

PENTECOSTAL HERALD

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

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HAVE A PROTRACTED MEETING ANYHOW.

By The Editor.

PEOPLE all about us are saying that we need a gracious revival of religion. This is doubtless true. One of the ways to bring about a revival is to have a protracted meeting, with good singing, earnest preaching, and personal work among the unsaved.

Wheat does not fall the timber, plow the ground, sow itself, harvest, thresh and put itself into the granary. Wheat in the granary is a good thing, but there are certain processes that call for intelligent human service, in order to bring the wheat into the granary. The same is true in the salvation of souls.

Sometime ago I was praying for a revival in a community where I was at work for the same. A very strong impression was made upon me—I believe by the Holy Spirit—that I must use with faithfulness and energy the appointed means to bring about a revival. I must preach with unction and love the word of God. I must be much in prayer. I must visit the people, speak to them kindly about their souls, find out their difficulties, their soul diseases and, as a loving messenger of God, apply his remedies.

There are savable people in every community; people who will always respond to the approach of the minister who loves them and is solicitous for their soul's salvation; people who will listen with attention to the pure gospel message, and who will be won to Christ. It is our duty to go after these people, to use means which God has appointed to secure the ends God desires. These means may appear simple, but there is power in them. Kindly, personal touch, earnest exhortation, loving warning, prayer with the person we desire to see saved, and then the gospel; we must not neglect the preached gospel. We are told in the Word of God that "the gospel is the power of God unto salvation." This is doubtless true.

We are told that times have changed. No doubt they have, but sin and salvation are the same. God has not changed, neither has depraved human nature. It may be growing worse, accumulating sin and momentum in the wrong direction, as the years go by, but we must meet conditions as they are today, and rescue the perishing at any cost. It is quite likely that a two-weeks' revival will not accomplish the good we desire, and that is greatly needed; this being true, we should extend the revival meeting two or three weeks, four, five, six weeks, if necessary.

We must win the lost at any cost. God loves them, Christ died to save them, and we have been appointed to the great, responsible and glorious task of winning them. We must do our best, or be guilty before God. I

can but wonder what the conditions of ministers of the gospel will be in the day of judgment, who have seemed to have little or no interest in the salvation of souls; who hold no revivals, who preach no sermons that are likely to impress, awaken, and produce conviction for sin; who appear to be taking things easy, with no concern for the vast multitudes all about us who are without God or hope in the world; and who are hastening on to death and doom.

Let's try a protracted meeting and see if we cannot turn it into a revival, a time of spiritual refreshing in the church, the conviction of sinners, conversion of penitents, reclamation of backsliders and sanctification of believers. Let's be careful to use the means to the limit, to hold on, to not permit ourselves to think much about the labor and expense, but become tremendously interested in the value of souls and the fearful tragedy of their being lost. Let's determine to have a protracted meeting and get down to business and prayer to God to turn it into a gracious revival.

AN OPEN LETTER TO A YOUNG PREACHER.

No. VI.

My Dear Young Brother:

Iwish to suggest that you prepare very thoroughly a few clear, strong, scriptural sermons on the subject of full salvation. The people need, not abuse, scolding, or ridicule, on the subject of holiness, but instruction.

Prepare a good scriptural sermon on the Baptism with the Holy Spirit, showing that this baptism is not for the unregenerated, but for the children of God who have received regenerating power; that this incoming of the Holy Ghost "purifies the heart by faith." He is a fiery cleanser. Show that he abides to teach, to guide, to comfort in time of sorrow, in time of distress, and to empower for service.

Remember that this power does not mean that some sort of superhuman physical strength will be given to you, or some marvelous intellectual superiority over your fellowbeings; but a strange power in meekness, in patience, in love, in longing for souls and in a persistent seeking after them. It is a power of adaptation to different communities, and of wisdom of approach to different characters. It is a power to endure persecution without complaint, to bear unfriendly criticism without ever letting your critics know that you have heard of their unfriendly attitude.

The indwelling of the Holy Spirit gives a man a power that no sort of wise training in childhood could give, or intellectual train-

ing in schools could give, or the information that travel and association with one's fellowbeings could give. Some men seem to think it is power to terrorize a community; to scold and rant and threaten people with perdition if they do not "come to hear me preach, and do what I order them to do." I trust you may be graciously saved from this spirit and attitude.

You should prepare a sermon on the *car-nal nature*; you will find much information in the Scriptures on this subject. It would be well to select these scriptures and study them from the best commentaries. You have learned some deep and painful lessons from the perverseness of your own nature, and have had opportunity to observe the same in others. Human history is largely a recital of the depravity and selfishness of the race. Let this sermon be instructive, bringing home the fact to the minds of your people. No rant, no abuse, but the gospel truth.

You should prepare a sermon on *holiness*. Get it out of the Bible. God is holy. He calls us to holiness, he provides for our holiness in the atonement made by our Lord Jesus upon the cross. We must be holy in order to enter heaven. There is no holiness apart from the sacrificial death of Christ, and the cleansing power of his atoning blood.

You should have a special sermon in which you exalt the Lord Jesus, showing that he has all power in heaven and earth; that he is superior to all men, all angels, all devils, and all sin, and mighty to save to the uttermost. Such sermons appeal to the people; they lift up their minds to the greatness of Christ and they begin to feel that he is able to cleanse them, to make them pure in heart and life; to preserve them from sin, delivering them out of temptation in any and all circumstances.

Preaching along these lines instructs the mind, thrills the soul and creates hungering and thirsting after righteousness. There is a line of preaching here that is inexhaustible and makes a powerful appeal. You should distinguish very clearly between faithfully preaching the word of God, and using the pulpit for an expression of your own opinion and a vehement denunciation of the people and things which you do not like.

It is never wise to go into a community, whether you be pastor or evangelist, and prejudice the people against you and drive them away from your ministry by a vicious attack, or at least an apparent vicious attack, upon their sin. Why not preach a while on the greatness of God, the wisdom of his laws, the tenderness of his mercy, the gift of his Son, the coming of the Holy Ghost into the church and hearts of the people? There is something very winning and inspiring in the great gospel messages. It is the "good news," in fact, the *best news*, that ever came into this old world.

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OF ASBURY THEOLOGICAL SEMINARY

CAMP MEETING RECOLLECTIONS

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

IN the days of John Thompson and E. I. D. Pepper, of the Philadelphia Holiness Movement, there were a few camps which the Philadelphia, Delaware and New Jersey people patronized very extensively; Ocean Grove, N. J., was one of them. In the days of Inskip and Dr. Stokes this camp was a great holiness center; "Holiness unto the Lord" was its war cry. The influence of Ocean Grove upon the spiritual life of the Eastern States was remarkable. Thousands obtained the blessing of holiness there and went out to spread it throughout the earth. Bishop Taylor was a frequent visitor and preacher at Ocean Grove and there he found many of his missionaries for Africa. Ocean Grove today still maintains the camp meeting feature and a strong, straight holiness meeting is held there all summer by Rev. E. L. Hyde, President of Pitman Grove Camp Meeting. In recent years such preachers as Dr. H. C. Morrison, Dr. John Brasher, Dr. C. H. Babcock, and Paul Rader have been the chief evangelists of the meeting. I suppose I was responsible for Dr. Morrison going there and indirectly for Dr. Babcock being there several seasons. On the boardwalk one day I said to Dr. ———, "Why don't you have Dr. Morrison preach at Ocean Grove sometime? You know that he is the greatest preacher in the evangelistic field." Dr. ——— answered, "My objection to having Morrison preaching at Ocean Grove is that he makes too much of the Second Coming." Sometime after this I was in Bishop Berry's office in Philadelphia, and I said, "Bishop, I wish you would have Dr. Morrison preach at Ocean Grove. You know he is one of our greatest preachers. I understand, Bishop, that one objection to Dr. Morrison is that he preaches Second Coming too much; well, last year you had Dr. Brasher and I am sure Dr. Morrison does not preach any more on the Second Coming than he does." The Bishop then said: "I want you to invite Dr. Morrison for me to preach at Ocean Grove Camp Meeting next summer." With great pleasure I notified Dr. Morrison of the invitation, and after correspondence with Bishop Berry, the matter was settled and Dr. Morrison preached to the profit and delight of thousands at Ocean Grove.

Another camp that brought great numbers from Philadelphia in those days was Mountain Lake Park. John Thompson was its Bishop; E. I. D. Pepper, Dr. Fowler, Seth Rees, Joseph H. Smith, David Updegraf were generally to the front. "The School of the Prophets" by Joseph Smith, I think, originated there. It was a most wonderful affair. Preachers by the score attended and usually great numbers of them got sanctified there and came down from the mountain flames of fire.

I believe it was there that Dr. H. J. Zelle received his baptism and began to write those wonderful full salvation songs. Dr. Gilmore was in charge of the singing and it was always of the most solid, devotional, inspirational type. None of the jazz and cheap stuff that goes so much in camp meetings today. The song services were aids to devotion and prayer and holiness, not affairs of entertainment where "professors" (so-called) put across a program in which the devotional element is notorious for its absence.

Dr. Gilmore was a Philadelphia dentist who gave all his spare time to holiness singing. He always led at Mountain Lake and at Pitman Grove. I have heard gospel singers, from Sankey down; of course Sankey was the greatest, Sweeney was fine, also Kirkpatrick. Dr. Gilmore was a great song

leader in holiness meetings. The only time I heard Alexander was in Sheffield, England, when he was engaged with Torrey in his campaigns in Great Britain. At that time I heard "Man of Sorrows", "What a Name," rendered in the most thrilling manner by Alexander's choir. I have heard Rodeheaver in Billy Sunday's meetings. One of the most marked things about Rodeheaver is his composure in leading the multitudes. I have heard fussy little song leaders make more fuss leading a few hundred people in singing than Rodeheaver did with his thousands. We have so many choice leaders of song in the Holiness Movement that I dare not start in to write them up for fear of writing "invidious comparisons."

At the Mountain Lake Camp of 1898, we witnessed some unusual and wonderful scenes. The preachers were Revs. Fowler, E. I. D. Pepper, Joseph H. Smith, Seth Rees, E. M. Levy and others. Rev. Seth Rees preached a great sermon one morning and gave the altar call which met with a ready response. Among the seekers were Mrs. Margaret Bottome, then President of the King's Daughters. She was a powerful woman, great intellect, mighty personality and a great speaker. She came forward to be sanctified. Dr. Fowler, like an old veteran jumped into the altar and almost opposite to where Mrs. Bottome was kneeling. I heard him saying, "What we want now is a first-class funeral." He didn't spare Mrs. Bottome in his probings and she evidently came to the altar with the purpose of dying out once and for all. I heard her as she put one thing after another on the altar. She was then one of the religious editors of the *Ladies' Home Journal* and I heard her say: "Yes, Lord, the *Ladies' Home Journal* I put on the altar; the King's Daughters I put on the altar—everything, Lord, goes. I must die to all these."

The struggle was an intense one and both Seth Rees and Dr. Fowler did not spare because it was a distinguished woman who was seeking holiness. After much struggling and wrestling, Mrs. Bottome got the victory and claimed to be sanctified. In the subsequent meetings of the camp she gave most thrilling testimonies; afterwards she went to Ocean Grove and set things on fire with her testimonies and Bible Readings. It was her husband who wrote that great song: "The Comforter Has Come." Mountain Lake had some wonderful women in attendance in those days, chief among them being Jennie Smith, the Railroad Evangelist.

I was in Brother Smith's "School of the Prophets" one day when a man arose and asked if holiness would save a man from temper? Jennie Smith arose and said: "Brother Smith, may I answer that question from personal experience?" "You will see," she said, "that my hair is red. I had a temper that was fiery red. I praise God that when the Lord sanctified me he gave me complete victory over temper and has kept me these many years under all circumstances."

One of the most unique characters at Mountain Lake was my good old friend, Andy Dolbow. I will close this article by inserting a sketch of Andy which I wrote for Andy's book many years ago.

Brother A. J. Dolbow has been described by Dr. Keen "as a kind of Billy Bray saved from the depths of sin, uneducated, having mother wit, much natural ability and eloquence. He belongs in that class of anomalous religious characters and agents with Father Taylor, Peter Cartwright, George Maley, Billy Bray and others. His shout is a whoop. He often leaps when praising the Lord, but when he gives testimony or prays,

all feel that he is a man of God and wonderfully saved."

Brother Dolbow is, first, a conspicuous sample of converting and sanctifying power. To hear him talk you are convinced in a moment that this man has of a truth passed from death unto life and experienced the fullness of a wondrous salvation. His testimony is never "pumped up," but the outgushing of soul that, like the artesian well, from "internal pressure flows spontaneously like a fountain."

Then Brother Dolbow is a living, telling example of what God can make out of a sinner saved by grace. He is one of the Lord's "diamonds in the rough," and the finest epistle on two feet that could go in and out our churches and among the people.

Brother Dolbow as an evangelist stands alone. You cannot compare him with others. He is not one of a type. He is likely to knock all your notions of how to run a revival into nothing and conduct his meetings by methods unknown to both devils and men. What he is going to do next, nobody knows; probably not he himself. God helps him to so manage circumstances and difficulties and hard places and cases as to get ahead of the devil every time.

His preaching defies every law of homiletics. He knows no law save the law of God, but what he says strikes. Brother Dolbow belongs to nobody save the Lord. You couldn't pay him to depart from the old beaten track of apostles, prophets, martyrs. His affinities are with God's holy people on earth and in heaven, and whilst he lasts he is likely to be known in church and camp meeting and convention and conference as the "irrepressible," "incomparable" Billy Bray of American Methodism, and when God takes him home he is likely to go up with a shout.

The Law Of Compensation.

D. M. SMASHEY.

THE law of compensation is as exact as the law of gravitation. "Whatsoever a man soweth that shall he also reap." This is as it should be; it is a law that co-exists and is co-extensive with the eternal fitness of things. Men make laws and form habits on the basis of consent of society, but God and nature have decreed their laws on the basis of eternal fitness of things. God and nature are always consistent with justice, love and mercy. They who break the laws of God and of Nature are fated to suffer. The eternal Nemesis—the avenging deity—is determined to bring the transgressor into court, and there impose a just retribution.

There was an old father who had become a burden to his son and daughter-in-law, so the son made a wooden bowl for the old father; there was a small son in the family who had noted how grandfather was being treated by his son, so one day the little boy was found by his father making a wooden bowl. The father said, "What are you doing, son?" "O," answered the boy, "I am making you a bowl so that when you are old like grandfather, you can eat out of it."

The law of compensation is as sure as sunrise, yesterday, today and forever. There is another side to the law of compensation. There is its soul-ravishing, soul-satisfying, soul-inspiring, fruits. Remember "whatsoever a man soweth that shall he also reap." Whosoever sows the seeds of kindness, will

have his reward in kindly, loving, retroactive deeds. To be of some use, to be useful, to do something worth while, will always bring its reward. Giving of one's self ungrudgingly and lovingly, with no thought of compensation, is the soul's economic factory where immortal material is made for the soul's emergency.

Mr. Edward Kimball, who was known in his community, from Maine to California, and from Florida to Oregon, in work of raising money to pay off church debts, was called a "Finangelist" in arousing church members to do their duty toward Christ and his church.

Some well-planned enterprise for soul-saving, intelligently and faithfully operated, will return heavenly riches beyond the ability of any mind to compute. The man or the woman who is a "Finangelist" (financier), who is a good and faithful servant in using their money, will assuredly receive their reward as if they were a flaming "evangelist" directly in the work of soul-saving. The times call loudly for "Finangelists" to take care of God's cause. Holiness schools need the help of "Finangelists" and need them badly.

ly. Holiness schools are exactly like Moses before the burning bush; they are the divine messengers of God, whereby the youth are saved from the intellectual, moral and religious bondage of Modernism.

We need "Finangelists", who will stand back of these schools and see that they are not handicapped for want of temporal means. We also need "Finangelists" who are consecrated to give liberally to the holiness papers, which are God's heaven-sent messengers, preaching an *uttermost salvation*. Too bad such God-ordained papers cannot be increased in size and in distribution. Opportunities and infinite possibilities lie all around us. What is needed is faithful fidelity to conviction of duty—talents put into the service of God. The moral cemeteries are full of buried talents; the need of the hour is a resurrection of these talents and responsibility and courage to put them into good and faithful service. What the whole of religious society needs is a full, uncompromising consecration to God and his cause that will be kept until death, whatever the cost. There is too much illusion, too much vagueness, even among many holiness

professors. If their talents had been properly used they would have long since attained the climax of realistic vividness in doing something worth while.

The man who buried his talent reveals the fatal descent into an artificial or abnormal, fanciful religious life. The man who used his talent reveals a translucent, fresh, vigorous, healthy tone in his religious consecration bringing needed help to humanity, glory to God, and a blessing to himself. Here is again the law of compensation at work. The man who buried his talent is a religious life buried in the grave of nothingness. The man who buried his talent represents a religious prodigal squandering his God-given opportunities and talents. How sad indeed, to look back upon a wasted life. "Shall I go and empty handed, shall I meet my Savior so?" Dear reader, lay hold of the opportunities at hand and use them for your own well-being and for Christ and mankind. What we do we must do quickly. The field is white already to harvest. Make it the chief object of your life to do something worth while. Do your deeds of kindness now, tomorrow may be too late.

BEACON LIGHTS OF FAITH.

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

CHAPTER XV.

JACOBUS ARMINIUS.



HE gospel of a universal atonement is never questioned these days except, perhaps, by a small group known as the Primitive Baptist, a denomination rapidly vanishing from among men. As we boldly preach, without fear of an objection, salvation for all men and grace resistible, which are the two powerful appeals to lost men, we forget the tremendous struggle three hundred years ago; a struggle which gave life and security to these fundamental doctrines. Ultra Calvinism, fatalistic and cruel as it was, had a strangulation grip on the Protestant theology of Europe. John Calvin's astute mind and inevitable logic had scored a victory over creeds and denominations that was ironclad. We shudder when we think of what might have been the history of Protestantism, had not the mind of intelligent people reached a place where commonsense and human justice revolted against the fatalism of John Calvin's religious system. Of course, Wesley and his co-workers might have broken the encrusted bondage; but John Wesley and all the rest were the product of this new theological awakening. We cannot tell what the religious status of Europe might have been, but for one man, James Harmensen which, Latinized, was Jacobus Arminius.

This character so little known, who deserves to be on a pedestal of honor second to none, was born at Audewater, Holland, 1560, in the blaze of the Sixteenth Century. What a century! The greatest era in all history for stirring events; it gave birth to great leaders in all vocations—scholars, statesmen, reformers, theologians, authors, artists, explorers, and preachers. A tremendous urge was felt throughout all Europe. Just what our present century is for materialistic development, that century was for far-reaching visions of the idealistic and spiritual. Great truths were in formation which were destined to shape the religious and intellectual life of coming generations. When the Renaissance and the Reformation were reaching their climax, Arminius appeared as a man of destiny who broke through the encrusted logic of religious tyranny, starting a movement which has gathered momentum with the passing years until this good hour. Ministers of any Protest-

ant church would not be tolerated if they did not declare, at least, the major tenets of Arminian theology, even if their creeds stated otherwise.

Arminius was left an orphan when a child, and secured his elementary education at Utrecht. In 1575, he entered a new university at Leyden, where he remained for six years. He had gained such a reputation for brilliancy, that the merchants of Amsterdam offered to pay the expenses for his education, providing he would remain in their city. He did not accept this offer, but went to Geneva in 1582, to finish his education. His teacher at Geneva was Theodoro Beza, an uncompromising apostle of Calvinism. The young man made himself odious among the students and faculty by finding fault with the philosophy of Aristotle, as there were many at this institution. He left Geneva and went to Basle, at which place his reputation had preceded him; here he was offered the degree of Doctor of Divinity gratis, but could not accept on account of his age. He studied until 1586, and then traveled extensively, finally returning to Amsterdam, where he was offered the most commanding pulpit.

Some ministers at Delft began to raise some questions touching the rigid theology of Beza, whereupon, Arminius was appointed to defend those doctrines. This was the beginning of a career as the founder of a new school of religious thought. When Arminius began a close study into these tenets of Calvinism, he at once discovered some grave errors in the very doctrines he had been chosen to defend. He took up the study of Romans—considered the bulwark of Calvinism—especially the eighth and ninth chapters. His treatment aroused a storm of opposition, although his propositions were not sufficiently thought out to be clearly stated.

In 1604, Arminius was appointed to the chair of theology at Leyden, and his bitterest opponent was Gomar, a colleague of the faculty; the storm of controversy waxed warmer and warmer within the university circles. Arminius contended, first, that God bestows forgiveness of sins on all who will repent and believe on Christ; and because he forsores the fate of unbelievers from all eternity, does not imply that he so degrades their doom. This proposition struck at the very heart of Calvin's predestination. The Gomar side contended that God had decreed those who would believe, and they would per-

severe to the end, regardless of their own will in the matter; the rest would all remain impenitent by God's decree.

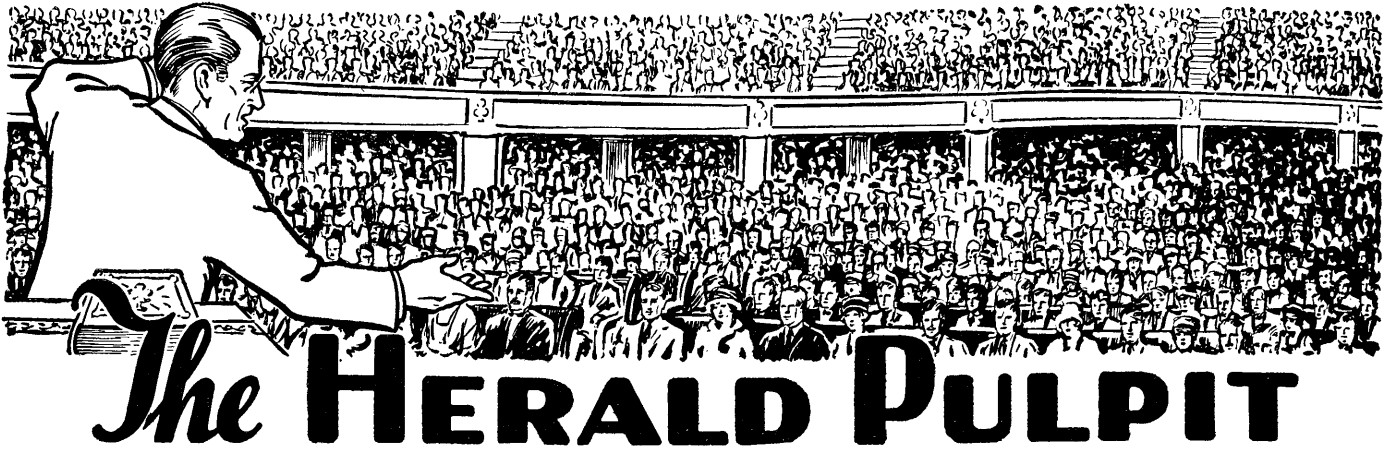
Notwithstanding Arminius was the champion of the unpopular controversy, he was appointed *rector magnificus* of the university. This position he kept for only one year, as all the pulpits of Holland rang out their anathemas against him. In 1608, he issued a proposition to all the states of Holland to issue a call for the leaders of the church to convene and settle the matter once and for all time, by open debate. This was agreed upon, but before the convention assembled, being worn in body and mind, he died October 19, 1609, leaving a family of seven sons and two daughters. His death was a severe shock to his few faithful followers. However, after the passing of his leadership, his co-believers waxed strong and bold, and when the convention was called together, which was in 1610, they were there armed for the battle. They had formulated a Remonstrance of Five Propositions, which they defended with great earnestness before the body.

Those Five Points of the Remonstrance were: First, God had made a decree that all who believe shall be saved, and those who believe not, shall be lost—a predestination, but *conditional*. Second, Christ died for all men, but none is saved but the believers; the Atonement is restricted only by unbelief. Third, no man is able to exercise saving faith alone, but only through faith in Christ, wrought by the Holy Ghost. Fourth, that none can think or act righteousness without this grace; but this grace may be resisted. Fifth, believers are able by the Holy Ghost to resist sin; but the possibility of a Fall (Apostasy) must be deferred to a future and a closer examination of the Bible. The fifth proposition was left open.

We can see in these statements how they were groping toward the light, and that the whole truth had not fully dawned upon them. But one year later, the Remonstrants thought their propositions through to a clear statement of the truth as we have it today, throughout Protestantism—except Baptists, who hold to the *impossibility of apostasy*.

The Calvinists put forth a counter Remonstrance, which embraced absolute *predestination* and *reprobation*. Through the influence of Senator Oldenbarnvelt, and Hugo

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HELL.

Rev. P. J. Ross.

"Where their worm dieth not, and the fire is not quenched."—Mark 9:48.



HE Greek New Testament uses the word *Hades* to represent the place of the departed dead. In Hades are two places—Paradise and Gehenna. In Paradise the souls of the redeemed are waiting for their final reward which they will receive after the great judgment day; in Gehenna the souls of the lost are waiting in torment for their final destiny which they will receive after the great judgment day.

In the short account we have of the teaching of our Lord in the New Testament, seventeen times does he mention Hell, showing the emphasis he put upon its importance. He said, "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather having thy two feet to be cast into hell. And if thine eye cause thee to offend, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell, where their worm dieth not, and the fire is not quenched."

With no language could Christ have expressed more forcefully the importance of this question. That we should allow nothing, however important to us, however useful, however much pleasure it may give us, yet if that thing would in any way hinder us from living the Christian life, we should not hesitate to get rid of that thing at any cost.

There are many false theories of hell, but two will include them all: universalism and annihilationism. Universalism says there is enough mercy with God and enough time in eternity for all men to be finally saved. Annihilationism says that only the souls of the righteous are immortal, that the souls of the finally impenitent are annihilated. But God's Word as plainly declares that the punishment of the finally impenitent is eternal as it does that the rewards of the righteous are eternal; and that the souls of the wicked are immortal as it does that the souls of the righteous are immortal: Rev. 20:10; 2 Thess. 1:9; Matt. 25:41-46. In these passages, and many others that could be noted, the Greek word that describes the eternity of the lost is the same that describes the eternity of the saved; if it does not mean eternal when it describes the punishment of the wicked, what right have we to say it means eternal when it describes the rewards of the righteous? They stand or fall together. If the duration of hell is not eternal the duration of heaven is not eternal.

Some say that the representations of hell in the Bible are figurative and not literal, that God only wants to scare us that we may give him our hearts. That the great God, the Creator of the universe, would get up a scare-crow, a bug-bear to scare us poor mortals that we would give him our hearts, is degrading to the very idea of God.

We are sometimes asked the question, "Do you believe in a literal hell?" What other kind of hell could there be? We had as well talk about a figurative man, or a figurative house, or figurative world as to talk about a figurative hell. There could not be any other kind of hell than a literal hell. There is no such thing as a figurative fact. There is figurative language, used to describe literal facts, but never figurative facts.

I believe many, if not all, of the descriptions of hell in the Scriptures are figurative. The following are some of them. "Death," "worm that dieth not," "darkness," "mist of darkness," "blackness of darkness forever," "fire that shall never be quenched," "vengeance of eternal fire," "furnace of fire," "fire prepared for the devil and his angels," "lake of fire and brimstone," "bottomless pit." Take the last two, lake of fire and brimstone, and bottomless pit, could not literally be the same thing.

When do we use figurative language? When plain simple language cannot convey our meaning, then do we resort to figures of speech. We take that about which we do know something and use it as a figure of speech to describe the thing that we cannot describe with ordinary language.

That is what we believe our God has done in the Bible with reference to hell. Its suffering is so horrible that no ordinary language could describe it and therefore, he resorted to the things about whose power to produce suffering we could have some conception and used these to describe the suffering of hell, that awful fact that no ordinary language could describe.

