEDOFF, O. G.
Beebe, Ark., August 16-31.
Blackshear, Ga., Sept. 1-7.
Alma, Ga., Sept. 8-26.
Home address, Blackshear, Ga.

MOFFITT, E. J.
James Store, Va., August 26-Sept. 5.

MORROW, HARRY W.
Morrowville, Kan., Aug. 18-Sept. 5.
Home address, 300 So. Oak Park Ave.,
Oak Park, Ill.

NORBERRY, JOHN.
Danessville, Va., August 20-29.
Ocean Grove, N. J., Aug. 29-Sept. 4.
Home address, Delanco, N. J.

OSBORNE, ESSIE.
St. Sumner, N. Mex., Aug. 22-Sept. 5.
Permanent address, Box 538, Sta. C, Los
Angeles, Calif.

OWEN, JOSEPH.
Blackwell, Okla., Aug. 27-Sept. 5.

OWEN, JOHN F.
Home address, Upland, Ind.

OWEN, G. F. AND BYRDIE.
Iowa Assembly, August 25-29.
Chariton, Ia., Sept. 5-19.
Home address, 1415 W. Pikes Peak Ave.,
Colorado Springs, Colo.

PARKER, J. E.
Grange City, Ky., August 18-31.
Winchester, Ky., Sept. 1-5.
Olive Hill, Ky., Sept. 6-26.

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

PENNER, EVA.
Open for calls.
Home address, Jackson, Ky.

PULLIN, M. C.
Open dates after August 23.
Home address, Waynesboro, Va.

QUINN, IMOGENE
Centerville, Ind., August 18-29.
Home address, 909 N. Tuxedo St., In-
dianapolis, Ind.

REDMON, J. E. AND ADA.
California, Ky., August 20-30.
Nashville, Mich., Sept. 6-26.
Home address, Brookville, Ind.

REED, LAWRENCE.
McKeesport, Pa., Aug. 18-Sept. 5.
Scio, Ohio, Sept. 9-19.
Carrollton, Ohio, Oct. 1-10.
Home address, Damascus, Ohio.

REES, PAUL S.
Greenfield, Ind., August 26-Sept. 5.
Indianapolis, Ind., Sept. 9-26.

REID, JAMES V.
Detroit, Mich., August 22-Sept. 28.
Waco, Tex., Oct. 3-17.
Home address, 2912 Meadowbrook Drive,
F. Worth, Texas.

RICE, LEWIS J. AND EDYTHE.
Kingsdon, Okla., Aug. 20-Sept. 5.
P. O. Address, 2923 Troost Ave., Kansas
City, Mo.

RIDOUT, G. W.
Spottsylvania, Va., August 20-27.
Shiloh, N. C., August 29-Sept. 12.
Permanent address, Wilmore, Ky.

RINEBARGER, C. C.
(Evangelist and Singer)
Imperial, Nebr., Aug. 26-Sept. 6.

ROAHRIG, WEBER
Open for calls after October 1st.
Home address, Lerna, Ill.

ROOD, PERRY.
Geneva, Ohio, August 15-29.
Open dates.
Home address, Barboursville, W. Va.

RUTH, C. W.
Rochester, N. Y., Sept. 3-12.

SANDERS, C. C. JR.
Port Gibson, Miss., August 19-Sept. 7.
Philadelphia, Miss., Sept. 12-26.
Home address, Griffin, Ga.

ST. CLAIR, FRED.
Bennettsville, S. C., July 15-Aug. 29.

SANFORD, MR. AND MRS. E. L.
Richmond, Va., August 1-29.
Maysville, Ky., Sept. 29-Oct. 5.
Home address, 202 Engman Ave., Lex-
ington, Ky.

SHANK, MR. AND MRS. R. A.
Morrowville, Kan., August 20-Sept. 5.
Home address, 191 No. Ogden Ave., Co-
lumbus, Ohio.

SHELHAMER, E. E.
Imperial, Nebr., Aug. 26-Sept. 6.
New Philadelphia, O., Sept. 10-19.
Home address, 5419 Isleta Drive, Los An-
geles, Calif.

SHELHAMER, MRS. JULIA A.
Imperial, Nebr., August 26-Sept. 6.
Home address, 5419 Isleta Drive, Los
Angeles, Calif.

SPINKS, OTIS W.
Shiloh, N. C., Sept. 5.

SPIVEY, G. M.
Lakeland, Ga., August 15-29.
Home address, Macon, Ga.