In no sense does this lessen the suffering of hell, but only intensifies it. For if the torments of hell are so awful that God had to resort to such figures of speech as these, what must that awful reality be?

Some say the punishment is remorse of conscience in this life. This could not be, for no two consciences are the same. And then the conscience becomes seared by sin. Sin when first committed, though the act be very small in itself, gives great pain, but when persisted in the conscience becomes so hardened that the sinner can commit the greatest crimes with no compunctions of conscience.

And if it were true that the torments of hell were the remorse of conscience in this life then we would have this anomalous fact that the best man would have the most of

hell and the worst man would have the least of hell, for a very good man's conscience is so tender that he can't commit any sin, either of word or thought, but it gives him great pain, while the vicious can commit the most dastardly crimes and cause them no pain.

What do they lose in that place of torment? Everything that gives them pleasure in this life. All the pleasures that come through the senses here will be lost there. The voluptuous will never again gratify his sensual appetites; their ears will never again be regaled with sweet strains of music. The music of hell will be the weeping and wailing and gnashing of teeth of lost souls. Their eyes will never again behold the beautiful works of art nor the wonderful scenes of nature; but the sights of hell will be lost souls, blackened and ruined by sin, writhing in despair.

There will be no friendships there. The rich man prayed Abraham that he would send Lazarus to his father's house that he might testify unto them that they should not come to where he was. They will there realize the loss of heaven. The rich man saw Lazarus in his blessed estate, and he will realize forever that blessed estate might have been his. "Of all sad words of tongue or pen, the saddest are these, 'it might have been.'"

Death in no sense changes our characters. The righteous take into eternity the love, peace, joy, faith, hope, and holy character he has developed in this life under divine grace. This will make heaven for him. Those that die without Christ will take into eternity their character of sin, envy, hate, malice, jealousy, revenge, anger, these fearful sins that make the beginnings of hell in this life. These horrible sins will rankle in the soul and curse it forever.

Heaven is a prepared place for a prepared people. The sinner has no pleasure in spiritual things, but avoids them; how could he enjoy them in heaven? If God would drag a lost soul out of hell up to heaven in the presence of shining saints and angels, and place a harp in his hand, a crown upon his head, and a robe of righteousness upon him, that place would be so horrible, blackened with sin and shame, that he would snatch off the crown, tear off the robe of righteousness, and slink away into hell as a place of refuge. Heaven to a lost soul would be the most horrible hell in the universe.

While the sinner does not enjoy spiritual things, and does not enjoy the society of the righteous, yet if all the righteous were taken out of this world it would become so horrible that even the sinner would not care to live in it. Yet in that lost world where he is going his companions will be the murderers, liars, thieves, harlots, whoremongers—all the vile and filthy of earth who refused

to repent of their sins and accept Christ as their Savior.

Some say that eternity is too long to punish a soul for the sins of this short life. No man ever went to hell simply because he committed sins in this life. If that were the case then none would ever go to heaven, for all have committed sins here. Men go to hell because they refuse to repent of their sins. They go to hell because they leave this world with sinful characters, and character does not stand still. It is an utter impossibility for a soul to be saved in hell, not only on account of the absence of all good, but also because there is no means provided for the salvation of a soul there; no Bible, no preacher of righteousness, no Holy Spirit to convict, no Savior to save.

There suffering will never end. How fearful does that word *never* become when applied to suffering. By means of opiates and otherwise we can break its thrallhold here, but there will be no opiates there. There hope will never come. What a boon is hope to man! Take it away from him and what is left? He can endure pain today because he hopes to be relieved tomorrow. He can endure misfortunes because he hopes to change for the better. He can endure sorrow because he expects joy to take its place. "Weeping may endure for a night, but joy cometh in the morning." But over the portals to that lost world let it be written: "All who enter here hope forever leaves their breast."

There memory will be torturing arrows to forever prick the soul. Abraham said to the rich man in torment, "Son, remember that thou in thy lifetime receivest thy good things, and Lazarus in like manner evil things: and now he is comforted, and thou art tormented." The lost soul will there remember every opportunity he ever had to give his heart to God: every godly example, every gospel invitation, every wooing of the Holy Spirit.

The moral man who is finally impenitent will go to hell just as surely as will the most vicious. God's infinite justice compels us to believe that there will be degrees of suffering there as there will be degrees of bliss in heaven. That the least saint that goes to heaven will have the least of heaven; and the least sinner that goes to hell will have the least of its torments. But there will be no blending of the two. The least saint will have a heaven so glorious that no human power can describe it. Likewise the least sinner that goes to torment will have a hell so horrible that no human power can describe it.

Yes, there is such a place as hell. A place whose suffering is so fearful that no human power can describe it. Then why allow anything to keep you from giving your heart to God and living the Christian life. If the Christian life were a gloomy life, void of pleasures and happiness yet, in the end it would win for us heaven, no one should hesitate a moment to embrace it. But the Christian life is the only really happy life for this world. "Choose ye this day whom ye will serve."

I Rather Know.

I rather know the Rock of Ages
Than to know the age of rocks,
And Eternity's Inhabitant
Than the time marked out by clocks.
Of God, the Everlasting Father,
I would rather be a child
Than hunt with Darwin and his kindred
Odd ancestors in the wild.

—Robert L. Selle.

"Crossing the Deadline"

By Rev. H. C. Morrison is one of the best books we know of to place in the hands of young ministers as a safeguard against any deviation from the saving truths of the Holy Scriptures. It is helpful to any Christian. Price, 25c a copy, or 5 copies for \$1.00.

The Opening of Asbury College.

BY PRESIDENT L. R. AKERS.



ASBURY College began its thirty-sixth year on Sept. 8th, the first three days being devoted to registration. About 520 have enrolled in the College of Liberal Arts and Sciences. Some thirty have enrolled in the Seminary, in addition, which is an increase at this time over last year.

The opening Chapel address was made by President L. R. Akers on Saturday morning, September 11th, which was followed by classroom work.

The personnel of the student body is the finest thus far recorded. Especially notable was the increase in students from the West and Northwest. By way of example, eleven students came from the city of Wichita and fifty from the state of Kansas. An appreciable increase is noted in the delegation from California, Washington and the Dakotas. This is also true of such states as North Carolina, Georgia and Florida.

In point of representation, Asbury College is the most unique institution in the nation, and the various State Clubs which have been organized as a part of the social life of the institution make up an unusual element in the school life.

Among the noticeable material improvements for this year, the new Library is worthy of first mention. This magnificent structure will soon be completed and bring to the school equipment a most valuable addition. In some respects it will be the most outstanding building of the campus; built of dark red wire-cut art brick, with handsome stone trimmings, with a pillared veranda similar to the other handsome buildings that adorn the semi-circle, it will present a beautiful and impressive picture. The splendid equipment presented by the Class of '27 is the last word in library furnishings. The Dewey Decimal System, with a cross indexing and card files, greatly facilitates the proper use of the books contained therein, and in our efficient library management our school will not need to take second place among any of the institutions of the State. Quite a number of very valuable additions to the Library have been made within the last year, among them many volumes for research work in the various school departments.

The chemical laboratories have been completely renovated, new shelves installed, the interior painted and furniture grained, all desks covered with asbestos ebony wood, lead drains put through the top of desks, several hundred dollars worth of valuable material, including demonstrating apparatus, exhaust fans, etc., added, making this department much superior in its service than heretofore. Improvements have also been made in the Physics Laboratory, in the purchase of new apparatus. This is also true of the Biological Laboratory where five splendid microscopes have been added and several hundred dollars worth of fine slides. Other material additions have been new equipment for the electrical kitchen and the installation of a bakery.

The teaching force has been augmented by graduate teachers from Michigan, Peabody and Ohio State. Perhaps the best feature thus far mentioned is the fine spirit of co-operation and loyalty coupled to a spiritual devotion for the cause of the Kingdom which augurs well for the work of the coming year.

Like a big happy family is the student body of this world institution. The fine fellowship is the more marked because of the Christian spirit which seems to dominate almost all of the young life here assembled.

The regular fall semester revival began Thursday evening, September 23rd, with the beloved President Emeritus, Dr. Henry Clay Morrison conducting the services. These meetings will continue through ten days and we covet the prayers of our friends to the end that the student body, in its entirety, may kneel in humble surrender at the feet of him who is Master of Life and Lord of all.

REVERSING THE TELESCOPE.

REV. A. S. HUNTER.



A telescope is so constructed as to magnify distant objects, to seemingly bring them nearer the observer. That is true when it is used properly with the eye at the small end. If the eye is at the large end, the effect is just the opposite, the object is minified, seemingly made more distant. It is entertaining to reverse a small telescope, but for practical results, it must be used properly. A microscope is constructed on the same principle, and is for studying minute objects, such as are too small for ordinary vision. The one is for long range, the other for short range.

Our Modernist friends have the curious habit of using both in their moral observations and teachings. They apply the microscope to our human virtues, and greatly enlarge them on the vision; and they reverse the telescope on human sins and evils, thus minifying them. Consequently, they see human goodness in the large, while sins become a trifle, unworthy of attention. Therefore, they have a completely distorted conception of real moral values; they have no place for the sin-atonement of Christ, nor for "repentance unto remission of sins" on man's part.

A Modernist preacher read John 8:12-26 as the prayer meeting lesson. He then talked fluently of "The light of the New Day," without further reference to the Scripture. He assured his hearers that, in this new day which is about to dawn on the world, mankind will "leave behind" various evils which have heretofore plagued us. Chief of them is WAR! We will get away from war, because "the young people," who fight in war, have decreed that war shall not be!

All of which has a strangely familiar sound to those of us who clearly remember thirty-five years back. In the last decade of the nineteenth century, we had many and fine verbal pictures painted for us of what the then impending twentieth century would bring with it. From what we were told by a certain class of men, one might have imagined that, on the stroke of midnight, December 31, 1900, we would begin to live in a new and different world; that the "millennium" would automatically be ushered in. But those of us who passed through the gateway of the centuries, knew no difference. New year morning, 1901, was just like the day before and all other preceding days had been. Nor have we at any time since, found the world to be transformed. All except the gullible knew at the time that such talk was errant nonsense, and yet there was a veritable flood of it then. Some of us did not then identify the talkers as Modernists, but we know now.

In December, 1913, a Modernist preacher told his audience that human kindness had then overcome human cruelty, and that "war is forever impossible"! Some of us then knew that he was talking pure bosh, and all of us now know how those prophecies(?) were not fulfilled in 1914-1916. And still we are being told by the same set that

(Continued on page 9)

BEACON LIGHTS OF FAITH.

(Continued from page 3)

Grotius, an Edict of Tolerance was enacted by Parliament, in 1614, which granted freedom of thought to both parties. The Calvinists disregarded the Edict, and pressed the controversy with renewed zeal. The feeling became so intense against the Arminians, who were in the minority, that they had to appeal to the State Militia for protection from personal violence.

The question became a political one; the Calvinists were determined to crush out this new movement. An ambitious politician, seeker for place and power, took advantage of the prejudice to get vengeance over his enemies. Maurice of Orange took charge of matters and his wrath was given full sway against his enemies who were mostly Arminians. Persecution and intolerance reached a high pitch of frenzy, and we are forced to record another shameful page of history against Protestantism, for many of the Arminians were put to death; among them was the sainted Senator Oldenbarnvelt, and Grotius was cast into prison.

The big question of an unlimited Atonement could not be destroyed by the wrath of man and persecution. The Synod of Dort was called, and this gathering was in session for several months, beginning in 1618, and sat until the middle of 1619. This was a delegated body; representatives were there from the Netherlands, France, England, Scotland, Switzerland and Bremen. The Calvinists dominated, and before the close, the learned Dr. Episcopus, and thirteen Arminian preachers were expelled from the body. The final outcome of this Synod was the establishing of "Ninety-three Canons," embodying what became known as the "Belgic Confession," and the "Heidelberg Catechism;" these documents were ever afterwards, the authority of the Reformed Church in every country. The finished work of the Synod, also, was the expulsion of all the Arminian preachers, about three hundred in number, from the communion of the Church. They were practically driven from the country, principally, the Netherlands; they sought refuge in France, Holstein, and England.

The political situation changed in Holland; Maurice was succeeded by a more tolerant prince, and the Arminians were allowed to return to Holland. In 1634, Dr. Simon Episcopus opened a college in Amsterdam. The Arminian congregations were again established and continued for many years; but they have gradually disappeared as an organization, and only a few can be found. As a church, they failed; but they fought a good fight, and won the victory; though outnumbered, outvoted, and ousted at every point of the controversy, their cause has triumphed beyond their wildest dreams. The truths for which they contended, and for which many gave up their lives, have become universal. Today, there are no Protestants on earth, who would dare to preach a limited Atonement, and salvation by decree. We can scarcely comprehend how intelligent people could ever have believed ultra-Calvinism which, shocking as it may sound, includes infant damnation.

Arminius was the entering wedge which finally severed the ironbound theology that circumscribed our glorious gospel. Today, the Five Points of Calvinism can be found in some creeds. An old conservative once said: "I would go into a theological war, before I would allow one word removed from what originated in the Belgic Confession." Preachers are required to subscribe to the old fatalistic faith; but thank God, none of them preach it any more.

From this movement in Holland during the closing days of the Sixteenth Century, we have our "Five Points of Arminianism" which stand over against the "Five Points of

Calvinism." First, universal atonement; second, grace may be resisted; third, salvation by the freedom of the human will, predicated of faith in Christ, and not by divine decree; fourth, possibility of apostasy, and, fifth, final salvation, by being faithful unto death, and not by foreordination of God.

Universal Christendom owes an eternal debt of gratitude to Jacobus Arminius, the Dutch preacher, scholar, and theologian, who first penetrated the dangerous heresies of Calvinism, and made thereby, a contribution to the gospel of Jesus Christ which cannot be computed.

"Joy Cometh in The Morning."

ROY L. HOLLENBACK.



DAY is the emblem of joy and gladness; night the emblem of sorrow and sin. Nothing is more invigorating to a distressed mind or a tired body than to sniff the pure air of the morning. And what is more blessed to the holy heart of a servant of Christ than to meet its Lord in the morning watch, and enjoy an uninvaded hour of communion? It was in this contemplation that the Psalmist said: "My voice shalt thou hear in the morning."

"In the morning." Blessed words! They indicate the darkness passed, slumber over, new joys and tasks begun. The chill hours give way to the sun's warming touch; the deep silence of hours is broken, and tokens of life are seen and heard. And daybreak is always to the spiritual heart a reminder of that God who is "light and in him is no darkness at all." When God shines forth there is no night. Let us think of:

1. *The Morning of the World's Creation.* Deep, silent, chaotic darkness had reigned. The earth, inanimate, was waste and void. But the slumbers of night and death were broken by God's voice, who spoke: "Let there be light!" His Spirit brooding over the face of the deep brought forth form, and light, and life itself; and out of this mass of chaos there came transcending beauty. A day of bliss and purity dawned. And, true to the language of our text, joy came; for surveying the works thus wrought, God pronounced them "very good." Joy awoke anew. "The morning stars sang together when the foundations of the earth were laid."

But the golden day did not long abide. Sin entered the world, and death by sin. Evening with its deepening shadows fell across the earthly horizon. Sable darkness and death spread its hideous pall over all the earth, and man, the crown of creation, groped in despair, with no distant light to guide him. But amid the deepest gloom and sorrow light broke forth again, casting its cheering rays to the ends of the earth. Behold,

2. *The Morning of Redemption!* Perhaps the world's darkest hour was just before this dawn. Superstition had befogged the hearts of men, and their night was fraught with terror. But with the suddenness of daybreak, and at a most unexpected hour of time, "those that sat in darkness saw a great light; and to them that sat in the shadow of death light sprang up." It was as if heaven removed its entire veil, and there came streaming forth floods of light to the fainting, pallor-stricken world. Angels broke the day with songs. A multitude of the heavenly host sang: "Gloria en Excelsia!" God suddenly moved his temple to earth, and in the person of Christ, "the tabernacle of God was with men." Effulgent light radiated from him until all the families of the earth were blessed. "He was that true light which lighteth every man that cometh into the world." But another night came on—the

night of his suffering. "The Light of the world" faded for a brief moment when Christ was crucified. Night drew on—such a night for his followers as they had never witnessed. Their hearts all but sank within them 'neath the shadow of the tomb. Their hopes were buried with him. But their night was short. The day soon dawned, breaking the bonds of death asunder and securing the faith and hopes of millions of earth's sons and daughters, until all who will may say in confidence, "Because he liveth we shall live also."

But by the operation of God's Spirit there is yet a grander daybreak, if such can be, than Christ's resurrection morning. 'Tis when the heart, long laden with sins, breaks forth into the new-found joys of salvation. We speak of,

3. *The Morning of the Soul's Conversion.* No less of omnipotence is required for this spiritual resurrection than was required to raise up Christ from the dead. And when the life of God, in spiritual birth quickens the soul, all is light. A new day dawns. Hear the wise man say, "The path of the just is as the light of dawn that shineth brighter and brighter unto the perfect day." (R. V.) Or contemplate the experience of the apostle who said: "God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Ah, soul in darkness and despair, move toward the light! By deeply repenting of the "works of darkness," and turning in faith to Jesus, you may know the blessing of a new-born day.

Then there is,
4. *The Morning of Entire Sanctification.* What joy to be able to sing in triumph with the poet:

"The long, long night is passed,
The morning breaks at last,
And hushed the dreadful wail
And fury of the blast;
As o'er the golden hills
The day advances fast,
... The Comforter has come!"

Surely 'tis a morning when "the Sun of Righteousness arises with healing in his wings," and dispels the darkness of carnal night. He heals the fearful plague of moral corruption, bringing abundance of light and life to the soul. The deep horrors of soul-pollution give place to the joy and "beauty of holiness." Dawns then a day of peace and victory such as the soul in its carnal state can never know. And this resplendent morning is his promise to all true believers—"to them that fear My name."

And still there is yet to dawn,
5. *The Morning of Christ's Millennial Kingdom,* when he shall shine forth in all his glory to bless all nations with the light of heaven. This will be a day-break following in wake upon the death-throes of the "great tribulation." A fearful night shall precede it—a night so dark that it surpasses any that have been before it. It is said by the Prophet Joel, "The sun shall be darkened, and the moon shall be turned into blood, before that great and notable day of the Lord come." But praise our God! that day shall come; and with it peace, and righteousness, and "everlasting joy." Zion shall become a praise in the earth, and "kings shall come to the brightness of her rising." These will be the days when heaven shall dwell on earth, for "God himself shall dwell with them and be their God." O child of the King! let the hope of this God's millennial sabbath inspire you. Let all who with sorrow are oppressed watch for the breaking of the day. "Joy cometh in the morning!"

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

REPORTS FROM SOUL WINNERS

FLORIDA HOLINESS CAMP GROUNDS, INCORPORATED.

The second camp meeting of the Florida Holiness Camp Grounds near Orlando, Fla., was held August 26, to September 5. The speakers were Rev. Andrew Johnson, D.D., of Wilmore, Ky., Rev. C. M. Dunaway, of Decatur, Ga., and Rev. Frank P. McCall, of Jasper, Fla., all three of whom are General Evangelists of the M. E. Church, South; also Dr. C. Fred Blackburn, Presiding Elder of the Orlando District, preached one great sermon to the edification of all present.

The preaching was of a high order and in demonstration of the Spirit's power. The doctrinal sermons very clearly expressed Mr. Wesley's interpretation of the Scriptures, viz., Justification by Faith, the Witness of the Spirit, and Entire Sanctification as a second work of cleansing by faith in the atonement. They also very definitely opposed all kinds of fanaticism, such as the modern "Gift of Unknown Tongues Movement" and the various extravagances which term themselves "Holiness Folk." This camp ground has no connections whatever with these movements but stands for orthodox Christianity and the deeper spiritual power which made fruitful the lives of our great church leaders, such as Savanarola, Madam Guyon, Martin Luther, the Wesleys, Whitefield, Asbury, Spurgeon, A. J. Gordon, Finney, Moody, Frances Willard and others who have moved the world for God; that the gospel of salvation from all sin for all men, will solve the political, economic, social and all church problems of this generation and every other generation, if accepted and embraced. Our motto is: "Back to the old landmarks" of Christian experience and power.

God blessed the preaching in an unusual way and more than one hundred souls came forward for prayer, most of whom prayed through to clear light. Why should we not have a return of the great camp meeting days, when multitudes came together with not only the theory of holiness, but the experience of holiness, witnessed by the great outpourings of the Holy Ghost? Communities were revolutionized, churches organized, men and women were called into the ministry and mission fields, prayer meetings were organized, family altars established and the whole work of God went forward. Surely the imperative need of this generation is the supernatural in the work of the ministry and of religious experience to turn back the tide of sin and unbelief, and to turn the hearts of the people to God.

Prof. C. P. Gossett, of Wilmore, Ky., had charge of the choir and orchestra which gave us great music. Prof. Thomas Eden and his sister, Mrs. Spinks, of Audubon, N. J., were greatly used in special songs. Often the congregation would shout them down while singing.

During this encampment the foundation stone of the first permanent building was laid. This is to be the Smith Memorial in honor of the Rev. M. D. Smith, recently of Fort Myers, Fla., and Atlanta, Ga. Brother Smith was for many years Vice President of the Indian Springs Holiness Camp Meeting of Georgia. This building is to be used for the entertainment of the ministers who will attend the camp meetings from time to time to help with their sympathy, prayers and presence. This building is to be erected by the Woman's Auxiliary of the Florida Holiness Camp Grounds, organized during this encampment with more than fifty members. A substantial amount of money has already been subscribed for the erection of this building.

The attendance at this camp meeting was unusually large and more than three thousand meals were served on the grounds. Fifteen denominations and twenty-eight States were represented. About twenty-five ministers, most of whom are members of the Florida Conference were present. All who expressed themselves were pleased and are very hopeful that this will become a great camp meeting and spiritual center for this great State.

The speakers for March 10th to 20th, 1927, are to be Bishop Hoyt M. Dobbs, D.D., of Birmingham, Ala., (Sunday, March 13th). Rev. H. C. Morrison, D.D., of Louisville, Ky., Rev. C. W. Ruth, D.D., of Indianapolis, Ind., and Rev. John Paul, D.D., of Up-land, Ind. Also Dr. C. Fred Blackburn, Presiding Elder of the Orlando District, will be with us and preach during this encampment.

H. H. McAfee,
Chairman Board of Trustees.

WICHITA CAMP.

The 37th annual camp meeting of the Kansas State Holiness Association is now sacred history and the actual facts recorded in heaven. The renting very early in the camp of the tents and equipment, together with the receipts at the dining hall and lunch counter, evidenced our largest regular attendance of campers. The outside attendance was much larger than usual. The beautiful and commodious new tabernacle was in perfect readiness and favorably commented on by almost every one. It was built substantially and economically and dedicated free from debt the first Sunday evening by Dr. Morrison, in about fifteen minutes, with no red-tape program to encumber us.

The Association had secured Rev. H. C. Morrison, Rev. C. H. Stalker and Rev. A. D. Zahniser to minister unto us, and what a menu! For many who attended it could be said they did not only "All eat and were filled," but they made considerable fuss

about it and no holiness opposers to stop them. Others whose relish for spiritual food had become a mere reminiscence, took the Bible tonic and how they, too, did eat! The preachers this year were all "D.D.s" (Deep Diggers) and no stone was left unturned. When the chorus, the orchestra, the two efficient pianists, (Mrs. Eunice Wells and Harold Chapman) together with the great congregation led by Prof. Kenneth Wells, and such a high spiritual tide, the long altars being filled again and again, and the consequent supernatural demonstrations were seen and heard, we were made to exclaim, "What an atmosphere in the midst of world-wide apostasy!" Clarence Darrow with all his baboon kith and kin would in all probability have taken to the woods looking for coconut trees. Bobbed-hair women were barred from the platform; this caused not a little chagrin in the minds of the small minority, and in answering correspondence as to the result, will say the platform was filled with women who wore long hair, and enough in the congregation to have filled the platform half a dozen times. The management refused to employ bobbed-haired women, young or old, in any department of the camp. This scribe is in a position to know whereof he speaks, that the treasury is in receipt of not less than \$500 because of this and we wouldn't had it otherwise. A contractor from a distant city stopped over for just one day in the camp and when he found out what we stood for, was so favorably impressed that since the camp sent us a check for \$100. Bible holiness does not mix with bobbed-hair, abbreviated dress, flesh-colored hose, painted face, and all manner of jewelry. Why is it holiness people cannot unite against wholesale violation of such Scriptures as Rom. 12:1?

The children's meetings were conducted by Mrs. S. P. Nash, Wichita, and her work was of such high order and commented on so favorably by the campers that the Council engaged her for next year. The early morning six o'clock prayer meetings were seasons of refreshing and recuperation for the day.

The bookstand did a splendid business. Rev. Jesse Uhler and wife in charge. They know how to handle the book business at a holiness camp meeting. The finances, every few years, do not come in so liberally or spontaneously, but be it far from us to say the fault is either of God or the people. When crops fail or when God's hilarious givers meet with adversity we intend making all the marginal allowance for them we can. Practically all our membership give liberally to support their own local church budget bills for holiness missions and schools, and why should we make "Drives" at the camp? Much of the general convenience and comfort of the campers is because of the faithfulness of our camp ground manager, Rev. J. O. Orndoff and Rev. H. Calhoun, our camp ground caretaker. These two men are a whole team by themselves when it comes to sacrificing in order to make things go. They have the work at heart and do not have to be watched to see how they labor. For the glorious camp of 1926, we say, God himself managed for us, and to him be all praise and honor. God bless all the people who contributed anything at all to make the camp larger and more spiritual. Now let us pray daily for the camp of 1927. The workers are Rev. Chas. H. Babcock, Rev. T. M. Anderson, Rev. E. E. Shelhamer and Prof. D. B. Sutton and wife, and Harold Chapman. Thus three denominations represented, and possibly a better combination for spreading Scriptural holiness could not be found.

W. R. Cain, Secretary.

FROM NEW YORK TO LOS ANGELES.

I wish to thank the many dear ones who have so faithfully held us up in prayer this year. To them belongs much of the credit for the success God has given in soul winning the past summer, which has been a solid season of revivals without rest. This is very hard on the physical, but a source of the greatest satisfaction, feeling that our humble labors have not been in vain in the Lord. There is no pleasure, physical or mental, that equals that derived from winning souls to God.

My last report was from Pennsylvania; up to this time our son Everett assisted me in every way possible, but now he and I had the pleasure of entering a campaign with his father at Cattaraugus, N. Y. The meeting was held in a tent located in a beautiful grove and the people came long distances to attend. The Lord gave us a gracious outpouring of the Holy Spirit. Husband and I took turns preaching and it seemed that nearly every service eclipsed the preceding one. It would be impossible to know the number of converts; among them was an infidel who had not attended church for forty years. He had been a great fighter but testified he would now fight the devil. A drunkard came night after night and finally yielded to Christ. Numerous young men—more than we had seen in many a revival—made a start in this meeting. A strong, husky farmer, who was a great blasphemer, came to the altar under such dense conviction that he had to be supported on the way by his weak little wife, whom he had denied the privilege of going to the altar the previous Sunday night. Side by side they knelt and both were saved.

When the time came to close this meeting it was thought best to continue, so husband and Everett remained while the writer went to fill an engagement in New York City. I was met at the train by

a young lady who afterward said she did so with fear and trembling, supposing I was a big, stern, muscular woman, old and dependent, and would commence preaching before I got out of the depot. "But I was consecrated to meet the worst," she added, "and decided I would do my best." When we met, she was surprised at discovering that the evangelist was the opposite of all she had supposed and we soon became close friends. The meetings were held in a very busy section of New York. Friends came from distant parts of the city and of Brooklyn and a number of souls found Christ. One man who had come a long distance was converted and testified that the reason of it was he had been kept awake all the previous night by the Holy Spirit. A Catholic man came once and declared he could not return, but the next night found him there. He said that for a long time he had not been able to sleep until two o'clock in the morning on account of conviction for sin. He was saved. Thank God!

Loving friends spared neither time nor money to give the writer a pleasant stay in New York, giving her a long desired steamer ride up the Hudson River. To my amazement, one day I was called down stairs to meet a delivery boy who was sent to my hotel by New York's leading Bible House to present me with an elegant new Bible, as the publishers had heard that I needed one.

It was indeed a grief to leave, but after receiving an invitation to return next year I hastened on to Houghton, New York, to assist husband in the annual camp of the Wesleyan Methodist Church, where many souls sought God in the old-fashioned way.

And now I am on the train speeding across the continent to Los Angeles, our home, where I shall arrange for our annual "All Nations Camp Meeting" which, because of the jubilee singing and the presence of the Holy Spirit, has attracted so much attention from all classes. Our efficient colored singer, Bro. Berry, recently went to heaven. We are needing another. Will you help us pray one out for this meeting? Kindly address us 5419 Isleta Drive, Los Angeles, Calif.

Though this winter will be crowded with work, yet we hope to have time to assist in a number of revivals. A sister greatly desires the writer to go to Germany and hold an evangelistic campaign, among her acquaintances who know little of the doctrine of holiness. O, for time and strength to enter every open door! You will continue to pray for us, will you not?

Yours for souls everywhere.

Julia A. Shelhamer.

BROADHEAD, KENTUCKY.

On Saturday, June 25th, Rev. T. W. Beeler pitched a large tent in South Corbin and started in to break through at any cost. He laid a good strong foundation on the great doctrines of Methodism and then began to exhort men to flee from the wrath to come. From the very first God honored his messages with telling conviction. He gathered about him the praying people and night after night large hungry crowds listened with eagerness as he poured out his earnest, heart-searching messages.

Strong men began to weep; sinners agonized at the altar; husbands and wives converted, happy homes restored, family altars erected, thieves confessed and paid back, some of the worst drunkards in town wonderfully saved, liquor was poured out, shouts of new-born souls filled the tent. Several times the altar services extended until after midnight. Comments were heard on every hand that it was the greatest revival that has ever been held in Corbin. A fine class of splendid people united with the Methodist Church. We are looking forward to the day when we shall see a great strong church organized and a splendid new church. Some 5,000 people in South Corbin and only about 300 attend any church.

I wish to say that anyone wanting the services of a real preacher that is sane, sensible, yet positive and spiritual, send for Brother Wayne Beeler, Wilmore, Ky. He wins the people to God and leaves them eager to go on with the work of the church. He loves our beloved Methodism and all its interests. Truly he is called of God.

We are in a great meeting now at Broadhead, Ky., with Brother Beeler. Some twenty-five have been converted in the last four days. Last night the altar service did not close until after midnight. Several men were prostrated on the ground as they begged for mercy and promised God that they would clean up and pay back. Both men and women are under awful conviction and it is good to see them come up with a shine on their faces praising God.

Burl N. Long.

Pastor of South Corbin and Broadhead.

THE GIRL WHO FOUND HERSELF.

This latest book of Rev. Jack Linn is proving not only a good seller, but a book that leads folks to Christ. It is a thrilling story of a society girl who was saved in the old-fashioned way. It has enough romance about it to make it interesting, and yet it is a distinctively Full Salvation book. Do not fail to order one. Money refunded if not more than pleased. Price, 50 cents. Order from this office.

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OUR CONTRIBUTORS

Rev. C. F. Wimberly, D.D. Rev. O. G. Minglehoff, D.D.
 Rev. P. F. Asher, B.D. Rev. Richard W. Lewis, D.D.
 Dr. Len G. Broughton Dr. Henry Ostrom
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 Rev. Bud Robinson Rev. G. W. Ridout, D.D.
 Bishop H. M. Dubose

(Continued from page 1)

Save up your tirade on bobbed hair, short skirts, the lodges, and many other things until you have won the respect and confidence of the people. It may be that while preaching on these gospel themes, that some bobbed-haired girl will fall under conviction and be saved; some lodge man may find Jesus; even a tobacco chewer may be saved. Be careful about driving the people that need the gospel most, away from you by scolding and quarreling at them, when you should win their respect to yourself and win their souls to Christ.

You know full well, that I am not suggesting that you be a tame, easy-going preacher. I certainly would not suggest that you do not cry out against sin; and I would not have you be silent on the popular, brazen, gross sins of the time; but most of all, we want to win sinners. If we can get the truth and power of the gospel into their heads and hearts, the new life in them will shed the old life off like the sap in spring-time producing swelling buds, drops the dead leaves of last year.

I wish you could have heard Bishop Candler's sermon at St. John's Methodist Church in Memphis one Sunday morning during the General Conference. He lifted up and exalted the Lord Jesus Christ until the audience saw the Christ as the Son of God, full of power, glory and mercy. We could but believe in him; we wanted to fling ourselves at his feet, love him, and worship him. Sin looked like a very mean and hateful thing. Anything that displeased or separated us from this great and glorious Christ was utterly hateful, to be cast away with disgust.

The times demand, and the people like to hear a strong gospel preacher, a mighty man of God who knows the Lord Jesus Christ, who is filled with the Spirit, who loves humanity, and who faithfully preaches the Word of God, who enables the people to understand God's laws, his love, and his plan to save the lost, and to turn to his crucified and risen Son for salvation. May God grant you wisdom and grace to become a mighty preacher of that gospel which has power to save.

I have some other thoughts in my mind which I will bring to you next week.

Faithfully your brother,
 H. C. MORRISON.

Wichita Holiness Camp Meeting.

THE camp meeting at Wichita, Kan., held during the month of August, reached a high tide. I have been preaching at that camp a number of summers the past twenty-five years and I do not believe I have ever seen a larger attendance, more campers on the ground, more visitors, a finer spirit of fellowship and Christian love prevailing anywhere.

My co-workers there were Rev. A. D. Zahniser and Rev. Charles Stalker, men of beautiful devotion, great faith and powerful preachers of the Gospel. They were so kind and courteous to me that it made me very suspicious that I appeared to be an old man in need of the special courtesy and helpfulness of my brethren. Their ministry was very fruitful. Rev. Charles Stalker can look at the people so that they feel a man of God is in their midst. He flays sin with tremendous vigor, but brings sinners to Christ in droves.

Rev. A. D. Zahniser is a member of the Free Methodist Church and has been District Superintendent, pastor and evangelist for many years. He is a very cultured gentleman, a theologian, a discriminating thinker and an eloquent, powerful preacher. His association was a benediction. These brethren, in their daily intercourse, constantly reminded me of the Bible doctrine of Perfect Love.

Brother Wilson, who has for many years been President of the Association, is much beloved by the people and has been graciously used of the Lord at this great encampment. He had charge of the platform and is a man of beautiful spirit. Brother Cain, known to everybody in that region, was always on hands and ready for every good word and work.

Professor Kenneth Wells and wife had charge of the music. There were many musical instruments and a large platform that I suppose would accommodate at least 100 singers. They gave us wonderful camp meeting music. Brother Wells' wife presided at one of the pianos and young Brother Chapman, the son of the Editor of *The Herald of Holiness*, who has peculiar gifts, presided at one of the pianos. We had wonderful singing. Brother and Sister Wells excel in their beautiful duets; they are also fine soloists.

We usually have very hot weather at this camp, but this year we had frequent showers, cooling the atmosphere and all the nights were delightful, cool and refreshing. Kansas, much of which had suffered from drouth during the summer, received in many sections a great downpour of rain during the encampment.

The Holiness Association has built a wonderful tabernacle, 120 feet long by 100 feet wide. It seats a vast audience. There were great crowds in the day and immense congregations at the evening services. It was supposed that they sometimes had as high as 5,000 people present at a service. I suppose there were more than that. Last year, at one time, there were 3,000 automobiles parked on the grounds, beside many tenters, and people came on foot and by other means of conveyance. The congregations were reported to be just as large this year as last.

We had great and gracious altar services. Numbers of times the long altar was filled and chairs were brought forward to accommodate penitents at each end of the altar. Hundreds of souls were blessed. It was indeed a time of great power.

Take Wichita Holiness Camp Meeting in all of its various phases—the multitudes, the faith and fellowship, the testimony meetings, prayer meetings, regular services, the

multitudes from a number of states who attend, the results at the altar, the amount of money raised—and all told, it is one of the greatest camps on the continent.

The new tabernacle is supported by reinforced concrete columns, well ventilated, and a remarkable structure which promises to stand for centuries. It's a vast improvement on the large tents we have formerly used, being far more comfortable in hot weather. I suppose from first to last there were several hundred preachers present. Very early in the meeting—I believe the first night—I asked all the preachers present, of various denominations, to stand, and I counted eighty preachers. They were coming and going throughout the meetings.

In this vast tabernacle, with these multitudes of people seated in and surrounding the place, the altar packed, seated from end to end with scores of chairs in the space about the pulpit and altar, means hard work and a heavy draft on any preacher, but the gracious fruits are of a character to make the preacher rejoice, however hard his work may be. May the Lord continue to bless this wonderful camp and carry forward its work with increased power and fruitfulness.

H. C. MORRISON.

A Great Treat for our Herald Readers.

Some months ago I promised a great treat to the readers of THE PENTECOSTAL HERALD in a series of articles from Bishop H. M. DuBose. We have been holding up these articles so our 50 and 25 cent subscribers might get the benefit of them. They will appear under the following suggestive heads:

"CONSTRUCTIVE SCHOLARSHIP VS.

DESTRUCTIVE CRITICISM."

Chapter I.—Old Testament Origin.

Chapter II.—Israelitish Religion.

Chapter III.—The New Testament Situation.

Chapter IV.—The Functions of Archaeology.

Chapter V.—The Results of Archaeology. I bespeak for these articles a careful reading by the great HERALD family, but especially ministers of the gospel and Sunday school teachers.

The past summer Bishop DuBose has been in the Lands of the Bible in careful archaeological studies and I understand has been greatly gratified with the results. Bishop DuBose is one of the most scholarly and devout churchmen of the nation. He is in close touch and fellowship with the most profound and reverential scholars of Germany, and has become a tower of strength in the defense of the Holy Scriptures against the insidious attacks of the destructive critics. We are most fortunate in having these five great articles on one of the most vital subjects now under discussion in religious circles. They deserve careful reading and preservation for future reference.

Faithfully,

H. C. MORRISON.

The Summer Tent Campaign.

As reports come in from the tent campaign of The Evangelical Methodist League, we are really surprised and filled with gratitude. The results are larger than our faith and expectation. We firmly believe the work was of the Lord and would be graciously blessed, but the results have been truly wonderful. Brother Z. T. Johnson is compiling reports and will be prepared to give all of our friends who have contributed for the tents very definite statements of the great work that has been accomplished.

The nineteen tents have held something over seventy revival meetings, in that many communities. We believe from the reports that at least 200,000 people have attended these meetings and heard the gospel of a full salvation preached with great earnestness.

The reports show that several thousand souls have been definitely blessed at the altar and a large number sanctified; a considerable number have joined the various churches.

In many places manifestations of God's power have been remarkable. Bootleggers have been brought to repentance, poured out their liquor and sought the Lord and been powerfully saved. Desperate sinners have been stricken with conviction and cried mightily for salvation and found peace to their souls. The displays of divine power in many instances have been such that it is quite unnecessary to go back to former times and speak of the great revivals once held, and the power revealed, to prove that the Holy Spirit is still in the work of convicting, regenerating and sanctifying. He is in that work today.

Already earnest calls are coming in for tents and groups of workers next summer. The need is without limit and the demands are coming from every quarter. There is great hunger for the bread of life.

We are fully convinced of two things: First, that the judgments of God are coming upon the earth. God is longsuffering, but will not keep his anger forever. It looks as if men were trying to provoke God to destroy them. Another fact for which we are to be thankful, is that there are people about us everywhere, who feel that the only possible remedy for the situation is a gracious revival of religion, and it has been fully demonstrated that the multitudes will come to hear scriptural evangelical preaching.

Our hearts are warm, our faith enlarged, and our zeal increases for the good task for which The Evangelical Methodist League has set itself. We want to at least double the number of tents for next summer. If we had three times the number we could find the workers and the hungry multitudes. Requests are already coming in for tent meetings next summer. First come, first served. Let presiding elders, district superintendents, pastors and elders who desire a group of our workers with their tents, write to Rev. Z. T. Johnson, care PENTECOSTAL HERALD, Louisville, Ky. He will be making up a record and we shall try to arrange for a great number of tents and groups of workers and make next summer a revival campaign that will count for time and eternity.

We should like to add several thousand new names to the membership of this League that is consecrating itself to the high purpose of soul winning. Send your name, address, and \$1.00 to Mrs. H. C. Morrison, care PENTECOSTAL HERALD, Louisville, Ky.
H. C. MORRISON.

ASBURY COLLEGE.

Z. T. JOHNSON, A.M.

No. II.

ADMINISTRATION.



THE administration of Asbury College is unique. A board of directors, chosen from among the most prominent holiness men and women of the United States, has general oversight of its affairs. This is a self-perpetuating board; and it is committed in the deeds of the property to hold Asbury College to the doctrine of holiness. In the event that they should fail to do this, the title to the property would be given to the National Holiness Association.

At the head of the College is L. R. Akers, A.M., D.D. He is comparatively a young man, but he has come to the helm of the school old in experience. For over twenty years he was a successful pastor in the Ohio Conference of the M. E. Church. When he

began his duties with the college he was pastor of one of the largest churches in the Conference. Since his graduation from Asbury over twenty years ago he has stood loyally by the school. He has been busy in the Alumni Association, and has been the means of sending many students there. He is well equipped to look after the interests of the college, and has already been the means of securing marked educational standing, such as admission to the Association of Kentucky Colleges and Universities, of which Dr. Akers is the new President, also membership in the American Association of Colleges.

Working in co-operation with Dr. Akers is the Executive Committee, of which Dr. H. C. Morrison is chairman. This committee is composed of seven of the best business men available; it is their work to have direct oversight of the affairs of business of the school. The Business Manager, Mr. C. A. Lovejoy, is on the committee. Nothing in the way of important business is permitted to pass without the approval of this committee. That assures common sense and success.

The President has organized the college into departments; for each there is a dean who is directly responsible for the work. Such examples are Dean of Men; Dean of Women; Dean of the College, etc. This means no lost motion, and less friction. The results show that this is a wise plan.

The President and Dean of the College secure the faculty. It is interesting to note that in every contract, which the teacher must sign and return to the Business Manager before he begins work, there is a clause in which that teacher pledges himself to stand by the principles for which the school stands. This clause names the doctrines specifically, and no teacher ever sits upon the platform of Asbury College without first having pledged to teach Justification by Faith, Witness of the Spirit, Sanctification, etc. Is not that wonderful? That means that if one who is tainted with Modernism slips in, he is subject to immediate dismissal upon discovery of his error. That keeps the Faculty clean, thank God!

Now, just what does all this mean? It means that Asbury College has a faculty that has as its ideal the full development of the student—body, mind and soul. It means that all her teaching is aimed to help settle the faith of the student, rather than to stir up his doubts. It means that the student body knows that in the professor he has a friend who will pray and counsel with him regarding his every need. It means that with such a Faculty, under such a President, backed up by such an Executive Committee, the school is run along old-fashioned lines without student government, or student interference. The result is a wisely-managed college, with the minimum of trouble and the maximum of efficiency. Back it up with your prayers, and when you hear the other fellow criticize, smile at his ignorance and thank God that you know better.

REVERSING THE TELESCOPE.

(Continued from page 5)

war is done away, because "the young people" have so decreed! These Modernists believe in evolution as against creation; not only that we have physically evolved from the brute, but also that, morally, we have evolved from savagery. They reject the truth that God created man in his own image of holiness, from which man fell into sin, and therefore needs redemption.

When we were entering the World War, the same class of talkers declared that the experience would result in the moral regeneration of the dough-boys. They affirmed that being brought face to face with death, would turn them to God and righteousness. One hesitates to point to the sequel since the

war as a comment on their wisdom! And still they talk!

Many young people and older ones as well, do outlaw war! They hate war, strife, carnage; and would banish it from earth if possible! There are many others of both classes, who, by their spirit and conduct, decree that war shall be; and one such can spoil peace for many, while only a few such can make peace impossible for us all.

If the Modernists would look at things through the telescope of Scripture and the microscope of events, instead of through their so-called "science" of evolution, they would be undeceived. They would see that right now, here in the United States, there exists a state of mild civil war, and that the condition is steadily growing worse. They would see that crime is now organized against law, and that, too often, law officials are themselves criminals. They would see that, where formerly robbers, killers, etc., regarded themselves as criminals, and anticipated penalties; now they are boastful and defiant! They would see that instead of criminals being ashamed of their wickedness, they rather glory in it! They would see that, while the number and evil character of criminals is growing, the average age of criminals is decreasing; that a big majority of them are under twenty-five, while a large proportion are yet in their teens! And still they talk of this new day in which young people will abolish war!

"The seat of war" is in the sinful human heart! Armies, navies, submarines and fighting planes are but the outward expression of what is in the souls of men. The World War was in the hearts of some Germans long before the first gun was fired. War is now in the hearts of the military leaders of all nations, including the United States. Envy, jealousy, hate, found in society, is the essence of war. So long as "the heart is deceitful above all things, and desperately wicked," war will continue to devastate the earth. Jesus understood that when he said, "There shall be wars." The angel chorus had been, "Peace on earth, among men of good will," and that is true; but Jesus knew that good will is not here now. Christ is "the Prince of peace," and he called Satan "the prince of this world." He said, "My kingdom is not of this world." Christ will return to earth to rule, according to prophecy, as he came then to suffer and die for man's sin; but he was not deceived to think that he was then in dominion over men's hearts.

The eradication of sin from human hearts is an individual matter, possible only through the atoning blood of Christ. Every new generation of people, and each individual, must have the Divine anti-toxin for sin! But, the Modernists omit Christ as the Redeemer and Savior of sinners. The above preacher said nothing of Christ being "the Light of Life," which was in the lesson read. The speaker's remarks were confined to automatic human virtues.

Is it remarkable that the church has little influence in society and in the world, to restrain sin, seeing that people have this kind of teaching? "BLIND LEADERS OF THE BLIND!"

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.

OUR BOYS AND GIRLS

Dear Aunt Bettie: Gee! but I'm tired and warm. I came all the way from Lafayette, La. Lafayette is a modern, progressive city of 12,000 inhabitants, centrally located in Southwest Louisiana, and is situated in the heart of undulated plains traversed frequently by splendid hard-surfaced roads and deep, winding bayous. Lafayette is on the main line of the Southern Pacific Railway and is a roundhouse station and division point of this system, whose lines radiate hence to the four sections of the compass. Lafayette is very fortunate in having a first-class college. This institute now owns one hundred and seventy-five acres of land. I am now a freshman in the college and like it very well. I am also president of the freshman class which consists of more than two hundred and fifty students. I like the work real well. I have been reading *The Herald* for a long time, but have never written to it, so I would especially like to see my first letter in print. I am a Methodist and go to Sunday school and Epworth League every Sunday; also attend both church services. I have had the privilege of hearing Rev. H. C. Morrison preach and think he is a wonderful man. I would just love to go to Asbury. My oldest brother is going in September. Boys, why don't you all wake up, don't let the girls get ahead of you in writing to *The Herald*. Now, to tell you what I look like. I have black hair, brown eyes and a fair complexion. I am five feet, five inches tall and weigh 118 pounds. I am seventeen years old. Who has my birthday, Dec. 21? I would appreciate hearing from some of the boys and girls very much. I will come again if I see this in print.

Annie Lee Beadle.
Lafayette, La.

Dear Aunt Bettie: Last November a letter of mine was printed on page ten asking all who were interested in Sunshine work to write me and I would send them a copy of the Joy Bearer, a Sunshine paper, and I would also write them the particulars of the United Sunshine Association. You can imagine how happy I was to receive stacks and stacks of cards and letters, most of the writers saying that they were interested in scattering sunshine, and asked me to send them the paper and rules for joining the Sunshine Society. It took me a long time to get around as I have much other work to do at all times, but I wrote and sent a paper to each one. I felt sure that I would get at least 50 to 75 members. But imagine my disappointment when only ten or twelve wrote the second time. And only seven or eight would join. But I am very thankful for the few. I wonder why more did not care to join, after showing enough interest to write in the start! Perhaps the rules did not suit. I am now going to make another appeal, and if Aunt Bettie can make room for them, I will now give you the rules for joining, as follows:

It will cost you 25c per year to join, and that includes the Joy Bearer sent to you free of charge as long as you are a member. As a member you are to write one letter of cheer each month, enclose 10c (more if you wish as there is no limit in the amount) and send it to the Shuntin whose name will be listed in the Joy Bearer each month for you to write to. Easy isn't it?

The cost is a mere trifle, but the several littles all in a bunch makes a wonderful blessing for the poor suffering soul who receives it. There are a great many shutins who do not have even the bare necessities of life, and it's but very little sunshine that ever comes into their darkened lives only as it is sent by the Sunshiners. Don't you want to be one? If so just send me 25c and I will enroll you as a member of one of the Michigan Sunshine Regiments, and will see that you get the Joy Bearer right along. Or, if you prefer to see the Joy Bearer first, let me know and I will gladly send you a copy. Let us give our cheer before the undertaker comes.

In my November letter I asked you to guess if I were a boy or a girl. Answers were about 50-50 right and wrong. I will now let you guess again, and will tell you which when I write you. In years I am 49, in spirit only half of that. Am crippled from rheumatism, so have not been on my feet in over fourteen years. Have no home, but the County House, but am supremely happy in the Lord, and I expect my life to grow happier all along the way. I do not believe in allowing my afflictions to act as a stumbling-block, instead I use them as stepping-stones whereby to rise up higher in the worthwhile things of life. I am yours for sunshine and more of it.

Verne Ellis.
Allegan, Mich.

President Michigan Regiments of the United Sunshine Association.

Dear Aunt Bettie: This is my first letter to *The Herald* and I hope to see it in print. I have often thought I would write but it seems that most girls and boys are younger than I am, however, in the last issue I saw several letters, written by boys and girls my age. Opal Kent and Dwight Yelton, your letters proved very interesting. I live on a nursery about two miles from Minden, La. Our place is very pretty as there are so many beautiful pecan trees. My father owns several large peach orchards. My favorite sports are swimming and picnicing. I take piano lessons and will be glad when I can play real well. Mother wants me to take voice lessons but it is too much right now for me, but when I go to college I will probably take pipe organ and voice. How many of the cousins can play the pipe organ? When I finish high school I want to go to Asbury College; it must be a wonderful school. I have a canary bird and my brother has a fox terrier dog. We also have bantams for pets. I go to Sunday school and church, morning and evening. I also go to prayer meeting. Our Methodist revival closed last Sunday and it proved to be a great success. Rev. T. B. Price held it. He is a wonderful preacher.

Ethel Shadow.
Minden, La.

Dear Aunt Bettie: I am a little girl ten years old. I have dark hair and eyes. I go to Sunday school nearly every Sunday. I go to school at Hegira. Hilda Graham is my playmate. Miss Verta Davidson is my teacher. I like her fine. Who has my birthday, Dec. 25? I have one of the sweetest little nieces. She is four years old and has black eyes and red hair. Her name is Hazel Omagene Garner. I have three sisters at home, one married and one dead. My papa sells goods. I like to ride horseback. Aunt Bettie, come down and I'll give you a watermelon. I began my letter, but something is the matter with my finzer and I tied it up, and my sister finished it, or that will do for an excuse, anyway. I will be glad to see my letter in print, as it is my first one. Ione Prichard, I would like to hear from you or any of you cousins who will write to me.

Willie V. Carter.
Hegira, Ky.

Dear Aunt Bettie: May I get into your happy circle of boys and girls? I wrote once before and was glad to see my letter in print. I think *The Herald* is a good paper, and never want to be without it. Some one sent it to us for about five months, we missed a few months but have subscribed again. I have received some good letters since my letter was printed. I noticed that there was a letter from every state in the Union except two, I think. I missed a few copies but I have every copy that I have received. Russell Richmond, I will try to answer some of your questions. The longest word in the Bible is Mahershalalhashbaz. The word "and" appears 46,277 times, and the word "Lord" 1,855 times. The 21st verse of the 7th chapter of Ezra contains all the letters except J. How many times does the word "Reverend"

appear? Charley H. Waulk, I guess your age to be 23. Am I right? Onie May Smith, your birthday is one day before mine. Dorothy Smith, why didn't you answer my letter? I am twenty-one years old, five feet high and weigh one hundred pounds. I go to Sunday school and am in the Intermediate class, and Secretary of Sunday school. I hope Mr. W. B. will be taking his nap when this arrives.

Eula E. Carter.
Hegira, Ky.

Dear Aunt Bettie: I am 63 years old. I've been trying to live a Christian for 52 years. There is nothing so precious to me as the study of God's Word. I have taken *The Herald* for years and enjoy reading everything in it, from the Evangelists' Gospels to page ten. I saw you years ago at a holiness convention in Louisville, Ky. Remember just how you looked then. We had a great camp meeting this year. Some of the greatest preachers in the world have held our camp. Bro. C. C. Cluck is a great Bible teacher and makes it very plain with illustrations from life. Bro. Allen W. Caley is a fine preacher, also song leader.

Aunt Lou.

Dear Aunt Bettie: I wish to thank each and every one for the nice letters and lovely presents that you sent me, and especially do I thank Bro. McGinnis for the tracts; they did me lots of good, and I passed them on to others so that they might benefit by them too. Cousins, I read in many of your letters where you say, "I always read page ten." Is that all of *The Herald* that you read? If so, you're missing many wonderful jewels that might be yours. I am a Christian, not because I am forced to be either, but from choice. When I saw how Christ suffered for my sins I resolved to go all the way with him, even though I lost every friend I had in the world, but I didn't do that. I only gained truer friends than I had before. With affections to all, I am a cousin.

Evelyn Tipton.
Cottage Hill, Fla.

Dear Unknown Friends of *The Herald*. You will grant a small favor to a lonesome Tennessee girl, I'm sure. I'm crazy to be a member of your happy circle, and I'm quite sure I can answer just as many letters as I get. I like to make new friends and I'd just be thrilled to death to get lots of letters and I promise to answer every one that I get. I am five feet, four inches tall, weigh 123 pounds, have reddish brown hair, blue eyes and fair complexion. I have finished high school. Reading, writing and "going" are my "mainest" hobbies. I'm not telling my age, but the one who guesses first may have a snapshot of myself.

Sylvan Rogers.

Dear Aunt Bettie: I thought I would like to join the happy band of boys and girls who write to *The Herald*. I am a minister's daughter. I was thirteen years old Jan. 25. Who is my twin? I am a Christian and believe it is the only life to live. This is my first letter to *The Herald* and I hope to see it in print, as I wish to surprise my father. I will have to close for I don't want to wear my welcome out. I hope Mr. W. B. is out visiting when this arrives.

G. Emma Dean.
R.F.D., Swift, Ohio.

Dear Aunt Bettie: Having read a recent letter written by Mildred Robinson, wanting to know who had her birthday, I couldn't refrain from writing a few lines to the dear old *Herald*. If I live until September 25 I will be 64 years old. How time flies! It seems but yesterday since I was a boy. Time is sweeping on with the rapidity of lightning, and sooner or later we shall be ushered off the stage of action. So it behooves us to be up and doing while it is called to-day. I am glad that so many of the young people who write to the Boys and Girls' Column are living Christian lives. We are living in an awful age of temptation. There is sin on every hand. There are so many things to lead young people astray. I don't know how it is in other towns, but in the town where I reside there

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are disgraceful pictures for young people to look at on bill boards and at the movies; pictures of girls in their bathing suits, pictures on the front cover of books at the news-stands. I sometimes wonder what is to become of the rising generation. We are living in an awful age, a dangerous age, a fast age. So my advice to young people is to live the Christian life, read the Bible and good literature. With love and best wishes for all the cousins and office force of *The Herald*.