SUTTON, MR. AND MRS. B. D.
Kingswood, Ky., Aug. 27-Sept. 5.
Chicago, Ill., Sept. 7-12.
Home address, 2923 Troost Ave., Kansas
City, Mo.

SWANSON, F. D.
Vesuvius, Va., August 16-29.
Oneida, Tenn., Sept. 8-26.
Home address, Wilmore, Ky.

SWEETEN, HOWARD W.
Carthage, Ark., Aug. 20-30.
Huntington, W. Va., Sept. 1-20.
Vincennes, Ind., Oct. 3-18.

TEETS, ODA B.
Mt. Nebo, W. Va., Aug. 26-Sept. 5.
Home address, Aurora, W. Va.

THOMAS, JOHN AND EMILY.
Berne, Ind., August 28-Sept. 5.

VANDALL, N. B.
(Gospel Singer)
Omaha, Neb., Aug. 27-Sept. 12.

VANDERSALL, W. A.
Open date, Sept. 1.
Permanent address, Findlay, Ohio.

VAYHINGER, M.
Letts, Ind., August 20-29.

**WATTS-CONLEY EVANGELISTIC
PARTY.**
Norwood, N. Y., Sept. 5-19.
Home address, Sandy Lake, Pa.

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Home address, 2115 Barth Ave., Indianapolis, Ind.

WHITCOMB, A. L.
Binghamton, N. Y., August 19-29.

WHITEHURST, R. F.
Donelsonville, Ga., August 15-29.
Home address, Box 14, Wilmore, Ky.

WILCOX—PEARL
(Song Evangelist.)
BEOUGH—EDNA
(Ohio Girl Evangelist)
Columbus, Ohio, Sept. 17-Oct. 3.
Berryville, Ohio, Oct. 17-31.

WILLIAMS, L. E.
Circleville, Ohio, August 19-29.
Home address, Wilmore, Ky.

WINLAND, CLYDE B. PARTY.
Layland, Ohio, Aug. 17-29.

YATES, W. B.
Richland, N. Y., August 26-Sept. 6.
Greenville, Tenn., Sept. 8-20.

YOUNG, R. A.
Waynesboro, Miss., August 20-29.
Ashland, Ky., Sept. 5-26.
Home address, Wilmore, Ky.

CAMP MEETING CALENDAR.

ARKANSAS.
Bexar, Ark., Camp, Sept. 3-12. Rev. Robert L. Selle, preacher in charge. Address J. R. Dixon, Wild Cherry, Ark.

GEORGIA.
Sale City, Ga., Camp, Oct. 14-24. Workers: Dr. John Paul, Rev. W. W. McCord, W. W. McCord, Jr., Sec.

FLORIDA.
Orlando, Fla., Camp, August 26-Sept. 5. Workers: Andrew Johnson, Charlie Dunaway and Frank McCall. Write F. H. Trimble, Sec., Orlando, Fla.

ILLINOIS.
Springer, Ill., Camp, Sept. 2-12. Workers: Mrs. Julia Hayes, Rev. Elmer McKay. Song leader, Frank Doerner. Write Jacob Fleck, Pres., Enfield, Ill., or Frank Doerner, Sec., Norris City, Ill.

INDIANA.
Cleveland, Ind., Camp, Aug. 26-Sept. 5. Workers: Rev. John T. Hatfield, Dr. Chas. H. Rahcock, Rev. Paul S. Rees, Rev. Seth C. Rees, Prof. James E. Campbell and wife. Rev. C. E. Ellsworth, Sec., Greenfield, Ind., Route 9.

Columbus, Ind., Camp, Aug. 27-Sept. 6. Workers: Rev. Bud Robinson, H. N. Dickerson, L. C. Messer, leader in song. Address Courtney Moore, Sec., Columbus, Ind.

KANSAS.
Haviland, Kan., Camp, August 26-Sept. 5. Workers: Rev. T. M. Anderson, Dillon Wooten, singer. A. L. Bevan, Sec.

MASSACHUSETTS.
North Reading, Mass., Camp, Sept. 4, 5, and 6. Workers: Pastors and other ministers of the district. Rev. H. V. Miller, Dist. Supt., in charge. Write E. T. French, Sec., 10 Storey Ave., Lynn, Mass.

MICHIGAN.
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., Vermonville, Mich.

NEBRASKA.
Imperial, Neb., Camp, August 27-Sept. 5. Workers: E. E. Shelhamer and wife. C. C. Rinebarger, leader of song. John J. Kitt, Sec.