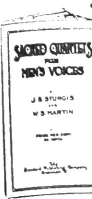
Rev. Albert S. Trabue.
Mitchell, Ind.

Dear Aunt Bettie: I am coming again as it has been a long time since I wrote to page ten. Mother takes *The Herald* and I enjoy reading it just fine. I was twelve years of age May 15. Who has my birthday? How many of you cousins live on the farm? I do, and like it fine. Aunt Bettie, I wish to come to Asbury some day. My sister wrote to *The Herald* and it came out in print, so I thought I would try. I go to church every Sunday I can. I am a Christian and belong to the M. E. Church. I am a little girl four feet, one inch tall, have blue eyes, brown hair and fair complexion, and weigh 84 pounds. Would like to hear from any of the cousins who care to write.

Martha Gresham.
Wayside, Ga.

Dear Aunt Bettie: Will you let a Crystal Spring girl join your happy band of boys and girls? This is my first letter and hope to see it in print. We take *The Pentecostal Herald* and I enjoy reading page ten. I go to Sunday school and the M. E. Church. I am sixteen years of age and in the ninth grade. I expect to graduate this year from the ninth grade. Who has my birthday, June 27? I have black hair, brown eyes and fair complexion. I have two brothers and four sisters. My mother and father are living. I can drive a car. I would like to hear from any of the cousins who would care to write. I am five feet, four inches tall, weigh 120 pounds. My pets are a cat, pig, and horse. I have two sisters married, and my brother will get married next month. I hope Mr. W. B. won't get this.

Lucy E. Brown.
Crystal Springs, Miss.



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FALLEN ASLEEP

OGBURN.

September 8th, the death angel visited the home of S. A. Ogburn and took from the family the head and stay. He leaves a wife and four children to mourn his homegoing. He was born Nov. 4, 1877, being a citizen of Dothan, Ala. He was happily converted thirty years ago and united with the Methodist Church and remained faithful until death. He was a generous supporter of the church, doing even more than his ability afforded.

The funeral services were held in the Methodist Church which he joined thirty years ago, and then we laid him to rest beside his father who died 1918. We leave him to rest beneath the sod until the resurrection morn, when he shall come forth dressed in the righteousness of the saints to meet his Lord in the air.

His loving mother,

Mrs. T. A. Ogburn.

GODBEY.

John Paul Godbey, beloved son of William and Minnie Godbey of Boyle county, Ky., born Sept. 12, 1908, died July 22, 1926. Paul was loved by his neighbors and acquaintances and esteemed as one who was worthy to be trusted under all circumstances. His untimely death was a shock which was deeply felt by his many friends. Paul was prepared for the event and from the incidents surrounding his death it seemed that he received a glimpse of Heaven even before he had reached a state of immortality. Paul was a grandson of the late Dr. W. B. Godbey, the traveler, minister, and writer who was known the world over and especially by the holiness people. He was also a descendant of some of Kentucky's first pioneers. He was born in the same home in which he died.

Personally, I can say that Paul was to me all that I believe a friend could be. My sorrows were his sorrows, my joys were his joys, my defeats and victories were all shared by him. So close was our companionship here below that when the news of his death reached me I suppose my sorrow could have been measured by that of David after hearing of the death of his close friend, Jonathan. Sad indeed, would my lot be if it were not for the fact that only Paul's body has found its resting place in the earth, Paul still lives. That body was only the tenement of clay in which Paul lived and is now waiting the Resurrection Morning, but Paul's spirit has gone to that place of many mansions where God wipes away all tears from the eyes. There shall be no partings there. By God's wonderful grace Paul and I and our many loved ones shall meet when the mists have rolled away and throughout the countless ages of eternity praise him who hath loved us and washed us from our sins in his own blood. You may look for us, Paul, for in the sweet by and by we shall meet on that beautiful shore.

Written by his friend and cousin,

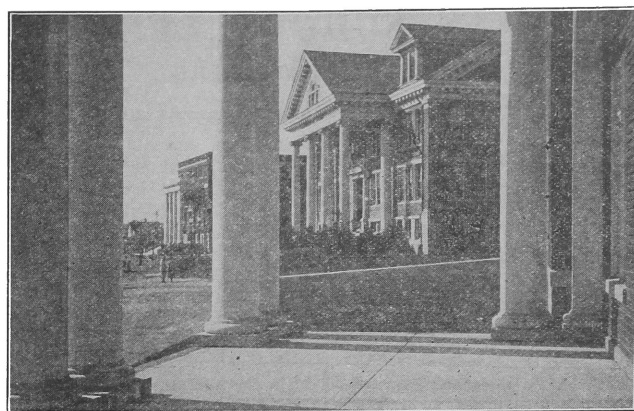
Rev. Marion Hill.

SOUL-STIRRING REVIVAL AT TIFTON, GA.

A most wonderful tent meeting, under the auspices of The Evangelical Methodist League, conducted by the Cochran Brothers, of Asbury College, recently closed at Tifton, Georgia, resulting in the salvation of about one hundred souls. From the beginning, the preaching was good and attracted large crowds of interested listeners. They had the co-operation of religious workers. There was ready response to the altar calls and many sought and found the Lord in conversion, reclamation and sanctification.

Miss Imogene Baker, pianist, Miss Beatrice Foreman, violinist, Mr. J. C. Webb and others served through the meeting, assisted by a large choir of good singers.

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meetings. We shall look eagerly forward to the time when they shall come again, as they have promised to do. Reporter.

GREENEVILLE, TENNESSEE.

This has been a wonderful summer to me. The Lord has given us great victory all along the line of camp meetings. You have read about Sychar, but no one will ever be able to describe Sychar camp meeting. We can go there and see and hear and enjoy, but no one can ever tell of all its glory and blessing to the multitudes that throng its beautiful grounds, drink at its flowing fountain, and enjoy the good preaching and the songs of victory that ring from early morning until late at night.

Then the Richland, New York, camp was one grand and glorious camp this time. Truly the Lord is with those good people and it will not be many years until Richland will rank among

our large camps. They have good men at the helm, and God over all, will make it a great camp meeting. Personally, I enjoy going to Richland.

I am here at Greeneville, Tenn., for my twenty-third time. This wonderful mountain air and the fellowship of these wonderful people are as sweet, yes, and more so, than at the beginning. I am well and strong; feel like a boy. How good the Lord has been to me, and for all his benefits I shall praise him forever.

W. B. Yates.

Deeper Things

By Rev. J. M. Hames.

"The thing that pleases me about your new book, 'Deeper Things,' is, that while it places proper emphasis upon the crises of religious experience, it is not content to leave the believer in possession of the crises of his experience only, but seeks to lead him into the deeper things of the sanctified experience, resulting in holy living. I am sure that the reading of it will prove a blessing to the one in quest of the best things God has for him."—J. A. Huffman.

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

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

Note: On account of protracted illness Dr. Mingledorff has not been able to write the Sunday school lesson for this week. Rather than disappoint the large host of Herald readers we give here an exposition on the lesson by Rev. Z. T. Johnson, who is connected with the editorial staff of The Herald.

Fourth Quarter. Lesson 2. Oct. 10, 1926.

Subject: The Reports of the Spies. Numb. 13:23-33.

Golden Text. We are well able to overcome it. Numb. 13:30.

Time. 1490 B. C.

Place. Kadesh-Barnea, or the border land of Canaan.

Suggested Outline.

Introduction:

I. Israel was a murmuring, distrustful people.

1. Illustrations of their murmurings.

a. Cause unknown. Numb. 11:1.

b. Lusting for flesh. Numb. 11:4-6 and 32-36.

c. Miriam's jealousy. Numb. 12:1-16.

Main Lesson.

I. Lack of faith may lead to presumption.

1. God commanded them to go up and possess the land. Deut. 1:21.

a. They believed not.

b. They called a council. Deut. 1:22.

c. They sent twelve spies.

2. Their presumption led to rebellion. Deut. 1:26.

II. Human Wisdom vs. Divine Command.

1. The majority report.

a. Land was good. Numb. 13:23 and 27.

b. The people were giants. Numb. 13:33.

c. The cities were walled. Numb. 13:28.

d. It was impossible to take it. Numb. 13:31.

2. The minority report.

a. Agreed with first three particulars of the majority report.

b. Had the essence of faith. "We are well able to overcome it." Numb. 13:30.

III. Rebellion brings destruction.

1. God must punish. Numb. 14:21-22.

a. Their carcasses fell in the wilderness. Numb. 14:29 and Heb. 3:17.

b. Children wandered forty years. Numb. 14:33-34.

c. Only Caleb and Joshua escaped. Numb. 14:24 and 30.

Conclusion.

1. This is typical of entering the experience of Holiness.

1. To harden the heart means to provoke God. Heb. 3:15-19.

a. Death, presumption, rebellion led Israel to misery, wandering and death.

b. This same attitude may lead the Christian to the same fate. Heb. 12:14-15.

The pillar of cloud and of fire had abided over the Tabernacle for nearly a year while the children of Israel were at Sinai. (Ex. 19:1 and Numb. 10:11). Here they received the law and were properly organized with their judges, officers and general

council of seventy elders. Thus brought together as a unit they proceeded on their march toward the promised land of Canaan. After their journey through the "great and terrible wilderness" (Deut. 1:19) they came to Kadesh-Barnea.

But all this time Israel had shown that she was a murmuring, distrustful people. At one time when they complained, the fire of the Lord burned in their midst and consumed those that were on the outermost parts of the camp. (Numb. 11:1). On another occasion they lusted for the flesh to which they had been accustomed, and sighed for the fleshpots, leek, onions, and garlick of Egypt. God sent a wind that brought thousands of quail to the camp, and they ate abundantly. But in the midst of their eating the wrath of the Lord was kindled, and a plague went through the camp destroying thousands. (Numb. 11:4-6 and 32-36). The third evidence was that of the jealousy of Miriam, which resulted in leprosy coming upon her. (Numb. 12:1-16).

This complaining spirit was a high evidence of the lack of faith on the part of Israel. The people did not know how to trust God to care for them, and they were a continual trial to Moses' patience. The sad part of it, however, was that lack of faith led to presumption on their part. They thought that their wisdom would be better in planning for the future than to let God be the direct leader. This is seen when they got to Kadesh-Barnea, which was on the borderland between the wilderness and Canaan. God said that they were to go over at once and take possession. (Deut. 1:22). But that seemed too much for their faith. How could they enter into such a land without some sort of struggle? With whom would that struggle for possession be? Which was the stronger of the two? There was something wrong somewhere; either the land was not what it was represented, or the owners would be hard to dispossess of it. So they called a council. (Deut. 1:22). This council, in the face of opposition by Moses, decided to send twelve men, one from each tribe, to reconnoiter and bring a report of conditions. This was presumption that led to rebellion, and to rebel means to bring the displeasure of God. (Deut. 1:26). Nevertheless, the people would not heed Moses, so they sent the spies into the land and pitched camp to await their return.

The next interesting sidelight and commentary on human endeavor is to note the workings of human wisdom versus Divine command. When the spies had gone through the land they came back with their report. Now, they were to consider three things, the land, the people, the cities. They said that the land was good. It was even better than they had believed. It was so good, in fact, that on their way back they had cut some grapes near the brook of Eshcol, and also brought some pomegranates and figs to prove what they said. The people had to accept this glowing story because it took two men to carry the bunch of grapes on a staff. (Numb. 13:23 and 27). The people, however, were giants. (Numb. 13:23). The cities were walled. (Numb. 13:28). In view

of these facts the ten men who brought in the majority report said that it was impossible to take it, for the Israelites were but grasshoppers in their sight, and the land devoured the inhabitants. (Numb. 13:31).

The minority report, that of Caleb and Joshua, agreed with that of the majority report in all but the last particular. Sure, the land was good. Yes, the people were a little large. The cities were walled, of course. That was to be expected. But what was all that compared to the God of Israel? "Let us go up at once, and possess it; for we are well able to overcome it." (Numb. 13:30). This was the true essence of faith. There was no discouragement here. They were looking at the thing in the right manner for men of God. The ten were looking at God through the circumstances; Caleb and Joshua were looking at circumstances through God. It makes all the difference in the world through which end of the telescope you look. Let self be the opening and things of the world look big in the other end. Turn it around and look through the large end, with God as the opening, and everything looks small. Nothing can compare with his strength. What a picture of sublime faith and heroism that is! Two men against ten; yea two against thousands, for the people had begun to murmur so loudly that they had to still them before they could be heard. But God has said that "one can chase a thousand, and two put ten thousand to flight." Would that Israel had believed that; what a different tale it would have been.

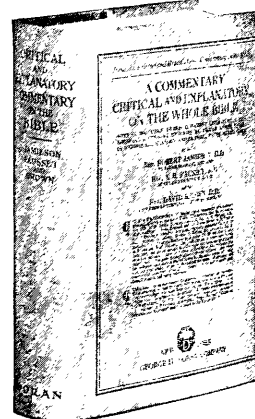
What action did they take; and what was the result? In spite of the pleading of Moses and Caleb and Joshua they refused to go on. They openly and stubbornly rebelled! What could God do except punish? Rebellion meant destruction! Divine Omnipotence must punish these puny individuals who dare to oppose him. (Numb. 14:21, 22). He pronounced his judgment upon them. Then, in the face of that scathing sentence they relented; they determined to go up; but it was too late! When they went up God was not with them, and many perished. (Numb. 14:41). The sentence held. God sometimes will not revoke his judgment. Their carcasses were to fall in the wilderness. (Numb. 14:29 and 32. Read also Heb. 3:17). Israel, now on the very borderland, was turned back into the wilderness and condemned to forty more long years of wandering. (Numb. 14:33, 34). Only Caleb and Joshua were to live to finally enter Canaan. (Numb. 14:24 and 30). Brother, do not forget that God always rewards those who stand by the faith. He never lets an act of faithfulness go unnoticed.

Now, what does this lesson teach us? This story of Israel is typical of the dealings of God with men today. He calls men out of sin as he called Israel out of Egypt. He brings them across the Red Sea of Conversion. If they will follow he will lead them direct across the Wilderness to the entrance of the Canaan land of Full Salvation, or Holiness. At Kadesh-Barnea he urges us to enter at once. We cannot doubt. We must not hesitate! To harden the heart means to provoke God. (Heb. 3:15-19). Doubt, presumption, rebellion led Israel to misery, wandering and death! This same attitude may lead the Christian to the same kind of fate! (Heb. 12:14, 15). We must walk in the light to be cleansed from all sin; and refusal to walk in the

light means to drop back into darkness. Let us accept the minority report of God's faithful and press on at once into the land that flows with milk and honey.

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John M. Gill: "Our closing tent meeting was a very successful one, although the weather was unfavorable, but the people drove through mud and rain, often taxing the seating capacity of the big tent. There were forty bright conversions and a number of the Christians sought and found the experience of sanctification. Every one seemed delighted with the meeting and invited us to engage in another campaign next summer."

Robert J. Kennedy: "It has been some time since I reported through *The Herald*, but I have been busy and had a most successful year. I am now in a meeting at Shamrock, Okla., the preaching being done by Rev. Pittinger of Drumright, Okla. I have open dates after Oct. 31, through the winter as singer and young people's worker. I have seen 800 conversions during the summer. Address me, 6129 Goliad Ave., Dallas, Texas."

Paul and Dora Geil held a meeting assisting the pastor Rev. R. L. Rohrer in a revival at Greencastle, Ind., resulting in some 25 souls seeking Christ and definite victories. The big tent was packed with people and autos parked for many blocks. People are hungry for the gospel and will give attention when it is preached. These workers go back for another meeting next year. They have some open dates they will be glad to give any one desiring their assistance. Address them, Frankfort, Ind.

Rev. E. J. Moffitt: "I have been in the pastorate for the past five years at Hurlock, Md., and two years at Dover, Del. Last Nov., we came back to Virginia to take up the evangelistic work. While in this field of labor God gave us many thousands of souls, many of them uniting with the Methodist Church. We shall be in the field now permanently and any church needing our assistance may reach us at Deltaville, Va. Our camp just closed at this place was the best in years. Rev. J. H. Norton and wife, myself and wife did the preaching, and many were saved."

After January first, Rev. Clifford Keys will be ready to answer calls for meetings. He finishes his college

course this fall and will be available for regular work in the field. Rev. Hill, of Columbus, O., has the following to say of Bro. Keys. "To any pastor or congregation seeking the aid of an evangelist, I am glad to commend Rev. Clifford E. Keys. From personal experience I want to report my impressions of him as follows: He is a gentleman. He is wonderfully earnest. He preaches short, pointed, gospel sermons. He digs deep into the real fabric of life, producing in all those in sin and living beneath their privilege as Christians, genuine conviction. He helps people find Christ, and to live more consistent lives. He is sane and tactful in meetings and dealing with individuals. I enjoyed taking him into the homes of the people, and the people appreciated his coming, for his interest in them was so manifestly genuine as to win their confidence and esteem."

Rev. Harry S. Allen: "I am now at Cave City, Ky., in a revival with Dr. C. K. Dickey, pastor of the Methodist Church. This is my second meeting with him this year. He is a great man of prayer and a wonderful worker and preacher. This is my thirteenth revival since last February. Most of these meetings have been held under my big tent and several of them have been union revivals with all the churches of the cities where they have been held co-operating. During these revivals nearly a thousand have professed conversion and have applied for membership in the church. I have open dates on my slate for October and November and would be glad to hear from any pastor planning to hold his revival at that time. Address me, Route 1, Macon, Ga."

IS HOLINESS A NEW DOCTRINE?

Not according to the minutes copied from a record of a Camp meeting held at Dover, Delaware, in 1806, of which the following is an excerpt:

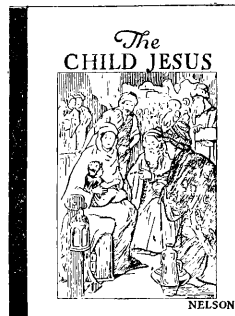
In 1806 just as the record was made in his journal, he gives account of some camp meetings which made, as Bishop Asbury said, "Our harvest seasons." "In June we held a camp meeting on Dover Circuit; on the first day 47 were converted, and 39 sanctified. This is the way they looked for things in those days; while penitents were pardoned, the saints were purified. Friday morning the work went on gloriously, and at sunset they reported 100 converted and 75 sanctified. The next morning they reported 62 converted and 53 sanctified. Thos. Boring preached on Saturday 8:00 a. m., and W. B. Lacy at 3:00 p. m., and Thos. Dunn in the evening. There

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were 146 converted and 76 sanctified during the day. The next morning they reported 156 converted and 116 sanctified, during the night. Sabbath was a great day in Israel. At sunset they reported 339 conversions and 122 sanctifications. What a Sabbath! Peter Vannest preached at 8:00 p. m.; 81 converted and 68 sanctified. On Monday morning William Hardisty preached; in the afternoon Bro. Jackson, and Jas. Herron in the evening. There were this day 264 conversions and 50 sanctifications. Agreeable to the report of those who were most active in the work, there were 1,100 conversions and 600 sanctifications at this meeting." He adds: "This may seem an exaggeration, but the record was made at the time and there could be no object to state anything but the truth, for it was written simply for myself alone and not for others."

"On July 15th the camp meeting began near Dover. We had been preparing seats for 6,000 persons. There were 400 tents, wagons and carts within the enclosure. During this meeting there were reported 1,320 conversions and 916 sanctifications. This is wonderful. I give the figures just as I wrote them in my journal in July, 1806. Shall these eyes, before they are closed in death, ever witness such scenes again? Shall these ears ever hear such cries of distress, such

shouts of joy, such songs of victory? Shall this aged heart ever feel such shocks of divine power as I felt on that consecrated ground?"

And so the record goes on. Somehow, reading these records has caused me to feel that one of three things must be true now! First, people are better, and do not need the change that these had; second, they are harder and worse, and will not receive the truth, or third, the gospel now being preached is more or less emasculated, and does not accomplish results as formerly.

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The members of The League, by their prayers and contributions, enabled us to put nineteen Gospel tents in the field this past summer. Over seventy meetings were held in which several thousand people found God in reclaiming, saving and sanctifying power.

The blessings of the Lord were so marvelously upon the work that we greatly desire to increase the membership of The League so that we may put several more tents and groups of workers in the field next summer. Already calls are coming in for meetings. The membership fee is \$1.00 a year, with the privilege of making other contributions that you choose.

The work is growing and there is great promise for the future. Become a member at once and help in this great work with your contributions and prayers.

Fill out the blank below and mail to Mrs. H. C. Morrison, care Pentecostal Herald, Louisville, Kentucky.

Name.....

Address.....

Contribution.....

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ANDERSON, T. M.

Detroit, Mich., Oct. 1-Dec. 19.
Lincoln, Neb., Dec. 31-Jan. 9.
Home address, Wilmore, Ky.

AYCOCK, JARRETTE AND DELL.

Shreveport, La., Oct. 6-17.
Akron, Ohio, Oct. 24-Nov. 7.
South Bend, Ind., Nov. 14-28.
Lincoln, Neb., Dec. 5-19.
Mail address, 2923 Troost Ave., Kansas City, Mo.

BABCOCK, C. H.

Minneapolis, Minn., Oct. 3-24.
East Liverpool, O., Oct. 17-31.
Minneapolis, Minn., Nov. 7-21.
Home address, 1148 Victoria Ave., Los Angeles, Calif.

BALSMIEER, A. F. AND LEONORA T.

Toledo, Ohio, Oct. 1-17.
Home address, 512 Taylor St., Topeka, Kansas.

BELEW, P. P.

Spencer, Ind., Sept. 27-Oct. 17.
Cadillac, Mich., Oct. 24-Nov. 7.
Home address, 1529 Nelson St., W. Marion, Ind.

BENNETT, W. G.

Larimore, N. Dak., Oct. 1-25.

BRENNEMAN, A. P.

Hannibal, Mo., Sept. 28-Oct. 10.
Home address, University Park, Ia.

BROWNING, RAYMOND.

Hampton, S. C., Oct. 3-24.
Richardson Park, Wilmington, Del., Oct. 31-Nov. 20.
Home address, Wilmore, Ky.

BURTON, C. C.

Peasong, La., Oct. 3-17.
Florine, La., Oct. 18-31.

BUSSEY, M. M.

Barberton, Ohio, Oct. 1-17.
Uhrichsville, Ohio, Oct. 24-Nov. 14.
Canastota, N. Y., Nov. 16-28.
Home address, South Vineland, N. J.

CAIN, W. R.

Xenia, Ohio, Oct. 3-17.
Dayton, Ohio, Oct. 24-Nov. 7.
Marion, Ohio, Nov. 14-28.

CALLIS, O. H.

Lewistown, Ill., Oct. 17-Nov. 7.
Permanent address, Box 203, Wilmore, Ky.

CLARKE EVANGELISTIC PARTY.

Woodbine, Kan., Oct. 17-Nov. 7.
Home address, 808 N. Ash, Guthrie, Okla.

CLARK, C. S.

Woodbine, Kan., Oct. 17-Nov. 7.
Home address, 808 N. Ash, Guthrie, Okla.

CLARKSON, S. F.

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

COLLIER AND CAMBRON EVANGELISTIC PARTY.

Paducah, Ky., Oct. 3-30.

COLEMAN, PAUL.

Alexandria, La., Oct. 1-10.
Greenfield, Ind., Oct. 17-31.
Terre Haute, Ind., Nov. 1-14.

CONLEY, PROF. C. C.

(Song Evangelist)
Plymouth, Mich., Oct. 3-20.
Home address, 886½ North Howard St., Akron, Ohio.

COX, W. E.

Berkley, Calif., Oct. 3-24.

CURTIS, EARL E.

Spring Valley, N. Y., Sept. 26-Oct. 10.
Fort Fairfield, Me., Oct. 12-28.
Lawrence, Mass., Oct. 30-Nov. 14.
Cobden, Ontario, Canada, Nov. 21-Dec. 12.

DICKERSON, H. N.

Red Key, Ind., Sept. 28-Oct. 10.
Bloomington, Ind., Oct. 17-31.
Home address, 2608 Newman St., Ashland, Ky.

DUNAWAY, C. M.

Omaha, Neb., Oct. 3-24.
Hedrick, Iowa, Oct. 25-Nov. 14.

ELSNER, THEO. AND WIFE.

East Palestine, Ohio, Oct. 3-17.
Huntington, Ind., Oct. 21-Nov. 7.
Home address, 25 Lafayette Ave., Brooklyn, N. Y.

FLEMING JOHN.

Youngstown, Ohio, Sept. 27-Oct. 10.
Monongahela City, Pa., Oct. 20-31.
Champaign, Ill., Nov. 3-14.

FLEMING, BONA.

Denver, Colo., Sept. 28-Oct. 10.
Hammond, Ind., Oct. 17-31.

FLOOR ORVAN S.

Open for dates.
Home address, Silver Lake, Ind.

FRIE, H. A.

Saginaw, Mich., Oct. 24-Nov. 14.
Wellsville, Ohio, Nov. 21-Dec. 12.
Home address, 1326 Hurd Ave., Findlay, Ohio.

FUGETT, C. B.

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.

Laura, Ohio, Oct. 10-24.
Wichita, Kan., Oct. 29-Nov. 14.

GEIL, PAUL AND DORA.

(Song Evangelists and Xylophone Players)
Spencer, Ind., Sept. 25-Oct. 17.
Stinesville, Ind., Oct. 18-Nov. 1.
Muncie, Ind., Nov. 4-28.
Jeffersonville, Ind., Dec. 1-19.
Home address, Frankfort, Ind.

GLASCOCK, J. L.

Open dates.
Home address, 1350 Grace Ave., Cincinnati, Ohio.

GLEASON, RUFUS H.

Six Mile, S. C., Oct. 5-17.
Iva, S. C., Oct. 10-31.
Home address, 613 Woodward Ave., S.E., Atlanta, Ga.

GREGORY, H. A.

Moody, Tex., Sept. 29-Oct. 10.
Home address, McKinney, Texas.

HAINES, FLOSSIE—FORD, PEARL.

Open for calls.
Home address, 3219 Cedar Ave., Cleveland, Ohio.

HALLMAN, MR. AND MRS. W. R.

Louisville, Ky., Oct. 17-31.

HAMES, J. M.

Wabash, Ind., Oct. 8-24.
Pataskala, Ohio, Oct. 25-Nov. 14.
Plymouth, Ind., Dec. 2-19.
Home address, Greer, S. C.

HARRIS, B. F.

Open dates after Oct. 1.
Home address, 216 E. Brockett St., Sherman, Texas.

HARSH, C. M.

(Evangelist and Young People's Worker)
Free dates after Oct. 10.
Home address, Paris, Ohio, Route 1.

HEIRONIMUS, H. T.

Huntington, W. Va., Oct. 3-24.
Home address, Wilmore, Ky.

HODGE, H. W.

Brooklyn, N. Y., Oct. 29-Nov. 6.
North Chili, New York, Nov. 7-21.
Open dates in September and October.

HOLLENBACK, BOY L.

Atlanta, Neb., Oct. 9-24.
Venus, Neb., Oct. 28-Nov. 7.
Address, Cambridge City, Ind.

HORN, LUTHER A.

St. Stephen, Ala., Oct. 18-Nov. 10.
Home address, 70 N. Reed Ave., Mobile, Alabama.

HUNT, JOHN J.

Harrington, Del., Sept. 26-Oct. 10.
Manahawkin, N. J., Oct. 12-24.
Rosslyn, Va., Oct. 25-Nov. 7.
Darby, Pa., Nov. 14-28.
Bridgeton, N. J., Nov. 29-Dec. 12.
Home address, Media, Pa., Rt. 3.

HUYETT, J. DOROTHY.

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JOHNSON, ANDREW.

Lakewood, Fla., November.

KENNEDY, ROBERT J.

(Singer)
Weatherford, Tex., Oct. 3-17.
Amarillo, Tex., Oct. 18-Nov. 1.
Home address, 3312 Carlisle Ave., Dallas, Texas.

KINSEY, W. C. AND WIFE.

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Crisfield, Md., Oct. 10-24.
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Home address, 461 So. West 3rd St., Richmond, Ind.

KLEIN, GEORGE T.

Oakdale, Calif., Sept. 26-Oct. 10.
Home address, 56 W. Dravus St., Seattle, Wash.

LEWIS AND ENYEART.

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Louisville, Ky., Sept. 22-Oct. 10.

LITRELL, V. W. AND MARGUERITE.

Francisco, Ind., Sept. 23-Oct. 10.
Mannington, W. Va., Oct. 14-31.
Home address, 1214 Scott Street, Beatrice, Nebraska.

LOVELESS, W. W.

Fresno, Ohio, Oct. 7-31.
Home address, London, Ohio.

MCBRIDE, J. B.

Bluffton, Ind., Sept. 30-Oct. 17.
Home address, 112 Arlington Drive, Pasadena, Calif.

MCCORD, W. W.

Bluffton, Ind., Sept. 18-Oct. 10.
Sale City, Ga., Oct. 14-24.
Home address, Sale City, Ga.

MACKEY SISTERS.

Washington, D. C., Oct. 7-17.
Home address, New Cumberland, W. Va.

MANLEY, IRVIN B.

Alameda, Tex., Oct. 1-10.
Home address, 401 Cosmos St., Houston, Texas.

MILLER, JULIUS.

Edmunds, N. Dak., Oct. 30-Nov. 14.
Buffalo Lake, Minn., Nov. 18-Dec. 5.
Home address, Mattoon, Wis.

MILLER, B. W.

Council Bluffs, Iowa, Sept. 26-Oct. 10.
Beatrice, Neb., Oct. 17-31.
Fairbury, Neb., Nov. 3-21.

MOFFITT, E. J.

Deltaville, Va., Sept. 15-Oct. 25.

OWEN, G. F. AND BYRDIE.

Kenesaw, Neb., Oct. 10-24.
Delta, Colo., Oct. 3-Nov. 14.
Home address, 1145 W. Pikes Peak Ave., Colorado Springs, Colo.

PARKEH, J. R.

Praise, Ky., Oct. 4-17.
Desoto, Ind., Oct. 24-Nov. 14.
Home address, Wilmore, Ky.

POLLITT, S. H.

Wagoner's Chapel, Ky., Oct. 5-18.
Salt Well, Ky., Oct. 18-31.
Rose Hill, Ky., Nov. 7-21.
Open date, Nov. 22-Dec. 6.

QUINN, IMOGENE

Niles, Mich., Oct. 3-24.
Home address, 809 N. Tuxedo St., Indianapolis, Ind.

REDMON, J. E. AND ADA.

Elgin, Ill., Sept. 29-Oct. 17.
Home address, Brookville, Ind.

REED, LAWRENCE.

Carrollton, Ohio, Oct. 1-10.
Home address, Damascus, Ohio.

REES, PAUL S.

University Park, Iowa, Oct. 8-17.
Wilkesburg, Pa., Oct. 24-Nov. 14.

REES, SETH C.

Albany, N. Y., Oct. 7-18.
Trappe, Md., Oct. 22-Nov. 1.
Home address, 1705 N. Holliston Ave., Pasadena, Calif.

REID, JAMES V.

Ozone, Tex., Oct. 3-17.
Waco, Tex., Oct. 17-31.
Home address, 2912 Meadowbrook Drive, Ft. Worth, Texas.

RICE, LEWIS J. AND EDYTHE.

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Nashville, Tenn., Oct. 19-28.
Brooklyn, N. Y., Oct. 29-Nov. 7.

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Allentown, Pa., Oct. 15-24.
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SHANK, MR. AND MRS. R. A.

Detroit, Mich., Oct. 3-17.
Home address, 191 No. Ogden Ave., Columbus, Ohio.

SHELHAMER, E. E.

Binghamton, N. Y., Sept. 30-Oct. 10.
Allentown, Pa., Oct. 15-24.
Brooklyn, N. Y., Oct. 29-Nov. 7.

SWANSON, F. D.

Boone Mill, Va., Oct. 1-10.
Lexington, Ky., Oct. 11-24.
Home address, Wilmore, Ky.

SWEETEN, HOWARD W.

Vincennes, Ind., Oct. 3-18.

THOMAS, JOHN AND EMILY

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Brooklyn, N. Y., Oct. 29-Nov. 7.
New York City, Nov. 8-17.

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VANDERSALL, W. A.

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VAYHINGER, M.

Terre Haute, Ind., Oct. 10-24.

WHITEHURST, R. F.

Troy, Ohio, Oct. 3-31.
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BEUGHER—EDNA.
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October open.

WIREMAN, C. L.

Salversville, Ky., Oct. 7-17.
Oil Springs, Ky., Oct. 20-31.
Verona, Ohio, Nov. 10-21.
Open date, Nov. 23-Dec. 5.
Home address, 2108 Crescent Blvd., Middletown, O.

YATES, W. B.

Wildwood Springs, Tenn., Oct. 4-17.
Maryville, Tenn., Sept. 20-Oct. 3.
Brooklyn, N. Y., Oct. 29-Nov. 8.

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PENTECOSTAL HERALD

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

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GODLINESS NOW AND HEREAFTER.

By The Editor.

IS the experience of sanctification a qualification for living, or is it simply a preparation for dying? There are those who do not believe that a holy life is possible in this world, yet they are bound to admit that, without holiness no man can see the Lord, hence they believe and teach that in the moment of death the immortal part of man is cleansed from all sin and made fit for the presence of God in heaven.

* * *

We beg to differ with our friends who hold this view. God is everywhere. He is now in our midst, and commands us to be holy. There is no merit in physical death. The only atonement there is for sin, whether it be sins committed or sin inherited, is in the blood of Jesus Christ. Physical death can in no way apply the merit of Christ's blood; that is applied by the faith of the individual. Death does not change a man's moral character; it fixes his destiny. As the tree falls, so it must lie. The promise which God made to Abraham was that we being delivered out of the hands of our enemies, should serve him without fear in righteousness and true holiness *all the days of our lives.*

* * *

Christ prayed to the Father, not to take the disciples out of the world, but to *keep them from the evil.* There is cleansing and keeping power in the blood of Christ and the indwelling of the Holy Ghost. In the vanquishing of Satan and the conquering of this planet for Christ, it is the purpose of God to seek out, cleanse from sin, and fill with the Holy Ghost. The true church—the bride of Christ—must be without spot, robed in linen pure and white, *“and the white linen is the righteousness of the saints.”*

* * *

The average preacher has called the attention of the people to death, and pointed to Christ's atonement as offering a preparation for death, while the great theme of the preacher should be deliverance from sin here and now, and a life of holiness and service. St. Paul, Martin Luther, John Wesley and many other noble saints did not so understand life. Sanctified men and women should not go into obscurity, but to the firing line in the battle of life.

* * *

Holiness is not incompatible with any legitimate calling in life. In fact, you may find men and women everywhere, in the various avocations of life in the enjoyment of full salvation. Preachers, lawyers, physicians, merchants, traveling men, farmers, mechanics, trainmen, sailors, fishermen and soldiers, have all found Christ a complete Savior from sin, and have gone on discharging their duties in their various fields of activity, and find that God's grace especially qualified them for better work in that field.

* * *

Let the sanctified of earth claim the larg-

est life possible to man. Let them take an interest in all those things that appeal to men and influence the race for good or bad. Let holy men, saved from sin and consecrated to the best and highest service of God and humanity, press their way into the thickest of life's battle, carry hope and help to the fallen race, trusting in him who has promised to be a sun and shield. With this sun to light our way, and this shield to cover us, we may do valiant service, never in darkness, and never uncovered to the foe.

A Chapter from My Autobiography

CHAPTER XV.

MY FIRST YEAR ON TRIAL.



LOSING out the year on Westport Circuit, I attended the annual conference which met in Danville, Ky. Bishop Keener presided over the conference. I was sick for a few days and was not able to appear with the class for examination. When I got better, I went around and was examined by Dr. Spear, an elderly and devout minister who was noted for his scholarship and greatly admired because of his beautiful Christian spirit. He was a member of the General Conference which organized the M. E. Church, South. Dr. Spear was very generous in his examination. Some years afterward, I asked him how he managed to pass my examination favorably. He said, “Oh, I thought you were a right bright boy and that you would study! I saw you had religion and thought you might develop into a useful preacher.”

At the close of the conference, I was appointed to the Concord Circuit. Concord was a village on the Ohio River, some fifteen or twenty miles above the city of Maysville. The largest village in this circuit was Tollesboro. I had four regular preaching places: Concord, Tollesboro, Bethel and Harrison. This place, I believe, was called Mt. Tabor, but it was very near Uncle Headley Harrison's, and we usually called it Harrison's Church. In addition to this, I preached in the homes of Brothers Burroughs and Mays, whose houses lay about half way between Tollesboro and Concord.

My largest congregation and most devout people were at Tollesboro Church. My home was at Brother Tom Putnam's, a famous Methodist, tall, strong farmer, and a man of unusual wisdom and deep devotion. I well remember the first time I ever heard him speak in testimony meeting. He stood up and, with serious face and calm, strong voice, said, “I know the Bible to be true because it corroborates my experience.” I was profoundly impressed with that statement. He was a man loved and revered by everybody who knew him. His wife was a woman of unusual refinement and culture. They

had a large family of interesting children who have since gone out into the business world and been blessed with unusual success. I can never forget the kindness shown me in the Putnam home which was my headquarters.

I spent most of the year in the saddle riding over the wide circuit and staying with the people wherever night overtook me. One of my best friends was a Brother Pollitt who lived near Tollesboro. He had an interesting family. He was the father of Rev. F. S. Pollitt, a man of large ability and great usefulness; was for some time a very successful preacher in the Kentucky Conference, and is now a member of the West Virginia Conference. I was often in the home of Brother Pollitt.

Directly after going on the circuit I was taken down with a severe attack of measles. I had no idea what was the matter with me. I preached at Tollesboro on Sunday with a high fever, went to Brother Pollitt's for dinner, gave him and almost the entire family measles. I got back to Brother Putnam's Monday morning, crawled upstairs, went to bed and broke out with measles. I had quite a time of it, but got up in time to go over and nurse the Pollitt family when they were at their worst. I built the fires, fed the stock, and spent some days with them, until the men folks got out of bed. Rev. Alec Redd, a profound scholar and one of the greatest preachers in the Kentucky Conference, had travelled that circuit in his young days, and had measles while on the circuit. Rev. John Hughes travelled the circuit the year before my coming, and had measles. Some of the people said that we Methodist preachers were a “measly set.”

One of the finest men in our church at Tollesboro, and in all that part of the country, was Mr. P. De Atley. He had a fine home, a beautiful farm, was a man of great body, fine mind, an earnest Methodist and delighted in entertaining the preachers. His wife was a cultured and devout woman, kept a beautiful home and her table was a delight after a long ride without any dinner. I was often at Brother De Atley's home.

While travelling this circuit I met with Rev. Brother Bradford, of the M. E. Church, who had a church in Tollesboro. We often rode together and held a union revival meeting in Tollesboro. Bradford was the son of a fine old Kentucky family. He was highly educated, a polished gentleman, a very devout and sincere Christian. A warm friendship sprang up between us, which has lasted through the years.

Over at Concord on the river we moved and repaired the Methodist Church. My special friends over there were the Owens, Jeffries, and two Purcell families. The heads of these families were prominent Methodists and there was quite a company of young folks among them and we were great friends. I told the boys of these families

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

TWISTING THE SCRIPTURES

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

JOSEPH Cook, in one of his Boston Monday Lectures, tells of passing a certain cabinet maker's workshop and being struck with the signboard which said, "All kinds of turning and twisting done here." This could be fittingly hung up over some pulpits and upon the study walls of some preachers. We recently received a letter from a brother in the South which reads as follows:

"Dear Brother:—

"I heard a man preach Sunday, saying that all the gifts spoken of by Paul in the 12th chapter of 1st Corinthians had ceased, and quoted the 8th, 9th and 10th verses of chapter 13 to prove it. He also said that the baptism with the Holy Ghost ceased with the apostolic age. He said the 10th verse, 'But when that which is perfect is come, then that which is in part shall be done away,' meant the New Testament Scriptures. I have heard lots of Methodists take the same stand about the baptism with the Holy Ghost. I can't see it that way, but am not a scholar and would like to have your explanation of this chapter."

In replying to our brother we would first say that there is a shocking tendency in these days of modernism to put all kinds of construction upon the sacred Scriptures, with a view to make them suit the carnal mind and its conceptions of Christianity.

Secondly, let us say that there is a great deal of preaching and teaching that explains the Bible away instead of explaining the Bible itself.

Thirdly, there is a frightful amount of so-called biblical interpretation which utterly violates all the laws of biblical exegesis. Right here I shall insert the five main laws of Biblical Interpretation as set forth in the language of safe and sanctified scholarship. Daniel Steele, the Master of New Testament Exegesis, always recognized them.

FIVE RULES OF BIBLICAL INTERPRETATION.

I. "The literal meaning is to be given to all words, unless it will cause them to express what is inconsistent with universal experience as to the nature of things, or with the declared opinions of the sacred writers in other passages, or at variance with the evident scope of the passage itself.

II. "In settling the meaning of words we must have respect chiefly to the current sense, or established usage, at the time they were uttered, rather than to their etymology.

III. "To the utmost extent that it can be secured by reference to parallel passages, and especially to the context and other portions of Scripture written by the same sacred penman, the Bible should be made its own expositor.

IV. "Every Scripture must be interpreted in harmony with the analogy or rule of faith; and where a passage admits of two possible renderings, that is to be preferred which best agrees with the general teachings of the writer, and is in harmony with all divine revelation.

V. "The spiritual instruction intended to be imparted by the Holy Ghost should be carefully and earnestly sought in the interpretation of Scripture."

Melanchton says: "The sense of Scripture is one, certain, and simple, and is everywhere to be ascertained in accordance with the principles of grammar and human discourse."

Luther says: "We must not make God's word mean what we wish; we must not bend it, but allow it to bend us, and give it the honor of being better than we could make it, so we must let it stand."

THE HOLY GHOST HAS COME.

The India Victory Song.

(Tune: "Glory! Glory! Hallelujah!")

Our souls can see the coming of another Pentecost,
Our hearts can feel the breathings of the blessed Holy Ghost,
Our faith doth hear the tramping of a great, victorious host:
The Holy Ghost has come!

Praise we give to God the Father,
Glory to the Son for ever,
That, for us, by their blest favor,
The Holy Ghost has come.

Our eyes discern the workings of our God's Almighty Power,
We feel the strivings of men's hearts behind the fast closed door,
We hear the groans of hearts that long for freedom, real and sure,
The Holy Ghost has come!

We see men rise from sinning lives to live the life sublime,
We see the shackles fall from off their wills by Power Divine,
We see them walk with head erect, like kings to live and reign,
The Holy Ghost has come!

We see the joyful smiles of those who triumph over sin,
We see the restful lives where God's sweet peace now reigns within,
We hear the witness and the songs of hearts made strong and clean,
The Holy Ghost has come!

Our hearts shout Hallelujah! for the riches of His grace,
We praise Him for His full provision for a fallen race,
For raising us, and in His kingdom giving us a place,
The Holy Ghost has come!

To guide our feet continually within the way of peace,
From care and fear and unbelief our spirits to release,
That in the power to glorify our Lord, we may increase,
The Holy Ghost has come!

—By Frederick Wood.

Bengel says: "It is better to run all lengths with Scripture truth in a natural and open manner than to shift and twist and accommodate. Every single truth is a light of itself, and every error, however minute, is darkness as far as it goes."

Coming back to the letter of our brother, we would say, (1). That this construction put upon 1 Cor. 13:10, is entirely new and novel to us. We could hardly conceive any preacher having any knowledge of his New Testament entertaining such an illogical and absurd view of the Scriptures.

(2). Such a construction as the preacher in question puts upon this passage is out of harmony with all church history, because the history of the church all down the ages goes to prove that certain gifts relating to the salvation of the soul have continued from the apostles' day down to ours. Such gifts as faith, the word of wisdom, prophesying (which is another word for preaching and testifying) etc., are absolutely necessary to the carrying on of the work of God.

(3). To say that the Baptism of the Holy Ghost ceased with the apostolic age is to render null and void all the scriptures dealing with the promise of the Holy Spirit. Such promises, for instance, as Acts 2:38, 39; Matt. 3:11; Luke 11:12.

(4). To say that the Spirit's baptism ceased with the apostolic age is to do violence to Christian testimony all down the ages. Thousands of God's people have experienced the baptism with the Holy Ghost. They have belonged to all the churches; their testimonies are written and published to the ends of the earth and their marvelous lives and wonderful ministry have confirmed the testimony of their lips.

(5). To deny the Spirit's baptism in every age but the apostolic is to rob the dispensation of the Holy Ghost of its crowning blessing—the baptism of fire. This is, essentially the age of the Holy Spirit, and the fullness of the Spirit may be enjoyed by all believers who will pay the price in consecration and faith.

(6). To accept this preacher's interpretation of 1 Cor. 13:10, would mean rejecting the results of sanctified scholarship of past centuries. Think of such scholars as Luther, Alford, Adam Clarke, John Wesley, Godet, Westcott, John Fletcher, Daniel Steele, Godbey, and a host of others who have been eminent in their knowledge of the ancient languages; skilled exegetes and, above all, have enjoyed the illumination of the Holy Ghost in their exposition of the sacred truth. It is extremely foolish to throw to the winds the teachings of those great divines and accept the conclusion of men who have no skill or knowledge in biblical interpretation, and whose object, apparently, seems to be to rob the sacred Scriptures of their real meaning and bring them down to their low levels of carnal thinking

THE PROMISE OF THE SPIRIT.

John 16:7-11.

"Spirit Divine, attend our prayer,
And make our hearts thy home;
Descend with all thy gracious power;
Come, Holy Spirit, come."

In concluding this article I think I cannot do better than to pass on to our readers four wonderful effects of the Holy Spirit's baptism, as set forth by that great holiness expositor and exegete, Rev. Joseph H. Smith:

(1) "The Coming of the Holy Spirit will establish every previous grace and blessing the soul has received by faith in Jesus Christ. Regeneration, Adoption, and all those spiritual graces in one's self, as well as the relations of fellowship and communion with saints, and of separateness from sinners are attested and confirmed by the sealing of the Holy Spirit. Doubts about one's conversion and present standing with God disappear.

(2) "His Coming expels all the anti-spiritual elements from the soul. Not that he then and there by a single act develops and matures all the spiritual elements. No, that requires his abiding and ours, for life. But his coming cures the disease which hindered this development of our spiritual life. The dross and alloy which have lessened the worth of the spiritual treasures which we already have had in these earthen vessels are now by his refining fire burnt out. He thus cleanses the house for his abode.

(3) "He effects the soul's union with God. Hitherto there has been attraction. Now there is adhesion. Before, Jesus and the soul have been lovers. Now they are one. The nearest approximation to a key to the Trinity is now furnished in the soul's oneness with God. Neither has lost personality, individuality or identity. But both are bound together as One in the threefold cords of life and love. 'As thou Father art in me, and I in thee, that they may be one in us—I in them and thou in me.' This oneness with Christ is at once the soul's highest felicity and its qualification for its highest functioning.

(4) "He endows and enables for whatever service we are called unto for Christ. We know that all who are to partake of his kingdom glory hereafter are to share his kingdom service here. Just now, you notice, they are not promoting or honoring with medals any who were 'slackers' during the war. Obligations of Christian life and callings to his service may have staggered us

hitherto, and perhaps many ministers as well as others have been diverted from the spiritual and the eternal trusts which rest upon us for the souls of men to various

mundane and self-enterprised services as substitutes because they were consciously incapable of their spiritual tasks. Now the Gift of the Holy Spirit will anew enforce

our spiritual callings and gifts, and amply endue for their fulfillment. So that we may no longer be disobedient to the heavenly vision."

BEACON LIGHTS OF FAITH.

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

CHAPTER XVI.

MADAM GUYON.



HE message of science, and observation of human life seems to teach that the universe is governed by the law of Cause and Effect; whether it is the movement of planets, the blush on the rose, or the efficacy of prayer. There is supposed to be a reign of universal law—the law of Cause and Effect. But God is able to set aside all law, whether it is the law of gravitation, or the resurrection power over physical dissolution—all this as it hath pleased him. How often have we observed children of the most consecrated and pious parents worldly and indifferent to all spiritual appeals. On the other hand, in homes of sin, will come boys and girls, even before they are converted, with a bent to spiritual things. These seeming contradictions cannot be explained either by environment or training.

One of the most renowned examples of this law being set aside, without one reasonable explanation, is that of the French maiden, Jeanne Marie De La Mothe, known in history as Madam Guyon. When we examine closely into the early life of little Jeanne, we find no agencies calculated to promote any degree of piety or spirituality. Protestantism was young; the people were maligned and persecuted by the Church throughout Europe, and in no country, at this time, more than in France. The religious training of Jeanne was confined to the monasteries, which were controlled by the Church, which was corrupt, arrogant, and cruel. The age was ignorant and depraved, and we have no evidence of any influence, other than priests and nuns, touching the life of this child.

She was born and reared by Romanism at its worst period. The Edict of Nantes was later on revoked, and France had been under the dictatorship of Cardinal Richelieu, one of the most uncompromising devotees of Rome, and Louis XVI., than whom a stronger personality never ruled a people, and he an ardent hater of Protestantism. So we must conclude that God reaches people here and there, where human judgment would never expect him to operate. Rome has a long list of Saints—as she calls them—made such by pontifical decree; but Rome's great saint has not been canonized, even after her death. They burned Joan of Arc, and then afterwards placed her in the Hall of Fame; no such honor has been awarded Madam Guyon. Her life was one long grilling of persecution, but through it all, she never lost her love and devotion for her church; like Savonarola, she was, until death, a "good Catholic."

Madam Guyon was born May 18, 1648, at Montargis, France. Her father, she says, was devout, not from experience, but heredity. Her mother suffered a terrible scare just before she was born, and a superstition prevailed that a child born under such circumstances could not live, and because of this, suffered much privation from neglect, especially by her mother. From the first, her mother conceived a dislike for her and poured out all her devotions upon her sons, and in the little family quarrels, always placed the blame on Jeanne, and punished her accordingly. Her mother's neglect was such that, at the age of four, her father

placed her under a tutor in the convent of the Benedictines.

One day, because of some childish prank, she was told of the horrors of hell, and so deeply was she impressed by it, that she dreamed of it at night, and was shown her place among the tormented souls. She began daily prayers and begged to go to confession, but the priest laughed at her childish eagerness. She says a strange desire came upon her for martyrdom. The older girls in the convent, to amuse themselves, prepared her for the stake, and told her by so doing she would escape hell. Just before they seemingly were about to light the fagots, she stopped them, and declared she must get her father's consent. Then they accused her of being a coward, and to think that her sincerity was doubted greatly depressed her. For a child of five, there is no parallel to this in all history.

Soon after this experience, her father took her home where she met with the same abuse and neglect from her mother as before. At the age of seven her father placed her in the Ursuline convent; here she received her best instruction, but several times, because of illness, she was taken home. Sometimes her illness lasted for several weeks, attended with hemorrhages and a burning fever. Her home life was most unhappy because of her mother's treatment, and often at the convent the girls persecuted her and made her life miserable, due to her zeal for holy living.

At the age of thirteen she had grown tall and handsome, and had many propositions for marriage; but to this her father would not consent. However, when she was fifteen, her parents entered into a marriage contract with the son of a wealthy builder. This was a disappointment to her, as secretly, she had desired the life of a nun. But she believed that when married, her life would be happy and free from persecution. Yet, in this she was doomed to a still more bitter disappointment. She lived in the home of her mother-in-law, and this woman proved to be worse than her own mother; every act was criticised, and the nagging continued from morning until night. Her husband joined his mother in the abuse of his wife. She tells in the story of her life, how she tried to please them, but always failed. All these things she kept from her father. "When I spoke my mind," she says, "they said I sought to have a dispute; they put me to silence in an abrupt and shameful manner, and scolded me from morning until night." Jeanne was but a child in years, but she was made the slave of the household, doing the task of drudgery. "We had no misfortunes," once yelled her mother-in-law, "until you came into the family."

Her husband had the gout and vented his wrath on his wife, all of which she bore in silence, praying nightly to God about her sins, and fearing to look into a mirror thinking she would be guilty of pride. One very unusual characteristic of Madam Guyon was utter self-deprecation. Through all her suffering and abuse, cruel and unreasonable as they were, she bore in silence; and when alone, condemned herself for every manner of inward impurity and self-will. Her sins, she declared, were ever before her, and the silent submission to all the injustice heaped upon her by the family was due, no

doubt, to a disturbed conscience because of her own unworthiness.

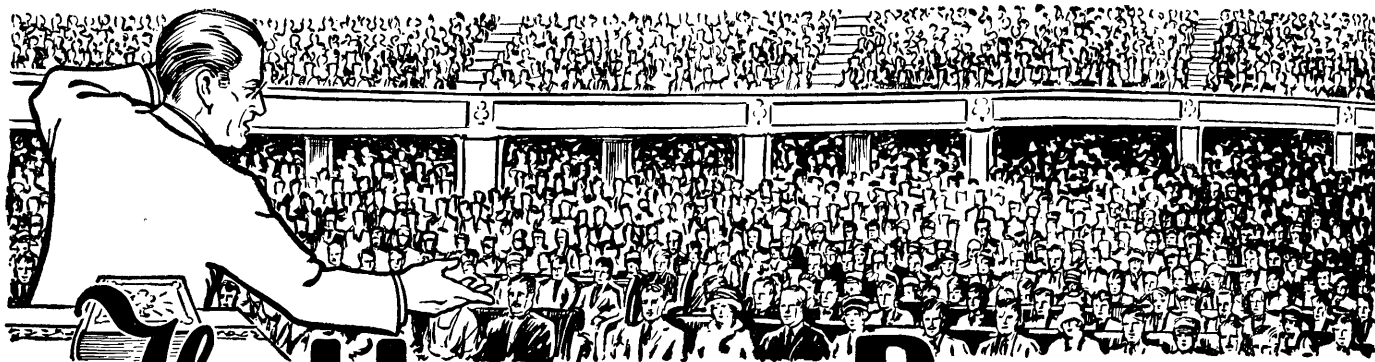
No one can follow her through the details of her effort at self-crucifixion without being amazed that a soul, that from infancy, had sought only to love and serve God, should be in such an attitude. However, the seasons of self-condemnation were followed by such an exalted conception of praise and devotion to Christ, that her life was one continual enigma. From early childhood to the age of twenty-five, when she was left a widow, having lost also her father and a daughter, her life was a profound mystery. It can no more be explained by normal standards than we can explain the life of Christ by human standards. In this, we do not in any way place them in the same classification. She was human, with all that human flesh is heir to, and at the same time, living daily and hourly a martyrdom which places her *sui generis* among all her kind. "Seven years," she tells us in her autobiography, "I sank into a state of utter soul privation; like Nebuchadnezzar, I was cast down among the beasts; sermons, prayers, sacraments, and penance availed me nothing." This trying experience, it seems was put upon her to purge out all the dross in her soul. As her husband approached the end, his treatment of her became almost unbearable; but without a murmur, she ministered to him, and prayed without ceasing.