NEW JERSEY.
Erma, N. J., Camp, Sept. 10-19. Workers: Rev. C. B. Jernigan and wife, Rev. Arthur W. Gould. Address, Earl Woolson, Cape May, N. J., Rt. D.
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. Dorian.

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.

OKLAHOMA.
Thomas, Okla., Camp, Sept. 9-19. Workers: Geo. B. Kulp, B. F. Neely, J. E. Moore, song evangelist. Write E. N. Engle, Pres., or Miss Anna Kraybill, Sec., both of Thomas, Okla.

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.

IS THE BIBLE THE DIVINELY INSPIRED WORD OF GOD?

A. D. Craig.

There never was a time in the history of the world when people were trying harder to break down the power of the Bible than today. And the saddest part of it is that both men and women who are permitted to stand in the "sacred pulpit" are doing this very thing. Right here allow me to say that with all their abuse and ridicule, the old Book will stand the storms of criticism. "The grass withereth, the flower fadeth, but the word of our God shall stand forever."

Great questions force themselves upon every thinking mind. What is the origin of sin, and what the consequences? We ask scientists, philosophers and statesmen to answer, but they all with one accord say, we cannot. Many books have been written on the subject, but all have utterly failed to give the desired information. The Bible is the one book of them all that answers satisfactorily. It must be the Word of God, else it could not answer these puzzling questions. If the above be true, then it should be studied more carefully than it is.

Not less than 1500 years were given to its compilation, and the 40 to 45 writers were men in all the ranks of life: Law-givers, Moses, autocrats, Solomon, warriors, Joshua, historians, Samuel, prophets, Isaiah, poets, David, governors, Nehemiah, fishermen, Peter, tax-gatherers, Matthew, scholars, Paul.

When all their writings were gathered together and bound in a book we call our Bible, they were all found to be writing on the same subject—eternal life to a lost world through faith in Jesus Christ. The same master mind controlled each writer. You get very little reliable history of the Savior of mankind outside the Bible. Here is what Josephus has to say about him: "There was at this time Jesus, a wise man (if it be lawful to call him a man). He was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him many Jews and Gentiles. He was the

Christ. And when Pilate, at the suggestion of the principal men of us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so-called from him, are not extinct to this day.

Proof of Inspiration.

There are hundreds of people in the churches today whose minds are not entirely clear on the Divine Inspiration of the Word, because pastors and teachers have not taken the pains to fully prove the same in a practical way. I will bring Paul as the first witness: 1 Thess. 2:13: "For this cause we also thank God without ceasing, that when ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, but as it is in truth, the word of God, which also worketh in you that believe."

2 Tim. 3:16: "All scripture is given by inspiration of God, and is profitable (1) for doctrine, (2) for reproof, (3) for correction, (4) for instruction in righteousness."

2 Peter 1:21: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

Now let me convince you that men, under the inspiration of God, wrote things which they themselves did not at the time believe, but which have long since been demonstrated as facts. Let us turn to that old book of Job 26:7, "He stretcheth the North over the empty place, and hangeth the earth upon nothing." This wonderful book was written by either Moses or Solomon, and these words were read by hundreds and thousands before they were understood.

Webster at one time said, "The Bible is the greatest book I ever saw, because I cannot understand it." That bright man of learning could discern that it was not man's production. Even Yale College, which was founded in 1701, for the first few years taught that the earth was flat and rested on a flat surface.

Sir Isaac Newton was born in 1645, and at the age of about 58 thoroughly demonstrated planetary gravitation. Just here let me say he must have gotten his bearing from the Bible, for when you visit Westminster Abbey, you will find his life-like statue in bronze, just back of the organ. He is in a kneeling posture, holding the world in his hands, (a globe) with his knee resting on the Bible. Those who placed it there certainly desired the world to know it for the letters (Holy Bible) are large enough to be seen plainly at twenty feet. This is not all this wonderful verse foretells. Explorers tell us that the farther you go north it is only "empty place."

Jeremiah.

Just another link to this claim of circumstantial evidence. Take that "man of God" who was sanctified to the work before his birth, makes use of this "Thus saith the Lord," or its equivalent, 257 times in his book of 52 chapters, and the last being purely historical and probably added to the book by some one else.

The Key to the Situation.

Be sure you know God by means of the new birth, through the power of the Holy Ghost, "For the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, for they are spiritually discerned." 1 Cor. 2:14.

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