Often she tells of a deep, sweet assurance and consecration with the glorious Christ in the temple of her soul; only in a short time to find herself in utter darkness and near-despair. After her husband's death, she became identified with Father Pere LaCombe, the leader of the Barnabites, a sect of mystics within the church. She left her three children with a guardian, and settled upon them all her fortune, but a mere pittance, and most of this she gave to charity, leaving herself almost penniless. The Bishop of Geneva asked her to settle in his diocese, as her exalted spiritual mind had gained for her a wide reputation. She feared Geneva, as this was the seat of Satan, the despised Protestants. She believed that to be a citizen of Geneva, was to renounce the faith of the Church, "for which," she says, "I will gladly give a thousand better lives than mine."

Madam Guyon also became identified with a heretical sect known as the Quietists. These fanatics have appeared from time to time, since the First Century. They believed that holiness of life could be attained only by a passive attitude to all things material; the soul must be quiet to receive anything; suffering, abuse, slander, and even death, without being conscious of it. The zenith might be attained whereby the soul could be utterly indifferent, even to its own salvation.

When Madam Guyon became united with these people, the Bishop of Geneva withdrew his protection from her. She then left Geneva in company with Pere LaCombe, visiting nearly all the big cities of Italy and France, teaching and preaching the "higher life" experience, what would now be called the experience of Entire Sanctification, without the extreme positions due to the superstitions and spiritual fears of the age. Even with its faults and objectional features, Madam Guyon taught the life "hid

(Continued on page 6)



The HERALD PULPIT

THE SEVEN CHURCHES TODAY.

Rev. E. S. Peterson.

Text: *He that hath an ear, let him hear what the Spirit saith unto the churches.*—Rev. 2:7, 11, 17, 29; 3:6, 13, 22.

THERE are at least three theories regarding the teaching in the Apocalypse as to the authorship of Revelation; to question John being the author under the Holy Spirit, is to question the veracity of the author.

The one theory regarding the teaching of Revelation is called the Futurist—claiming its entirety was to take place in the future.

Then another—and I consider it the most fatally defective and dangerous theory—is called Preterist—meaning all in the past, and that the author merely told some condition existing in that age. The theory is fatally defective in teaching and far-reaching in undermining the fact of Divine Inspiration. For what special reason was there for the Apostle to write as “the Spirit gave utterance” if he merely told of some “current events?” Another reason why the Preterist theory held to by some critics is harmful, it practically destroys the power of this mighty prophecy, because it has already taken place in some far distant past, possibly the first and second century. Moreover, every sentence of warning becomes void, and that the messages containing the fear of the wrath are of no effect and did not, and never will, happen. In short, it weakens the doctrine of the God of Justice and Divine Inspiration.

Another theory is the progressive historical interpretation. This I accept. That part of Revelation has been fulfilled, part is being fulfilled at present, and more in the future. Thus covering some past, present and future. And the understanding of the Book is not based so much on human wisdom as a spiritual understanding. Spiritual things are spiritually discerned. The first outstanding vision given to John when in the Spirit on the Lord’s day was the vision of the faithful witness—The First and the Last—meaning the Eternal Christ, and a command to write unto the seven churches the mystery of the seven stars and seven golden candlesticks. We shall think together regarding these seven churches in the order given in the second and third chapters of Revelation.

I. The Church in Ephesus might be called the Soup Kitchen, or the backslidden church. Full of works, social service on every hand, labor without wearing to make the church a great social center; was strictly orthodox and held to a high moral standard; “canst not bear them which are evil.” But opposition to evil was so intense that enthusiasm for the good was frozen. They were strong on heresy trials; “tried them which say they

are apostles and are not and found them liars.” In other words, they convicted the heretics. But we may well note, however, they said nothing about emphasizing spiritual, child-like faith. Instead of a mourners’ bench they busied themselves until they secured enough funds to install a soup kitchen.

Very likely they were very highly educated and cultured, commendable indeed, but sanitation much as it is needed, commendable as it is, cannot take the place of regeneration; and a tube full of brains on ice cannot spread any salt nor shed any light.

In many ways it was an unselfish church, quite democratic in government, and firm in discipline. They despised the deeds of the Nicolaitans with their conquering, predominating spirit on the one hand, and the “live-as-you-please” on the other.

Modern Ephesus condemns Romanism more than they magnify and beautify Protestantism by failing to be ensamples of Christ. They hate the former more than they love the latter. They protest against name more than against unrighteousness. The Church at Ephesus wrought many noble things for Christ’s sake, but they were a backslidden congregation. Like Joseph and Mary, they lost Jesus in the temple. They left their first love. They were no longer true witnesses for Christ. In their zeal to condemn those that had a low moral standard and the unorthodox—the false apostles—bringing them to trial and convicting them, Ephesus forgot to take time to be holy and speak oft to the Lord.

Like Ahab’s sin in sparing Benhadad recorded in Kings 20:40, “As thy servant was busy here and there, he was gone,” so the church at Ephesus in their zealous labors of educating, carrying on social service, promoting heresy trials, busy here and there entertaining and being entertained by pagents and socials, buying and selling at their bazars, they lost sight of Gethsemane, Calvary, Resurrection, Ascension, Pentecost and Intercession.

Like Demas forsook Paul, so Ephesus forsook Christ, not because overtaken by any vile, outbreking sins, but “Demas hath forsaken me having loved this present world,” says Paul. Demas had a message for the age; Paul had a message to help change the age. No man can serve two masters. “Love not this world” warns the Apostle. The love of an evil age is enmity with God.

Like Pontius Pilate, finding no fault with the God-man, but for political reasons, they placed Jesus second. The church at Ephesus, for reasons possibly unexplainable by them, gradually and unconsciously in their busy hours for the church, had placed the spiritual second. Like Samson of old, “they wist not that the Lord had departed.”

They unconsciously left their first love. To lose first love is to lose Jesus, because Jesus is God, and God is love. If I possessed knowledge so that I could teach the millions, and could readily solve national and international problems of the nations, and did not have love, it profiteth me nothing. If I was recognized as a scientist regarding geology or age of rocks, and in that realm ranked high in the eyes of man, and yet trusted not wholly in the Rock of Ages, ultimately it profiteth me nothing. If I had faith in commercial enterprises, so that I could remove mountains, and willing to give my body to be burned, after giving my goods to feed the poor, if I did not have love, it profiteth me nothing.

CHURCH IN SMYRNA.

Traveling a distance of about 35 or 40 miles north of Ephesus we come to the Church in Smyrna—the rich church. The word Smyrna means mirth, and as the little rose-colored flowers yielded their sweet perfume in being crushed to death, so with the Church in Smyrna, suffering persecution, some even unto death, yielded the fragrance of a life beautiful. Polycarp, their bishop, and possibly the Angel of the Church, which means messenger, referring to the human being actually in charge of the Church in Smyrna, was consecrated bishop under St. John and finally suffered martyrdom in 168 A. D., eighty-six years after his conversion. God spared his life for many years of useful service, then at death’s hour, which possibly, like Stephen, became an hour of prayer, praise, and victory, he died a martyr. If Stephen had not prayed maybe Paul would not have preached.

If Polycarp and the faithful members in Smyrna, poor in the world’s goods but rich in grace, had failed to follow the gleam—gladly paying the price—more than likely a sad chapter would be before us instead of the rich in grace. It seems there is somewhat of an unwritten law in the plan of legitimate success, likened unto the planting of a grain of corn. It must first die before it can live to yield an increase. Many men have not become really successful in the business world until they have first experienced failure. This holds good in other vocations. It is said that Jenny Lind could not sing so well until a trial of sorrow crossed her threshold, then she could pour out her soul in the most charming melodies until the thousands crowded the portals where she would sing. The very first beatitude that fell from the lips of the Master was, “Blessed are the poor in spirit; for theirs is the kingdom of heaven.” Oftentimes there is poverty in wealth, and sometimes there is wealth in poverty. “I know thy poverty, but thou art rich,” said the inspired penman regarding the Church in Smyrna. Poor

in purse, but rich in grace; empty pockets, but full at heart.

The Church at Smyrna was persecuted which, of course, did not retard her spiritual progress, nor silence her testimony. Persecution has never been fatal to the Church of Smyrna but luxury has. Some one has said "The blood of the martyrs is the seed of the Church." Jesus said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my name's sake. Rejoice, and be exceedingly glad: for great is your reward in heaven." If we cease to bleed we cease to bless. "When Zion travaileth she bringeth forth." There must be a burden for lost souls if they are to be brought to light. Here we find a vast difference in the churches at Smyrna and Ephesus. Christianity has not failed to leave its savoring influence in Smyrna, a city now of about 400,000 souls. The candlesticks have not been removed. She is still despised by the murderous Turks who call her "Infidel Smyrna." But it is a debatable question which is the greater recommendation of the Christian—that reprobates speak evil of him falsely, or that good people speak words of commendation. The better recommendation of Stephen, the first Christian martyr, was that the corrupt in heart spake evil of the martyr so likened unto the Man of Galilee.

Turning to view Ephesus, we find the Scriptures fulfilled; the candlesticks removed; Christianity, with its savoring influence almost extinct. One who lately visited Ephesus only found three Christians there, and they so ignorant they scarcely knew the names of St. Paul and St. John.

PERGAMOS.

The unstable or compromising church. The church with worldly favors. They were unstable and, as James says, "A double-minded man is unstable in all his ways." I believe that James had reference to the man who, while attempting to hold on to God with one hand, grasped the world with the other. May God pity the Christians if the time should come when wicked men and agnostics should dictate the policies of the church. There were a few faithful members in the Church at Pergamos. Antipas, a faithful follower of Christ, became the only martyr mentioned in connection with the entire seven churches. Then the followers of Baalism, modern evils, were mixed in the flocks. Tares among the wheat, and goats among the sheep were found in the group. The Nicolaitans represented the class that believed the church should be married to the world. Here is also a lesson of the tragedy of the union between the Church and State. It is a sad hour when unconverted men with prestige like Constantine makes Christianity popular. The clock in the steeple struck on the hour of pride making a stain upon the page of Christian meekness and humility. The Church of Jesus Christ must be a called-out, separated, consecrated people, "in the world, but not of the world." When we drag down the church to the level of the world, instead of lifting the world up to the level of the church, we are doing the work of Satan, rather than of God. On the way from Pergamos to Sardis we find one of the cities of Lydia named

THYATIRA.

Here we find what we might call "The Erring Woman Church," and here we need pray two prayers—one giving thanks, the other asking for deliverance. First thank God for the good woman in the church; second, pray the Lord to deliver us from the worldly-minded woman in the church. Happy is the congregation that has the humble, meek-spirited saints. Unfortunate are those that are to be cursed with the vain, self-conceited egotists.

We are accustomed to hear the word equality, and it sounds well enough; however a good woman seems to be better than a good

man, while the bad woman drinks to the last drop of the cup of sin in spite of the gall of bitterness. They can either be angels of light or demons of darkness. A consecrated woman, like Ruth of old, serves as an angel of mercy; on the other hand, the proud, conceited, worldly-minded, pleasure-seeking woman who wears her religion like her diamonds, for display, can quench more spiritual fires than will be known until the Book of Life and the Books of Memory are opened.

The origin of most of our modern cults, some calling themselves churches, can be traced to some woman, and in a few instances of men seemingly unduly attentive to women, save the husband of one wife. Spiritualism, corrupt and corrupting, came from the Fox Sisters. Christian Science, very falsely so-called, was founded by a much married woman, Mrs. Eddy. This system has accepted many real dollars for "curing" "unreal" sickness. They say there is no sickness, but claim to cure it. Theosophy comes to us in modern guise from the brain of a woman, and possibly only the tender hands of a woman could put so delicate a touch to this corpse of paganism as to make it appear alive. Regarding the men and their isms we would not forget former haberdasher Russell, with the ism of "no hell" to follow. And the Joseph plus Smith and Brigham Young—the Mormons with the ism of many wives until our "Uncle Sam" said, "Stop, look and listen!"

Time will not permit us to dwell on these and other cults, but in short summing up the cults we may quote Jer. 10:8, "But they are altogether brutish and foolish; the stock is a doctrine of vanities."

SARDIS.

When we reach Sardis we find a church dead in all except a name; very much like conditions in the days of Luther and the Wesleys; in modern times more denominations than Christians. Ritualism alive; evangelism dead; oratory of renown; exhortation unknown. Spending a good portion of time ridiculing, shouting, when a shout has not been heard in the church for nearly a generation. Putting on a war against Fundamentalism, as they call it, but compromising with sin. But let us leave Sardis; it is such a dead place. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." With the beauty of a light of a new day upon us we find ourselves in

PHILADELPHIA,

The Faithful Congregation. Rather small in membership, not so rich in money, but rich in grace and strong in the Spirit. An overcoming, victorious church. The church is admonished to hold fast for it is the church of brotherly love with a reward that awaits the overcomers. As we behold the vanishing glory of a beautiful sunset upon the church of Philadelphia the shadows of evening begin to gather round us and we reach the Church in

LAODICEA,

Where we find the contrast with Smyrna, the rich, poor church, while the lukewarm church of Laodicea was rich in money but poverty-stricken in grace. The immense worldly, wealthy membership increasing because it was more or less popular to be a member of this great church with wealth and fame. The financial reports showed a handsome increase and they were overheard saying that they "had need of nothing," but the answer came back, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy (spiritual) nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke

and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, (not only hearing and understanding but yielding to the gospel) I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

Are we really going to hear and follow what the Spirit saith unto the churches? Knowing the secret of his power, and the sweetness of his grace, and the joy of service, should we not as overcomers go forward like a victor that knows no defeat, a soldier that knows no retreat; go forth to conquer or to die on the field.

ASBURY COLLEGE.

Z. T. JOHNSON, A.M.

EDUCATION.



ASBURY is well equipped to give her students as sound educational training as they can get anywhere. Some years ago one of the leaders in educational circles in Kentucky said to the student body something like this: "I have examined your institution from every viewpoint; the classroom work, the science departments, the curriculum, etc., and find that you are doing the highest class of A grade work. When you come to graduate you need not feel ashamed to take a diploma from Asbury College. And above all you have a wholesome, moral atmosphere here that is not found in most of the other schools."

That was several years ago. He ought to come back now and see the progress that the school has made. Now, practically the whole faculty is university trained. Men and women who love God, and at the same time have seen the need of being well equipped to teach in a college, have been secured. Classrooms have been added, and the grade of work in every particular has been raised considerably. The school has become a member of the American Association of Colleges. It has been given A grade standing by the University of Kentucky. The Southern Association of Colleges has placed Asbury College on the list of non-member Colleges whose graduates may teach in the accredited secondary schools of this Association.

Asbury does not give several degrees, many of which would be worthless, but grants one degree—that of A.B., in twelve departments. This keeps the curriculum well balanced, and gives value to her diplomas. One may major in Education, Religious Education, Science, Modern Languages, Classical Languages, Expression, Mathematics, etc. This gives the student a wide range of selection in preparing for his life's work.

There is one phase of the instruction that is very valuable; that is the personal interest of the instructor. The writer attended two other schools, one of them a university, and he found that the grade of instruction at Asbury College was on a par with that of the university, and in many respects better. Besides this, he found that the Professors at Asbury came to be his personal friends in whom he could place confidence, and to whom he could go for advice. That is a fine thing for the student. The Asbury Faculty comes to be the personal friends of the student body.

One interesting sidelight on the grade of instruction at Asbury is the record made by

(Continued on page 9)

BEACON LIGHTS OF FAITH. (Continued from page 3)

with Christ in God." They finally reached Paris, where they were able to gather about them a large following.

The life taught by Madam Guyon was so extreme in the estimation of the ecclesiastics, and therefore, so offensive, that they caused her arrest and imprisonment in the convent of the Visitation. From this place she was soon liberated through the influence of Madame de Maintenon, who belonged to the nobility of Paris, and a powerful factor at the Court of Louis XIV. This lady caused Madam Guyon to be introduced into the highest social circles of Paris and Versailles. Madame de Maintenon took a strange fancy to this spiritual prodigy, although there was nothing in common between them; they were at extremes in every way as to their attitude of life.

About this time, by means of her new position, she became acquainted with Fenelon (1678) who was without a peer in all France. Being of a deeply spiritual nature, and experiencing a wonderful insight to the deeper truths of the Gospel, he became much impressed with the lofty spiritual conception of Madam Guyon. She was the leader at that time of the Quietists, and many of the grosser conceptions of this life were being practiced by the adherents of this sect. Fenelon refused to believe anything detrimental to the character of this remarkable woman and became one of her staunchest advocates, so much so, that a serious breach arose between him and his devoted friend, Bossuet. Fenelon defended Madam Guyon until he brought grave criticism upon himself. He was willing to sacrifice his friendship rather than see one whom he believed to be pure and sincere, suffer persecution and slander. The breach between Fenelon and Bossuet was never healed.

Father Pere LaCombe had been Madam Guyon's friend and spiritual adviser through a long period of years; his deep piety along with hers, was the ground of slanderous charges and scurrilous letters purporting to be information concerning their illicit relations. To follow this holy woman in her tedious recital of the purity existing between them, and nothing but the holiest fellowship had ever existed, is to see in it all but one thing—Rome is, and always has been, an apostate religion, and the greatest crime possible on the part of a communicant of that church, is to be genuinely religious. They will tolerate anything but sincere devotion to Jesus Christ. It is a most pathetic story, the persecution and calumny, through the hierarchy, even gaining the prejudice of the king. The result was, Pere LaCombe was cast into prison, charged with immoral conduct, and of course sent to the Bastille, where he remained the rest of his life, so far as any record can be found. The attendants were so impressed with the sanctity of LaCombe, that he was finally placed in the more humane quarters of the famous prison!

Papers for the arrest of Madam Guyon were issued at the same time, but she became ill, and for weeks was at the very door of death, but finally recovered. The bishop who had planned all the traps and schemes for the overthrow of Pere LaCombe and Madam Guyon, visited her during her illness, and professed great tenderness and sympathy. She had in her possession at the time, a sworn affidavit, exonerating the character of LaCombe, and with it, his release was assured. The bishop appeared to be so pleased that LaCombe was innocent, and begged her for the documents, saying that he would secure his freedom at once; but he could not do it unless she gave him the papers. Believing that it would be the means of getting her friend out of prison, she surrendered the documents into the hands of

their worst enemy. When once they were in his possession he destroyed them, and when approached about the matter, said he did not receive them at all, that her brain was distorted, and she had never given them to him. It is believed that LaCombe died in the Bastille.

Finally, Madame Maintenon turned against her. Madam Guyon was accused of treasonable utterances, which were never proven. From the prison of St. Mary's she was consigned to the Bastille, where all kinds of persecutions were inflicted upon the poor, helpless woman. Ten long years Madam Guyon languished in prison but, like John Bunyan, the prison walls became a broadcasting station where she wrote books, poetry, and composed songs. But greatest of all, left for the coming generations her autobiography, which has no equal in human literature. Her life was a Gethsemane from infancy to the sixty-third year of her life.

Madam Guyon was released from prison by some unknown influence, and spent the last seven years of her life in quietness; it seems that her enemies ceased to molest her. While Madame Maintenon was her friend, she induced Louis XIV. to settle on her a sufficient annuity, so that her last days were in a measure free from actual want. She died at Blois, France, June 9, 1717. Madam Guyon lived in an altitude of spiritual vision, which few, if any mortals ever surpassed. This must be the just estimate, when all things are considered. Her life throughout was the penalty of being holy within the pale of the most unholy organization (we will not insult the Church of Jesus Christ by calling Romanism a church) that ever cursed the human race. Some of our modern "Come-outers" would profit by reading the life of Madam Guyon.

National Holiness Convention Season. 1926-27.



HE twelve or thirteen holiness camp meetings I have been privileged to attend and serve this season, and the very gracious, and somewhat unusual opening week revival we have just shared at one of our holiness schools, convinces me that our faith will be honored, or is being honored, for a great, fresh revival, and all along the line *advance in the National Movement for the Promotion of Christian Holiness.*

We shall be pleased to see and shall do everything in our power to further an enlistment of all the allied Holiness churches, Associations, Colleges, Schools, Evangelists in the work of the conventions for the coming season. There will be available for such conventions some of the tested and tried and true evangelists, some of the faithful and fearless and fruitful pastors, and some of the worthy presidents and professors of different holiness institutions for this work.

As well some of those gifted in song leadership and musical aid. Besides the fine companies of helpers in business and other lines, upon which we in the ministry do so much depend in this work of spreading holiness over these lands.

Following the policy we have adopted and which has given so much satisfaction, the President will be pleased to receive, in early correspondence, any suggestions or nominations as to ministers and workers of these various classes, who might be overloaded, set aside or disused by a too early or a too rigid forming of a committee by his own selection, to serve a given area.

We want a *Movement* now that will see everyone in every region *moving* in this great *second rise* of the Holiness Movement. And I am sure the Administrative Board

will concur in our purpose, or desire, to be bringing new recruits and leaders to the front trenches; while honoring those who at the present time are justly esteemed as leading servants of the Holy Ghost in this Holiness Movement.

So do not hesitate to send in your suggestions and nominations, or even requests, as to workers, even if we feel ourselves unable at once to accept them all.

The plan, as last year, will be to allow for *different grades of conventions* according as the location is central or strategic, and the support warrants a full forced equipment; or, according as available local or near-by co-workers can enable us to conduct a strong convention at modified obligation upon the local body; or, according as an evangelistic series, conducted alone by the President of the National Association, may serve to insure the protection, privilege and purpose of the meeting, where a larger convention could scarcely be undertaken at the present time. So parties writing for conventions will feel free to state frankly what the situation and prospects are, and we shall do our best to adjust wisely to local conditions.

The President, in gratitude to God for the wonderful health and blessing with which he closed his arduous summer campaign, purposes to give himself wholly to holiness evangelism as before, and he will be pleased to have with him such of the Lord's servants as are available, and you may desire and can care for.

Already more or less tentative applications are being considered from New England States, Central States, Southern States, and Western States; with some correspondence from Canada, and Japan, and Russia. But there is reasonable probability that we can arrange for as many as a dozen conventions at different centers in our country, provided the calls reach us shortly, so that suitable itineraries can be planned. Address all correspondence relative to conventions to

JOSEPH H. SMITH,
President, 48 Terrace, Redlands, Calif.

Dr. Wimberly's Latest Book.

"Messages for the Times" is the striking title of Dr. Wimberly's latest and most interesting book. It treats such subjects as "Ten Human Mysteries," "Is There a Balm in Gilead?" "The Moving Picture Show," and others of like importance. He dedicates this book to the heroic souls who are contending for the "Faith once delivered to the saints," and have not bowed the knee to the Baal of Modernism. We commend this most timely book to our readers as a spiritual tonic and an eye-opener to present day conditions. It has 205 pages, splendid print, and sells for \$1.50. Order of Pentecostal Publishing Co., Louisville, Ky. MRS. H. C. MORRISON.

Lord, help me live from day to day
In such a self-forgetful way,
That even when I kneel to pray,
My prayer shall be for others.
And when my work on earth is done,
And my work in Heaven's begun,
May I forget the crown I've won,
While thinking still of—others.

—Selected.

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 GIRL WHO FOUND HERSELF.

This latest book of Rev. Jack Linn is proving not only a good seller, but a book that leads folks to Christ. It is a thrilling story of a society girl who was saved in the old-fashioned way. It has enough romance about it to make it interesting, and yet it is a distinctively Full Salvation book. Do not fail to order one. Money refunded if not more than pleased. Price, 50 cents. Order from this office.

REPORTS FROM SOUL WINNERS

MOUNTAIN LAKE PARK CAMP MEETING.

This nationally famous camp meeting was held during the first part of the month of July, and by all present was conceded to be one of the best meetings held on this historic spot in recent years. There was a deep spirit of prayer on the saints of God as they gathered daily at the nine o'clock hour in the prayer room of the tabernacle and spent the hour interceding with God for the salvation of the unsaved and the sanctification of the unsanctified who attended the meeting. God honored these seasons of prayer with his Holy Spirit who came upon the saints and made these sessions of prayer times of refreshing and glorious victory.

The engaged workers for this year were Chas. M. Dunaway, Dr. John Paul, and Dr. John Owen. Kenneth Wells and his wife were in charge of the singing. Miss Minnie Shay was efficient in song and in the directing of the children's work. Brother Andy Dolbow was right at home with his ring-meeting.

Brother Charles M. Hood, the president of this camp, and Brother Westfall, the secretary and platform-manager, were graciously used of God. These men are much beloved by all those who attend this camp meeting, and they give direction and oversight in a very judicious manner.

The finances came easily. There was no hard pull. The folks had a mind to give to the support of this blessed gospel of a full salvation. This camp meeting entertains annually approximately one hundred preachers in one of the Mountain Lake Park hotels, free of charge, and many of these attending ministers are richly blessed of God at these sacred altars and go back to their people with revival fires stirring in their breasts.

The Executive Council of the camp meeting added two new men to their official staff this year in the persons of C. A. Lovejoy as first vice-president, and Mr. J. M. Brafford as second vice-president. There was a fine spirit prevailing among the members of the camp meeting board, and they were much encouraged because of the gracious work of salvation manifest at the altar. Some new plans are proposed for the enlargement of Mountain Lake Park Camp Meeting, and a splendid corps of workers has been engaged for next year's meeting.

Let the holiness people from Maryland, Pennsylvania, New York, Virginia, West Virginia, and Ohio attend this camp meeting. No camp meeting that I have attended in all my travels shows greater promise than Mountain Lake Park. Only workers are engaged here who are sound in the Wesleyan interpretation of the Scriptures, and the doctrine of holiness as a second definite work of grace is presented in a sane and acceptable manner. Folks find the Lord in saving and sanctifying power. Let the holiness people everywhere attend and pray for our camps; they are the hope of this nation. Let us rally to the standard and push holiness in our camp meetings.

C. A. Lovejoy.

REPORT OF REV. L. J. MULLER, D.D., GENERAL EVANGELIST, NASHVILLE, TENN.

It was my privilege to address both of the Mississippi Conferences last fall and since then have given all of my time to revival work in the State of Mississippi. Following the conference I closed the year with revivals at Winona and Pascagoula.

Prof. Scott and myself opened the year with January at Main Street, Biloxi. That has been followed by campaigns at Columbia, A. and M. College, Starkville, East End, Meridian, Charleston, First Church, Laurel, Capitol Street, Jackson, Tylertown, Grenada, Philadelphia, Belmont, Patterson's Chapel, Matthiston, and we are now closing a splendid meeting at Booneville. Will hold campaigns at Tchula, Macon and Walnut Grove before the Annual Conference opens at Columbus, Nov. 3. Already I have preached over three hundred and fifty times, have seen several thousand people at the altars of prayer, great numbers of them coming into the church and quite a few young people dedicating their lives to the ministry and mission fields. I have already promised to spend most of next year in these two conferences. It will be a delight to meet my good friends again at the North Mississippi Conference, at Columbus, and the Mississippi Conference at McComb. Blessings on you.

L. J. Miller.

1716 Street Sweetbrier Ave., Nashville, Tenn.

EPWORTH, SOUTH CAROLINA, CAMP.

On Sunday, August 29, the Epworth Camp came to a close with three great services. It was a "high day," as the darkies say. Seating capacity could not be found for everybody and many were forced to stand on the outside around the tabernacle. We had some great old-time Methodist preaching; Dr. J. L. Brasher preaching at the morning and night services, and Rev. Z. T. Harmon preaching in the afternoon. While the rains interfered some with the attendance, yet the earlier services were not fruitless. There were many who stayed at the camp all the time. We shall not forget that great preaching by Dr. J. L. Brasher. At times the altars were filled with seekers, some for the birth of the Spirit, and some for his baptism. Thank God, for the wonderful gospel. It works now, as it always has. It is still mighty to save and keep saved. We can't improve on the book of Acts. Surely if we are ever to move this old world for God, we shall have to go back to the Bible, get on our knees, get our pen-

cost and then go out to preach the gospel with the Holy Ghost sent down from heaven. Preachers should be made to tremble at one statement that was made, a quotation from Chas. G. Finney that, "God will hold a preacher responsible in the day of judgment for the souls he could have saved and did not, because he refused the baptism which Jesus administers." In a masterful discussion, Dr. Brasher showed the difference between a birth and a baptism. Are we willing to let the God that answers by fire be God? Such wonderful preaching, I say again, we shall not be able soon to forget. And I speak the sentiments of all when I say we all enjoyed the singing of Rev. Wiley Owen, and he got some music out of us all. The services rendered by Prof. John Landrum at the piano were extraordinary. Surely music has a place in divine worship.

Thank God, for dear Brother Kinard. How he did enjoy those wonderful gospel feasts. What could Epworth Camp do without him? Great will be his reward in the City whose builder and maker is God. Through his efforts three hundred dollars were raised for repairs on the tabernacle; and despite the hard times a good offering was raised on the last day.

Let everyone who loves Jesus and who is interested in the spread of Christianity pray earnestly for Epworth Camp.

H. W. Sanders.

ARBOVALE, WEST VIRGINIA.

We have not had a report of our meetings in The Herald for a long time, nevertheless we have not slackened our pace of evangelistic labors in the last fifteen years, averaging about fourteen meetings a year and about seventy-five professions to the meeting.

We are just starting our sixteenth meeting for this year, a church meeting at Mt. Zion, on the Arbovale charge, W. Va. We need the prayers of The Herald family. Our last was a tent meeting at Arbovale, W. Va. The Lord gave us great victory, large crowds, great interest and about two hundred professions of pardon, reclamation or sanctification. Wife and daughter and Mr. Kildow Lovejoy were my helpers; wife as preacher, and the other two as leaders of song and young people's meetings. Each did their part excellently and efficiently under the Spirit's leadership.

Arbovale is in a farming section, surrounded by beautiful mountain scenery in the Greenbrier Valley, between the Allegheny and Spruce Mountains, inhabited by a noble class of people, not yet affected by modernism or other false doctrines. This is our third revival in the place. The first was twenty-one years ago held by my wife and self on our honeymoon; married on Wednesday evening and began the meeting on Thursday. This was a church meeting and a very fine revival.

The next revival was a tent meeting fourteen years ago; our workers were wife and self, together with Miss Susie Knowles, as our singer, who is now Mrs. Lincoln, and C. W. Warner, now enjoying his reward in heaven.

We have held two other tent meetings this summer, one in Kentucky for the Harrison and Scott Counties' Holiness Association at White Oak, between the towns of Cynthia and Hinton. This was a fine meeting with a fine class of people. Results were not so great owing to storms and the shortness of the time.

Our other meeting was at Waveross, Ga., with Rev. Harvey Hysell, and Miss Minnie Dunkelberger, two fine young people from Asbury College. The Lord was with us and blessed our efforts. We are in the battle for souls.

H. T. Heironimus.

BROADLAND, SOUTH DAKOTA.

Our recent campaign held in Broadland, S. D., was the most fruitful the writer has ever been engaged in. God keeps the records of souls that are saved, yet from all visible results some eighty people knelt at the altar. The splendid thing about this meeting was the fact that so many young men and women with which this town and community is blessed gave their hearts to the Lord. Ten family altars were erected in the community. A number came seeking the blessed experience of entire sanctification, while others began tithing systematically.

Our meeting was held in the Methodist Church of which Brother W. S. Doty is the pastor. Brother Doty had secured the services of Miss Margaret Houser, of St. Paul, Minn. Miss Houser surely knows God. Her presentation of the good old gospel created interest in the town as well as the community for miles around. Brother Doty is one of these godly preachers who lives up to the admonition which John Wesley gave, "I live so that one can preach, pray or die in a minute."

Brethren, I believe the revival is here, and I feel like traveling on.

Gospel singer, director and trombonist.

JACK LINN AND WIFE.

God gave us good victory at Louisville, Tenn., Camp. More than one hundred souls were at the altar to be saved. Also some were sanctified and some were healed. A woman came on crutches and left without them. It was a time of rejoicing all through the camp. God has given this camp great workers in the past. They include Dr. H. C. Morrison, Dr. Godbey, Dr. Brasher, Dr. Carradine, Will

Huff, Andrew Johnson, C. W. Ruth, Bill Yates, T. M. Anderson, and many others. Mrs. Linn and I were perfectly delighted with the good meeting and fine people. Great crowds attended. They took care of us in a splendid manner. We have been invited back for next year.

We have some open dates for Winter and Spring. Correspondence invited. Address us at Oregon, Wis.

Jack Linn and Wife.

CAMP MEETING REPORT.

The second annual camp meeting of the Armstrong County Interdenominational Holiness Association has gone into history. Many prayers had been offered that the Spirit of God might be present in mighty power and God heard and answered. Many testified that as soon as they entered the ground they felt the old-time camp meeting spirit. Some came from a distance purposely to pray through and find God and some touched the hem of his garment at the early sunrise prayer meetings, and with faces aglow testified to the power of God to cleanse the soul from sin. Many knelt at the altar in the evening services. It is hard to tell just how many were pardoned or how many were cleansed but the record is kept in heaven.

This camp is held in the beautiful Armstrong Grove in Armstrong County, Pa., three miles from Kittanning and forty-five miles from Pittsburgh. The water is excellent and the ground is high and dry. During the last two days of the camp there was a very unusual fall of rain but the people came and the large tent was well filled both afternoon and evening.

Rev. George Bennard was our main evangelist and his clear, plain messages brought conviction to hearts. The general sentiment was that God had sent to us "just the right man" for our camp this year and the association will look forward with pleasure to his return to us in the near future. Rev. C. W. Ruth could be with us only two days and his good messages were appreciated. Rev. J. N. Hampe, of Pittsburgh, was with us during the entire ten days and many who attended his Bible studies reported that they were greatly edified. Mrs. M. W. Knapp was present for two days and gave a Missionary address. She was accompanied by Sister Pearson of the West Indies who has been in God's Bible School for training and is now returning to the West Indies. Sister Pearson preached one afternoon and at the close Rev. Bennard asked for the young people to come forward who would consecrate all to Jesus to go where he might lead, and the altar was filled. Miss Bessie Franc Brown, who has been representing the Chicago Evangelistic Institute this summer, was present for a few days. She also told us a little of her work in China. The Sawyers family who had been expected to take charge of the music and singing had been on a Western trip and did not arrive home in time, but the Lord sent in a number of good singers and musicians. Among them were Mr. and Mrs. Lewis Bowser. Mrs. Bowser is a fine pianist and soloist and Mr. Bowser is a good song leader. A number of local pastors attended the services and also a number of students and graduates of Asbury College and God's Bible School, and their presence added very much to the interest and spiritual atmosphere. We greatly appreciated the presence of all of these dear workers who are called of God to labor in his vineyard.

The date set for next year's camp is July 14-24, and the engaged evangelists are Rev. and Mrs. John Thomas. We are expecting great things from God. Plans are being made for the leasing of the grove and the erection of a building to serve as dining hall and dormitory before next camp. Please unite with us in prayer for a mighty revival in this section.

Mrs. Mark R. Smith.

A HOTLY CONTESTED BATTLE.

I had one of the most hotly contested battles of all my ministry in Bennettsville, S. C. We were there nine weeks, and each week the power and glory increased to the very last service. At a conservative estimate, we preached to at least 5,000 different people, had 325 seekers at the altar, and 150 found victory in the good old-fashioned way. It was peculiarly different because of the light that had been turned on in the past. Such spiritual giants as Carradine, H. C. Morrison, Brasher, Will Huff, Bud Robinson, I. G. Martin, C. W. Ruth, Browning and others had proclaimed full salvation to listening thousands. They once had their own tabernacle and Sabbath School, but it had all evanesced, or practically, all. I never realized the absolute need of organized holiness more than I did at Bennettsville. We organized a Nazarene Church of splendid people, also a Sabbath School of some fifty members. Evangelist W. O. Self and Walter O'Harra were a great blessing in song and sermon, prayer and shining faces. This is the first Nazarene Church in all of South Carolina, and we trust will be the opening wedge for many more.

Considering the time of year, and that most of the "Bon Tons" let us severely alone, the offering for all purposes was fine. Bro. Self goes to Princeton, Fla., for a campaign, while Brother O'Harra and I go to Glendale, Cal., Sept. 29 to Oct. 31. On time The greatest need now is for somebody to PRAY.

Much love,

Fred St. Clair.

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OUR CONTRIBUTORS

Rev. C. F. Wimberly, D.D.	Rev. O. G. Minglehoff, D.D.
Rev. P. F. Asher, B.D.	Rev. Richard W. Lewis, D.D.
Dr. Len G. Broughton	Dr. Henry Ostrom
Rev. L. R. Akers, D.D.	Dr. W. B. Hinson
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Rev. Bud Robinson	Rev. G. W. Ridout, D.D.
Bishop H. M. Dubose	

(Continued from page 1)

that I once swam the Ohio River. They were a little skeptical on the subject, so I got some of them to follow me in a boat and I swam across. The current was strong and bore me far down the river, but I finally crawled out on the Ohio side, but was so tired that I became quite sick. They had to take me back and put me to bed. It was some time before I felt like undertaking another long swim, although I think that river swim increased my congregation considerably. I held a revival meeting in the church after we got it moved and repaired, but without very much manifest results.

Rev. Josiah Fitch, my presiding elder, was one of the most prominent men in the Kentucky Conference, a profound thinker and a great preacher. I have no doubt a number of our preachers remember at least three of his great sermons; one, "Why I am a Methodist;" another "The Wages of Sin is Death," and another "God is a Spirit, and They That Worship Him Must Worship Him in Spirit and in Truth." He never preached an ordinary sermon. He was a mighty man in the pulpit and as sociable with his preachers for walks and talks when he came around to his quarterly meeting as a big brother.

I received \$340.00 that year, bought me a horse, one of the finest little animals I ever saw, and a watch, and fitted myself out pretty well. At our last quarterly conference, Brother Fitch said, "Morrison, the time has come to give you a work that will pay you more. You have been struggling along for several years now with very little remuneration, and if I can find a better appointment for you in my district I will give it to you. If some other presiding elder offers a better work than I can give you, I will let you go." The conference met at Carlisle, Ky., Bishop McTyre presiding. I believed then, and believe yet, that he was one of the greatest men of the Southland. He was a pillar of strength, strong, calm, kind and powerful.

In those days, we had oral examinations and our class of the first year consisted of Rev. M. T. Chandler, Harry Henderson, Brother Carrier and myself. There was one other, but his name has slipped my memory. Brother Carrier afterward joined the M. E. Church; Brother Head and Brother Henderson passed away some years ago, while Bro.

Chandler and myself are still members of the Kentucky Conference. He is a delightful Christian gentleman, a genial and lovable brother. He appears to know the New Testament by heart. In his pulpit ministrations he rarely opens his Bible, but stands up and recites whole chapters from memory. He is now stationed at Shelbyville, Ky. We were examined by Dr. Evans and Brother McIntyre. They were wonderfully kind to us and drew out of us far more knowledge of the books we had been studying than we thought we possessed. To my great surprise, at the close of the conference, Bishop McTyre read me out for Stanford, Ky.

(Continued)

AN OPEN LETTER TO A YOUNG PREACHER.

No. VII.

My Dear Young Brother:—

NEVER permit yourself to reach a point in your ministry where you resent suggestions, corrections or criticisms, whether they come from friend or foe.

Try to learn something useful that will improve you in your message from any source it may come, even though it may be unkind and from an enemy.

Sometimes an enemy may say things to us or about us and our manner of preaching that our friends would like to say but they spare us for fear of hurting our feelings; while the enemy cares nothing for our feelings and speaks out something, possibly harsh and severe which we ought to hear and heed.

Unfortunately for me, some of my good friends have been a little afraid of giving offense or hurting my feelings, and have let me go blundering on where I should have been corrected and improved. Of course, there is a class of people who are fond of "butting in" and telling a man what he ought to say and what he ought not to say; how he could improve his method of preparation and delivery of sermons, how he ought to dress, whether he should stand still in the pulpit or move about. Some will tell you to stand up stiff and dead as a corpse, others will ridicule you for beating the air, and much may come to you that you should pass in one ear and out the other without much thought or attention. But out of it all, you may learn some valuable lessons that will contribute largely to the elimination of your faults and the improvements of your virtues.

Some years ago, it was my good fortune to have two good friends who did not hesitate to criticize, suggest to me, and make corrections; sometimes almost severely. I refer to Rev. Horace Cockrill and Thomas Talbot. Cockrill was a man of many fine qualities. He studied law and was admitted to the Bar, studied theology at Vanderbilt, entered the ministry and joined the Kentucky Conference. He was a faithful friend that did not hesitate to point out to me my faults, and was a most valuable help to me.

Tom Talbot is a man of unusual acuteness of observation and knows what and how a man ought to preach. He was closely associated with me for many years and gave me enough praise to salve the wounds he made in his rebukes and criticism. I shall ever feel grateful to him.

I recall one time when Bro. Talbot read the law to me with good effect. It was the last Sabbath at the old Bonnie camp in Illinois. It was said there were seven thousand people on the ground; they claimed that the old Tabernacle seated 4,000, that left 3,000 to "mill" about the place. The order was

bad, the day extremely hot; it was at the close of ten days' strenuous work, and I was so tired I could hardly stand up. I asked for order, then I demanded good order, then I scolded the people rather severely. I could see from the way Tom looked he was thoroughly ashamed of me. He finally got up and left the tabernacle. I pulled through with a good service and a number at the altar. I went to the cabin dripping wet with perspiration. I had stripped off my upper garments and was bathing to the waist and said to Tom, "Thank the Lord, I have lived to get through with this task and am done for awhile." Tom looked at me with disgust and said, "No, you are not done. You are going to preach here tonight." "Why, Tom," said I, "I am nearly dead. You would kill me." "No, I don't want to kill you, but Brother Morrison, these people have been trying to get you here for years; they love you. You scolded them today in demanding better order. I fear you hurt some of their feelings. You are going to preach tonight and it doesn't matter how badly the people act, or how many may leave, or who may walk about the tabernacle, you are not going to say one word to them or about them. Just keep on preaching; and you are going to preach one of the best, most helpful and loving gospel sermons that you can possibly preach."

I looked at Tom quietly, for some time. His words went in. I said, "You're right, Tom, I will preach and do as you suggest and believe the Lord will bless us." And so I did. There was a great crowd, some bad order, but I said nothing about it, the Lord warmed my heart and I preached with liberty and joy. The altar was filled with penitents crying for mercy. Numbers were saved. I remember well that after working a long time at the altar I went to my cabin, took a good sponge bath, lay down upon my camp meeting cot and listened to the people pray and come through with shouts of victory until after twelve o'clock at night. I thanked God from the depth of my heart for a good friend who corrected me and told me what I ought, and must do. I had great peace and rested blessedly until daylight.

Do not be sensitive when you are criticised by your enemies, or your friends disapprove of some things you do or say, and offer suggestions. Bear them patiently, weigh the matter carefully, ask God for guidance, and never be resentful.

But I must write you again next week.

Faithfully, your brother

H. C. MORRISON.

Holiness Convention, Salem, Va.

These meetings covered a period of ten days beginning the 10th of September. We have written frequently of the meetings of Salem, but you remember that a group of holiness people there several years ago built a large tabernacle and that, for a number of years, they have been having ten days' meetings with gracious results.

It was my very great pleasure to have with me this year, Rev. Jordan W. Carter, a most delightful companion in service, a very strong and illuminating preacher. I greatly enjoyed his fellowship and his pungent, powerful sermons. I commend Brother Carter most heartily to pastors and camp meeting committees.

Many people came from a distance to attend the meeting. Large numbers came from the beautiful city of Roanoke, some seven miles from Salem. We did not see the large number of salvations we had hoped for, but quite a number were blessed, among them three ministers who came into the experience of full salvation and went away, we trust, to spread the holy fire.

Brother Brown, a successful song evangelist, had charge of the music. He was suffering from severe hoarseness when the

meeting opened, but improved rapidly. He is a delightful brother to be with. The day attendance was not so large, but the night congregations were very large, often filling the spacious tabernacle to its utmost capacity. On the Sabbath morning and evening we had great throngs of excellent and deeply interested people.

The Virginians are a delightful people. They showed Dr. Carter and myself every kindness and courtesy we could desire. They are a bit conservative and hardly as aggressive as we should like to see them in evangelistic work; but the friends who have the leadership of this meeting are loyal and true to the doctrine and experience of full salvation.

They now desire to build in connection with the tabernacle a large dormitory where their visitors may find comfortable entertainment at a moderate price and enjoy with a comparatively small outlay of money the privilege of the annual holiness meeting. We understand they now have in hand of good subscriptions some \$1,800 for the erection of this dormitory, and we hope they may receive assistance and encouragement to put up this building in time for their annual meeting next year. May the Lord bless and guide them in this good work.

Faithfully,

H. C. MORRISON.

Help Circulate The Herald.

No. I.

We think it is generally understood by the readers of this paper that it stands firmly and courageously for a whole Bible for the whole world. I believe that God has raised up THE HERALD for a time like this. We would be very happy to see its circulation largely increased. We believe it is carrying a message well adapted to the times. Those who are not aware of the fact that there is an insidious unbelief being broadcasted among the people, which is more dangerous than the old blasphemous infidelity, are quite ignorant of conditions existing about us everywhere.

We get, I may safely say, thousands of letters from our readers, who express their thanks for the existence of THE HERALD and its weekly visit to their homes, with its sermons, its editorials, its contributions, its reports of revivals, its defense of the faith, its contention for a regenerated church, a consecrated and holy people. These letters are quite encouraging.

We are sure we have thousands of readers who really appreciate the paper and its visits who would be profoundly grieved if the paper should go out of existence, who do little or nothing to sustain the publishing plant, the support and circulation of the paper. I can name friends all about me, holiness preachers, good, earnest men, who never secure a subscriber for THE HERALD. It does not seem to have occurred to them that they might send a message of full salvation into a home, and a defense and protection of the family against the insidious teachings of the modernists by taking a little time and pains to get a subscriber for THE PENTECOSTAL HERALD.

If the friends of THE HERALD would get as wide awake and zealous to push its circulation among their neighbors, relatives, and friends, as the Christian Scientists are to press their work, or the Mormons in carrying on their propaganda, or the Russellites to circulate their literature, we could double the subscription list of THE HERALD in three months. May I not make a brotherly appeal to our readers, the people who really love the paper, to do their very best to send us in one or more cash subscribers within the

next thirty days? Send the message of faith and truth and salvation into some home through the medium of THE PENTECOSTAL HERALD and you will not have occasion to regret it. It might mean an extra star in your crown. A little time and inconvenience might mean, not only the salvation of a soul, but an evangel of Gospel truth, a missionary, a great revival of religion. No one can tell the good that may come from carrying a message of full salvation into a home. Help us in the great work in which we are engaged.

H. C. MORRISON.

Three C's in the Christian Life.

MRS. H. C. MORRISON.

ANY of us have noticed the placard placed at railroad crossings bearing these words: "Cross Crossings Cautiously." When I see this warning card staring me in the face, it reminds me that somebody has been interested enough to warn travelers of the danger that lies in their path, and is seeking to check their speed, lest they rush into the jaws of death.

These three C's have a lesson in them for us as Christians, which we would do well to heed. I shall let them stand for "Concern, Confession, Consecration." Let us at the same time, take them as a sign of warning as we travel the road of life, remembering that if we disregard them we may rush into dangers that threaten the soul's eternal welfare.

The word "concern" means anxiety, solicitude, interest, and applied to us is a foundation stone which underlies our fate for this life, and that which is to come. A sinner will never repent of his sins unless he has an interest in his spiritual welfare, a deep solicitude for his moral character here, and his eternal happiness hereafter. When a sinner becomes concerned about his soul's salvation he becomes serious, the Holy Spirit convicts him of sin, and he resolves to better living. This, then, is the very first step toward becoming reconciled to God; First, concern, then confession, then consecration to God of one's being for time and eternity.

The word "confession" means to acknowledge one's fault or sin; to uncover, as it were, your life, and bare your sins and crimes to the world. It takes grit and grace to go through this ordeal, but when God sees we are really sorry for our past wickedness he turns the stream of grace into our heart and enables us to go to the bottom of our deepest need, bringing us into the light of a new day, a day made radiant by the Sun of righteousness who has arisen with healing in his wings. "Open confession is good for the soul" is what we have heard many times, but its familiarity does not lessen its truthfulness. The Word says, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." After we have confessed our wrongdoings, then we are to confess the joy of salvation which follows confession of sins.

Concern and confession are the steps that lead us to the next step of "Consecration," which means to dedicate, or devote to some special purpose. To the Christian, it means that he abandons himself, or herself to God, absolutely, to be under his direction and control. It is expressed in that verse by Davies: "Lord, I am thine, entirely thine,

Purchased and saved by blood divine;
With full consent thine I would be,
And own thy sovereign right in me."

It is to be "sold out" to Jesus as our Lord and Master, having no will of our own, save as it is lost in his will. It is to have the rivulet of our little wills lost in the Amazon

of his will. To be wholly consecrated, as Paul indicates in Rom. 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Not a dead sacrifice, but a living sacrifice; a sacrifice that means activity in his service; a sacrifice that will count for something in things spiritual for yourself and for others.

Nor is consecration all; true, it is our part, but God asks this of us that he may show himself strong in our behalf. He asks us to lay ourselves upon his altar, a holy sacrifice, separate from the world, even ourselves, that he might sanctify the gift, make it clean from sin's defilement, that the hindering cause may be removed that would deter us from being our best for him. We should bear in mind that,

"God has his best things for the few

Who dare to stand the test;

He has his second best for those

Who will not have the best."

To which class do we belong? Are we content to be a "second," or do we with holy solicitude crave to enjoy God's best? Paul exhorts us to "lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, (how?) looking unto Jesus the author and finisher of our faith."

Reader, always bear in mind that the reward of consecration is "God's best"—a heart from sin set free, and filled with love divine. How small is our all compared to HIS ALL! But that is all he asks—ourselves—holy, living sacrifices.

I wonder if we can all truly say with Frances Havergal:

"Take my will, and make it thine;

It shall be no longer mine.

Take my heart, it is thine own;

It shall be thy royal throne.

Take my love; my Lord, I pour

At thy feet its treasure store.

Take myself, and I will be,

Ever, only, all for thee."

ASBURY COLLEGE.

(Continued from page 5)

her students who go to the universities. The writer knows about twenty students who have attended some university, and out of the twenty not a one was below the B class in his studies. Several of these students have won high honors at the university. One Professor said, "The student who comes from Asbury College always stands high in our department."

Do not be afraid to go to Asbury. You will have all the opportunity there that you want to develop in your education. At the same time you will be surrounded by an atmosphere of helpfulness rather than one of doubt. Many schools will teach you to doubt; Asbury will teach you to believe in the fundamentals. You will be taught as well educationally as almost anywhere else you may go; and you will find a healthful atmosphere that will feed your soul. Give Asbury a year's trial and you will fall in love with her so that four years will seem but a short time.

Away, then, with all feeble complaints; all meager and mean anxieties! Take your duty and be strong in it, as God will make you strong. The harder it is the stronger in fact, you will be. Understand, also, that the great question here is not what you will get, but what you will become. The greatest wealth you can ever get will be in yourself. Take your burdens and troubles and losses and wrongs, if come they must and will, as your opportunities, knowing that God has girded you for greater things than these.—Horace Bushnell.

OUR BOYS AND GIRLS

Dear Aunt Bettie: I have still a little word for the numerous readers of page ten, though I do not do as some others, make a rush for page ten as soon as *The Herald* comes. I begin at page one and see what Dr. Morrison has to say in his inexhaustible messages, then go to page eight and finish; then go back to page two and on through. I have a fondness for Dr. Wimberly's great reviews of prominent characters of history. "Joan of Arc" that prodigy of all time, who heard the voice of God, as Samuel did, and believed and obeyed. Who of all who read of her can say like her, "Here am I, send me," when called to do some service for God's cause of righteousness? Who of us 13, or any other age, would undertake to do a work to help our nation, whatever nation, in its great emergency of any kind or cause? Who would not say, "O, I can't do that?" I said that when the president of a convention said to me "Tomorrow the convention is to meet and you have to take my place." "But why me?" "I have to go to Denver and must go, and the vice president has to fill my place. They have engaged a big tabernacle that holds 1,000 people and there is no one else but you and you were elected vice president and will have to do it." It looked hard to me but I did it because I had to. But Joan's age and sex and environment were against her and she had to go against enemies in high places and she had to fight her way, but she had God, and his help and her people's great need. So she pressed on, raised an army and led them on to victory, defeated the enemy and saved France. She freed the king and asked no emolument only to relieve the people of the taxes which was crushing them out as a nation.

Our people are now in need of those who will help crush out an enemy which is striving to open the door to let into our nation an enemy of all righteousness. The liquorites are the worst enemies our nation has to fight just now, and I hope every one that reads *The Herald* will do all in their power to keep them out. Let the spirit of Joan of Arc be in you to trust in God and fear no human power against the right. You may not be called to raise an army to go to the front to fight but you can be one to say your little word or give your vote against it. A word will sometimes influence a person that has a power to do more than you can. With love to Aunt Bettie and the cousins.

Mary S. Hudson.

Dear Aunt Bettie: You surely have an interesting set of young people in the cousins who write for the paper. Before going further I wish to say I am so glad for the letters published each week—especially those who have something good to tell. August 18th paper came yesterday and having company I did not get to read page ten till this morning and was so pleased with the letter from Arkansas by Opal Kent, of Sulphur Rock that I must tell her how I enjoyed reading her message. Really, it was so much better than many others who write of themselves only, and leave out their town or country and the interesting things they have in the Christian friends and churches. Good for Dwight Gibson Yelton, who wrote of Cincinnati and his own two hobbies—music and driving. Ray Daniel has given a great message, one of the best I've seen in years for I've been a subscriber many years of *The Pentecostal Herald* and heard the Editor, Rev. Morrison, preach twice in California. What a great, good man he is, and how strong in the Lord and the power of his might as he declares the great truths of the Bible. Ray Daniel, please tell us when you have family worship and length of time spent, and how many take part. We have our worship in the evening—read Scripture verses or recite some, then each one prays a short prayer before retiring for the night. This is a strength to the Christian life and character. I've been looking for a letter from Carroll Dockendorff on page ten; maybe

he will write when he reads this from far-away California. My home is in Orange, Calif., a beautiful little town of over 8,000 people, surrounded by oranges, lemons, walnuts and many other valuable fruit ranches. Our packing houses are noted for fine oranges and lemons. In Orange is located the largest exclusive orange packing house in the state and is said to pack annually an average of 1,000 cars of oranges. The Central Lemon Association of Villa Park (a little town near by) has the largest exclusive lemon house in California. The Lutheran church is large, but we have other churches with fairly good congregations: M. E., Baptist, Presbyterian, Christian, Nazarene, Free M. Verona Nickell gave her college oration at the M. E. Church recently and it was well received because so full of Christian thoughts—Subject: "Eternal Wisdom."

Mrs. A. H. Nickell.

206 W. Palmyra Ave., Orange, Cal.

Dear Aunt Bettie: I would like to join this happy throng of boys and girls who are trying to be followers of Christ. I certainly agree with James P. Cain that a Christian life is the only life that pays. I am a Christian and a member of the M. E. Church of Trimble, Ohio. It seems strange to me that anyone can lead a sinful life, instead of a life much more peaceful and happy. I am a senior in Glouster High School, and am sixteen years of age. My birthday is July 21. Have I a twin? I am five feet, four inches tall, weigh 110 pounds and have straight black hair, dark brown eyes, and medium complexion. I am just of the ordinary type of girl you see in any town or city. I presume most of the cousins are tired of reading this "everlasting" letter. I hope I shall hear from some of you, for I should be very glad to correspond with any one.

Nina I. Sprague,
Trimble, Ohio

Dear Aunt Bettie: It has been quite awhile since I have written you, but I haven't forgotten you. I love the dear old *Herald*. I think it's a wonderful paper. Oh, I must not forget to tell you that I am a Christian. The Lord has blessed me wonderfully by healing my body. How many of you cousins believe in divine healing? I am fifteen years of age, five feet, seven inches tall, have light brown hair and fair complexion. I will let you guess at my weight. It is between 100 and 120 pounds. The one who guesses my weight shall receive either a letter or a present from me. I would like to have the cousins write to me (both boys and girls) and enclose a picture of themselves. I want to correspond with some one as I get lonesome. Cousins, be sure to write. May God bless Aunt Bettie and all of the cousins. I surely hope Mr. W. B. is away when this letter arrives.

Lela Campbell,
Rockholds, Ky.

Dear Aunt Bettie: Will you let a little Pennsylvania girl join your happy band of boys and girls? My daddy takes *The Herald*. I go to Sunday school nearly every Sunday. I have one sister and brother. This is my first letter to *The Herald* and I hope to see it in print. I am nine years old, have blonde hair, hazel eyes and fair complexion.

A. Kathryn Tegley.

Rt. 1, Box 78, Barnesville, Pa.

Dear Aunt Bettie: Good morning to everyone. I hail from among the hills of South Central Kentucky. Have lived here all of my life, on the same old farm where grandfather and grandmother lived, the dearest place in God's great world to me. I have five brothers and two sisters and a dear father and mother, all living. Am past my teens, have dark hair (not bobbed), blue eyes, fair complexion and freckles. Am about five feet tall and weigh ninety pounds. Have never attended a dance, picture show, fair nor circus. I am a Christian and member of the M. E. Church. I love to go to church and Sunday school; am teacher of the elementary

class at Sunday school; have taught three terms in the rural schools of Taylor county; but because of declining health am now at home resting. Cousins, please pray for me that if it be God's will and for his glory, I may be restored to health and that I may be an instrument in his hands, in helping to win the lost. Opal E. Kent, Dwight Gibson Yelton and Mildred M. Pointer, come again. Your letters were very interesting. And Lizzie Leonard Marrett, I enjoyed reading your letter, also many of the others. Carrie Carter, I am praying for you. I hope you got my letter. Charley H. Faulk, according to my figures, you are twenty-three years old. If correct, please send the poem. I shall be glad to receive letters from any of the cousins. Aunt Bettie, may I quote one of my favorite Bible verses before I go? "My grace is sufficient for thee: for my strength is made perfect in weakness." 2 Cor 12:9.

Nellie Floye Benningfield,
Elkhorn, Ky

Dear Aunt Bettie: Here comes another Mississippi girl to join your happy band of boys and girls. My mother takes *The Herald*, and I enjoy reading the Boys and Girls' Page very much. I have auburn hair, brown eyes, and fair complexion. I am five feet, three inches tall, and weigh about 104 pounds. Who has my birthday, April 12th? I live on a farm. I like farm life very well. I hope Mr. W. B. won't see this letter as it is my first to *The Herald*. I will answer all letters that I receive.

Margaret Elizabeth Rashe,
Rt. 2, Box 144, Shubuta, Miss.

Dear Aunt Bettie: I saw my last letter in print so will write again. I will be in the 8th grade this year. Martha E. Tackitt, I have a sister whose birthday is May 16; she is nineteen years old. Dorothy Smith, your card was sent to Kansas and I never got it till yesterday. My cousin sent it to me, so will answer when I get time. How many of the boys and girls in Alabama take *The Herald*? Wake up from your nap and write a long letter, the other States are going to beat us if you don't watch out. How many of the boys and girls can play a guitar? I can play some. Well, as my letter is getting long I will quit.

Elsie Mae Carter,
Rt. 1, Fairhope, Ala.

Dear Aunt Bettie: How do you do? Yes, I will come in but don't bother to find a chair for I won't stay long. I have been a silent reader of page ten for sometime; in fact, the cousins from Indiana have kept their silence record pretty well. Let's break it! Ethel Lancaster, you have my birthday, April 8th, my first name and initials. If any of you cousins would like to write, I will endeavor to answer your letters.

Ellen Layman,
Kendallville, Ind.

Dear Aunt Bettie: I am a little girl eleven years old and in the sixth grade. I love Jesus. I have just come home from a trip to Wisconsin. My cat is sitting in my lap while I write. My birthday is May 15. I have no brothers or sisters and I would like to have a letter from anyone who would care to write. I would try to answer. I would like to see this letter in print.

Phyllis Ogden,
Clayton, N. J.

Dear Aunt Bettie: Please ask some of the cousins to move over and make room for me as I am very tired from my long trip from where I live, away up in North Dakota. I have been reading *The Herald* for a long time and have written once before. I was at the Absaraka Camp Meeting and had the privilege of hearing Dr. Akers, President of Asbury College, preach some of his great sermons. I guess the boys are getting awake to the fact that the girls are ahead of them, because I see more letters from boys than before. It has been raining around here for a long time and the farmers have not been able to thresh their crop, but as it is all for the best, we should not grumble. How many of you cousins are glad school is started? I sure am because I like to go and there is more doing around here when school is going on. I left that tedious job of describing myself

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till the last, because I think it is least important of all the things we say; however, I am a tall, thin lad, being only five feet, nine inches tall, and weighing the whole of 114 pounds. I was fourteen June 21. Have I a twin? I will be a sophomore in high school next year. My hobby is the same as Dwight Yelton's—music. I play the piano and love to hear other people play. Will some of the cousins please write to me? I will try to answer, although I do not write many letters.

Kenneth Burns,
Sheldon, N. D.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? My mother takes *The Herald* and I enjoy reading page ten. I am sixteen. Who has my birthday, Oct. 1? I have light complexion and weigh 143 pounds. I have brown eyes and dark brown hair. My favorite pastime is riding horseback, playing basket ball, and corresponding. I will be a sophomore at high next year. I will correspond with any of the cousins.

Flossie Lear,
Rt. 2, Wilmore, Ky.

Dear Aunt Bettie: Will you let a girl from the Panhandle State join your band of happy boys and girls? I live on a farm and am a member of the M. E. Church. My father is a retired pastor. I go to Sunday school every Sunday. I am fifteen and am a sophomore in high school. I have dark brown hair and eyes and dark complexion. My birthday, June 9. Milton Hester, that was a real good poem you had published. I would like to hear from you. Why don't you send Aunt Bettie some more poems? As this is my first attempt and I haven't seen any other letters from Idaho. I hope this is published.

Emeline Tifon,
Rt. 1, Emmett, Idaho.

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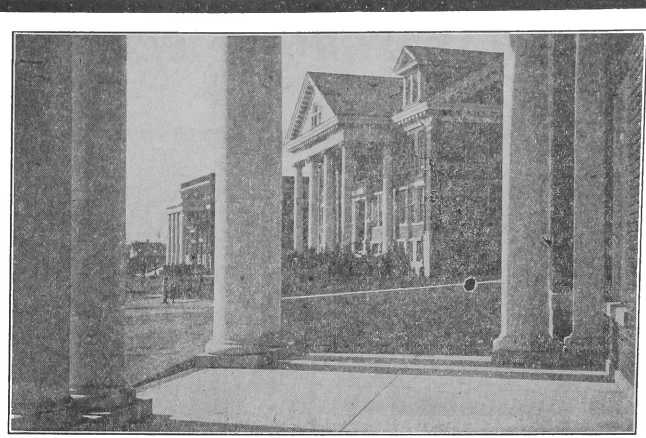
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FALLEN ASLEEP

HORN.
Mrs. Catherine Horn passed to the great beyond August 30. She died as she had lived, a true Christian, ready to go when the summons came. She was born in Germany, Dec. 19, 1874, being at the time of her death 78 years, 8 months and 11 days old. She came to America with her parents when she was six years old, settling in Elba, N. Y. March 14, 1867, she was united in marriage to John Horn, who died Sept. 10, 1917. Six children were born to this union, one son dying in infancy, and one daughter dying about eight years ago. At an early age she gave her heart to Jesus and united with the Evangelical Church and lived a faithful Christian until death.
The funeral was held at the home of her daughter, Mrs. Charles Kohler, with whom she had made her home for the past eight years. Rev. Nutt, her pastor, conducted the funeral, after which interment took place in the Cedar Creek cemetery.
Mother dear, thou hast left us,
We shall see thy face no more;
But we hope to meet you, Mother,
Sometime on the other shore.
Mrs. Charles Kohler.

SMITH.
William Harrison Smith was born in Lawrence Co., Ohio, July 26, 1855; died at his home in Huntington, W. Va., August 16, 1926, age 71 years and 21 days. As a boy and young man he was exemplary, always industrious, being exceptionally kind and loving to his mother, brother and sister. He being the eldest of the children was the chief support of the family.
In 1881 he was united in marriage with Augusta Turley, to which union were born four children, the wife of this union having died in 1887. On Oct. 6, 1890, he was united in marriage with Lottie A. Sheff, to which union two children were born. He is survived by his widow, one daughter, and three sons. Mr. Smith was a kind and affectionate husband and father.
Brother Smith was genuinely converted when in his early married life, and united with the M. E. Church at Rome, Ohio, of which he was a member for a number of years. He wandered from his former experience, but later in life, he became an anxious, sincere seeker and was wonderfully reclaimed. Subsequent to this he sought the experience of holiness and obtained it. We loved to hear him say, "I have gone through the veil." A year ago last Easter he united with the Pilgrim Holiness Church of Huntington, W. Va., of which he was a faithful member until death.
"Life's labor done, as sinks the day,
Light from its load the spirit flies,
While heaven and earth combine to say,
"How blest the righteous when he dies."
"So when life's sweet journey ends,
Soul and body part like friends—
No quarrels, no murmurs, no delay;
A kiss, a sigh, and so away."
Rev. J. C. Brillhart.

PRIEST.
Rev. Charles H. Priest was born Feb. 11, 1856, and departed this life May 25, 1926. He has gone from our midst, but his memory is with us. His chair is vacant by the fireside, the hearth is desolate, but we have the blessed assurance that he has gone on before to welcome his loved ones as they are gathering one by one to the Shepherd's fold. He was a loving husband, a kind father and a true Christian, and wholly sanctified. His daily life and conversation showed to the world that he had the joy and peace that the world could not give, neither take away. The Bible was his daily companion. He was a faithful servant of the Lord and attended church regularly. He had taken The Pentecostal Herald ever since it has been printed.
He leaves to mourn his going, a wife, one son, two sisters and two brothers, besides a host of relatives and friends. May we so live as to meet death as he did.
His loving wife,
Mrs. C. H. Priest.



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REQUESTS FOR PRAYER.

A reader asks prayer for bodily healing, that she may be used for God's glory.
Mrs. E. B.: "Please to pray that I may be healed of a distressing case of indigestion; also for some unsaved children."
F. L. B. requests prayer that she may be healed of deafness.
Mrs. M. P. desires prayer for a cousin who is addicted to strong drink, that he may be saved.
Pray for a meeting to be held in the Mission at Canton, O., conducted by Rev. J. A. Jones.
Pray for two women who need bodily healing, and a better Christian experience.
Mrs. L. C. requests prayer for

loved ones who are in the storm area, that they may be delivered from harm.

Pray for a young man who is almost breaking the hearts of his parents on account of sinful dissipation. Remember his parents in prayer.

Mrs. C. V. Y. asks prayer for her husband who has to undergo a severe operation, and that he may be saved.

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SUNDAY SCHOOL LESSON

REV. Z. T. JOHNSON, A.M.

Third Quarter. Lesson III.
Subject: Moses Honored in His Death. Deut. 32:45-52 and 34:5-8.
Golden Text: Precious in the sight of the Lord is the death of his saints. Psalm 116:15.
Time: B. C. 1451.
Place: The plains of Moab east of Jericho.

Suggested Outline.

Introduction:

I. Moses' farewell address.

1. Observe the law.
 - a. It is your life. Deut. 32:47.
 - b. Means prolonged days.

Main Lesson.

I. God calls men to his work.

1. Moses was especially chosen.
 - a. Not for his learning.
 - b. Not for his eloquence.
 - c. To be God's mouthpiece. Ex. 4:10-12.

II. God directs men in his work.

1. Moses in Egypt—at Red Sea—in the wilderness.
2. We may presume on our importance.
 - a. Moses at the rock. Num. 20:12.

III. God honors men who do his work.

1. Moses' influence.
 - a. A scholar—history.
 - b. Statesman—law-giver.
 - c. Prophet—Gospel.
2. Moses' Blessings.
 - a. A trusted leader.
 - b. A servant and friend of God.
 - c. Saw Canaan.
 - d. God buried him.

Conclusion.

- I. What his life teaches us.
 1. The need of God.
 2. The value of humility.
 3. God's faithfulness.

Moses had come to the end of his career. God had needed a man through whom he could give a system of law which was to shape the destiny of Israel. He had been able to trust Moses, and the result was a code of laws, the like of which the world has never seen. But the time had come for a change. Israel was about to enter Canaan and needed as a leader a soldier rather than a law-giver. Moses was not a fighter. When they had fought Amalek at Rephidim Moses did the praying; while Joshua led the fighting. (Ex. 17:8-13.) So, at the behest of God, Moses prepared for his departure.

In his last speech to Israel he exhorted them to observe the law. It was their life. (Deut. 32:47.) Without it they were sure to fall into carelessness and consequent disorder and sin. Thus, to observe it was to follow those principles that would lead to prolonged days. We find this to be true in life today. Reckless living leads to debauchery, and its results can be seen on the very face of the man who disregards the laws of morality. With this farewell warning Moses departed for the mountain to be seen no more.

A life like this shows us that God calls men to his work. Here was a great work to be done. God needed a man to step into the breach; one whom he could trust to be a great leader. Moses was chosen to be that man. After forty years of learning in the schools of Egypt, and forty years in the solitudes of the sheep pastures learning in the school of na-

ture, God appeared to him one day in a burning bush. Moses objected at first because he was not learned and not eloquent. This was but the evidence of timidity; because we know that he had all the educational advantages of his day, and we know from his wonderful speeches in Deuteronomy that he could be eloquent. But if he had thought he was learned and eloquent God could not have used him. That's the point!

God wanted a man, however, who would be his mouthpiece—Moses was that man. (Ex. 4:10-12.) After the signs and wonders with the rod had been shown him, and after God's assurance that he would go with him, Moses consented to the task. Little did he know how marvelous the results would be. And so it is with us; if we will but consent to let Christ lead, the future will be pregnant with possibilities.

When the Lord calls men to do his work he always directs them in that work. We have but to review the life of Moses to see the truth of that. In Egypt, when Pharaoh refused to let the captives go, how marvelously God wrought in the ten plagues to bring about their release! And all Moses had to do was to stand by for orders and let God wield the rod. We see it again at the Red Sea when the people were hemmed in with the mountains on either side, Pharaoh and his army behind and the sea in front. Moses began to pray, but God said, "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward." The rod was lifted; the sea divided; and the people went over dry shod. (Ex. 14:13-16.) God directed him in the wilderness: when the people wanted flesh to eat; when the waters at Marah were bitter; and when they came to Horeb.

But right here we learn a solemn lesson. We may presume on our importance and forget to give first place. It seems that the people had complained enough to try the patience of any man, and Moses made a slip at the rock. (Num. 20:12) He forgot to give God first place. The result was what seems to us at first glance to be a harsh sentence of condemnation. But Jehovah had a great multitude of fractious people to deal with. Moses was the leader. Great leadership always brings great responsibility. One little slip with a man like Moses would be magnified by the populace until the mole-hill would become a mountain. So God had to rebuke him. He told him that on account of his presumption in not sanctifying him before the people that he could not lead him into the land of promise. (Num. 20:12) Moses saw his mistake and accepted the sentence as just.

The third thought for our consideration is that God honors men who do his work. Two things in the life of Moses illustrates this; his influence and his blessings. We cannot estimate the place that he holds in the life of the world today. He was a scholar whose history has helped mold the destiny of nations. He was a statesman who formulated such laws that even today they are a model in congressional halls. There is hardly a basic law in this country that is not founded directly on the laws of Moses. He was a prophet whose Gospel

has swept around the world. Today Moses is known as the man of God; the meekest man the world ever saw. Who can estimate his influence?

Consider his blessings. He was a trusted leader; trusted by God and trusted by the people. His authority was never questioned. He was a servant and friend of God. Every blessing that came to Israel was given through him. God counseled with him; he shut Moses in a cave and showed himself as he went by; he talked with him face to face. When he came to die God let him see the Land of Promise. He could not enter, because God's law is immutable; but the Lord thought so much of him that he took him up into the mountain and showed him the country. And then God buried him. The angels were his pallbearers; the birds sang his coronation anthem; the flowers lent their fragrance, and friendly winds blew in his direction; the rocks became his bier; and God himself preached the funeral sermon. What a sight that must have been! Never one like it before! Moses indeed was honored in his death.

Now what are the practical lessons that we learn from his life? Does not such a life teach us the need of God? Who would ever have heard of Moses had not God appeared to him that day in the burning bush? There are no such beings as self-made men. God and circumstances conspire to make men great. Those who would walk the highways of life that lead, not to transient, but to everlasting fame, must learn to walk with God.

We are taught the value of humility. Moses was willing to let God lead. He was content to be the mouthpiece. He knew from the very beginning that it was not his power that wrought so remarkably. Nothing but the power of God could do such things. Let us learn to be God's men; willing to follow where he leads.

We are shown God's faithfulness. Did he ever fail Moses? Never! Did he ever desert the helpless children of Israel? Never! What God undertakes he will perform, and in spite of complainings and murmurings he ever stands true to his pledge. All along the way God led, and when Moses came to the great crossing Jehovah met him and lead him within the open gates of a boundless eternity.

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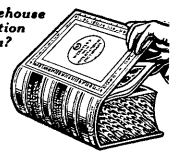
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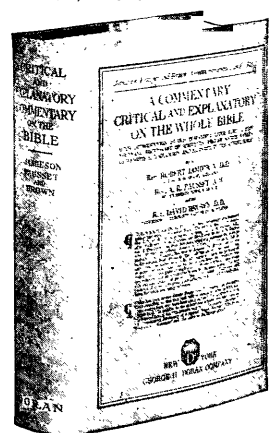
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EVANGELIST REPORT J. E. AND
ADA REDMON.

We had a good meeting with Rev. Perkins at Oakland City, Ind. They have a splendid new church building, the respect of the citizens, and we had some sound cases of salvation. The saints gathered in from the surrounding towns as far as Evansville, and we had some great services. Bro. Short, our district superintendent, was with us on the last Sunday, when about four thousand dollars were raised and the church building was dedicated.

We next joined Rev. W. H. Parker, who was filling the unexpired time of Rev. Albea at Anderson, Ind. We had a good meeting considering the pastoral changes and uneasiness of the congregation. The tent was filled night after night and we had some good cases of salvation, with about seventy seekers. We found a fine crowd of Nazarenes with a vision in a large city with a great need, and we predict for them a great future.

Our next meeting was a camp meeting with the Reformed Methodist at Lily Lake camp grounds near Binghamton, N. Y. This was our first meeting with these splendid people, but I must say we had a great time together. The cottages and tents were well filled with campers, staying on the grounds in the old-fashion way. This was their annual state camp meeting, their district elder and quite a few preachers were present. Bro. Dyer, the president, was a fine man and presided well. Bro. Munson, the district elder, gave a Bible reading each week-day morning, followed by a message from one of their preachers, wife and myself having the afternoon and evening services. More than one hundred and forty kneeling at the altar spoke well for the 30th annual camp. A number of splendid young men prayed through very clearly and consecrated their lives to the service. Quite a number were wholly sanctified; the spiritual tide rose high. One Friday night we did not get to preach, but nineteen souls made their way to the altar.

C. C. and Flora Chatfield then joined us at the Carthage camp ground at California, Ky., where Bro. J. R. Moore is the president of a splendid camp. We had blessed harmony and some good victories. Of course, the devil withstood us, but some splendid cases of salvation were recorded; one young man in particular, kneeled at the altar with his wife alongside of him; he would look up so earnestly and ask if we could really know when the Lord saved us. After about two hours at the altar praying and confessing he found out. The next morning he left

his work and came to camp and was beautifully sanctified; in the afternoon he went out and publicly made restitutions. The Lord marvelously blessed this young man and his wife during the remainder of the meeting. We have nothing to report but victory through the precious blood of Jesus.

CHATHAM HOLINESS ASSOCIATION CAMP MEETING.

It was with great joy and expectation that we entered into the second camp meeting of our association. Hungry hearts were waiting and much prayer had been made for the camp. We were greatly blessed in securing Dr. W. E. Harrison, of Asbury College, Wilmore, Ky., to bring the messages that meant so much to all who came. Simplicity, directness, and power coupled with humbleness and love, characterized each sermon; as they poured forth from the heart of a teacher burdened for souls. People expressed it by saying that "He taught us in holiness in such a way that we can never forget it."

From the first Sunday morning to the last Sunday night the Holy Spirit was with us in convicting power. There was good attendance throughout the time and several services were blessed with seekers at the altar for pardon or purity. Many came to the altar to pray for lost loved ones and dear friends. Some thirty souls were either saved or sanctified. Many came to the altar to be prayed for and several came for more consecration and power. Children, young people and elderly folks were all among the mourners and some of the oldest and hardest cases in sin fought their way through and found pardon. The community was blessed and the churches strengthened because of this season of song, prayer and preaching.

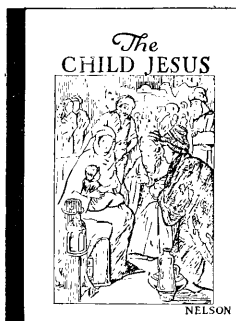
With deepest appreciation of Dr. Harrison and his noble work, and with all praise and glory to God for his gracious power and presence, we came to the victorious close of the camp.

Rev. Claude H. Mayo.

HOLLOW ROCK CAMP.

I have read with interest reports from a number of camps, but so far have not read a report from Hollow Rock. Our meeting was held earlier this year than usual, the date being July 29 to August 9. It seems that the meetings grow better every year, and this was the best in the history of the camp, in many respects. While there was not so much outward demonstration as is sometimes manifested, yet there was a deepening of the Spirit and there

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were a number of definite cases of those who prayed through and heard from heaven in the forgiveness of sins and the cleansing of the heart from all sin.

The workers for the season were Dr. J. L. Brasher, Brother Paul Rees and Brother Wireman, all good men, sound in the faith and filled with the Holy Spirit, and were true to the heavenly vision and preached the full gospel with old-time power. Dr. Brasher has been on the platform at Hollow Rock on former occasions and needs no introduction to the people; however, we enjoyed his messages as at other times. Brothers Rees and Wireman were with us for the first time and made many friends because of their faithful preaching of the Word.

Brother Vandall led the song service and many times during the meetings sang the gospel in such a way as to bring down the blessing of God upon the hearts of the people.

Miss Edwina Wilson, Miss Atkinson and others were faithful at the pianos. But above all else was the spirit of earnest prayer which prevailed throughout the entire camp meeting. It began in the sunrise prayer service at 6:30 and continued to grow in intensity throughout the day and wonderful answers came as a result of much "waiting upon the Lord." Souls were blest, altar fires were kindled and much of the good work done this year will be heard from in the years to come, and will be better known in eternity.

I. D. Anderson.

SEE PAGE SIXTEEN.

BEHOLD WHAT LOVE!

Look on my Master's worn, suffering face,
Smitten, afflicted, yet radiant with grace;
Full of compassion, tender neath blows,
His is a love that encircles his foes.

Mock'ry and scourgings, brow crown'd with a thorn,
Hatred, revilings,—all silently borne;
Gentle his eyes like the glance of a dove,
Sorrow and anguish are blended with love.

Hear the reproaches, see the base shame,
Pierced and wounded, yet all without blame;
Though cruel tauntings are rending his heart,
Still in his anguish, love had a part.

When Jesus suffered, 'twas my shame he bore;
My guilt and my sin, his spotless soul wore.
Why did he do it? 'Twas God's loving plan,—
Jesus must die to save sinful man.

If I could give Thee e'en more than my all,
If I could serve Thee ten times for each call,
Ten million life-times would never repay
The vastness of love that Thou dost display.

J. S. Swauger.

YES, IT IS TRUE!

There are hundreds of communities and villages that have had no real spiritual awakening in years.

There is an organization known as The Evangelical Methodist League, composed of hundreds of devout people all over this land, that proposes to reach these communities with revival meetings, as far as possible.

The members of The League, by their prayers and contributions, enabled us to put nineteen Gospel tents in the field this past summer. Over seventy meetings were held in which several thousand people found God in reclaiming, saving and sanctifying power.

The blessings of the Lord were so marvelously upon the work that we greatly desire to increase the membership of The League so that we may put several more tents and groups of workers in the field next summer. Already calls are coming in for meetings. The membership fee is \$1.00 a year, with the privilege of making other contributions that you choose.

The work is growing and there is great promise for the future. Become a member at once and help in this great work with your contributions and prayers.

Fill out the blank below and mail to Mrs. H. C. Morrison, care Pentecostal Herald, Louisville, Kentucky.

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Address.....

Contribution.....

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ANDERSON, T. M.
Detroit, Mich., Oct. 1-Dec. 19.
Lincoln, Neb., Dec. 31-Jan. 9.
Home address, Wilmore, Ky.

AYCOCK, JARRETTE AND DELL.
Shreveport, La., Oct. 6-17.
Akron, Ohio, Oct. 24-Nov. 7.
South Bend, Ind., Nov. 14-28.
Lincoln, Neb., Dec. 5-19.
Mail address, 2923 Troost Ave., Kansas City, Mo.

BABCOCK, C. H.
Minneapolis, Minn., Oct. 3-24.
East Liverpool, O., Oct. 17-31.
Minneapolis, Minn., Nov. 7-21.
Home address, 1148 Victoria Ave., Los Angeles, Calif.

BALSMEIER, A. F. AND LEONORA T.
Toledo, Ohio, Oct. 1-17.
Home address, 512 Taylor St., Topeka, Kansas.

BELEW, P. F.
Spencer, Ind., Sept. 27-Oct. 17.
Cadillac, Mich., Oct. 24-Nov. 7.
Bay City, Mich., Nov. 10-28.
Marion, Ind., Dec. 1-28.
Home address, 1529 Nelson St., W. Marion, Ind.

BENNETT, W. G.
Larimore, N. Dak., Oct. 1-25.

BOWMAN EVANGELISTIC PARTY.
Lewistown, Ill., Sept. 27-Oct. 14.
Home address, Hillsdale, Ill.

BROWNING, RAYMOND.
Hampton, S. C., Oct. 3-24.
Richardson Park, Wilmington, Del., Oct. 31-Nov. 20.
Home address, Wilmore, Ky.

BURTON, C. C.
Peason, La., Oct. 3-17.
Florine, La., Oct. 18-31.

BUSSEY, M. M.
Barberton, Ohio, Oct. 1-17.
Uhrichsville, Ohio, Oct. 24-Nov. 14.
Cannastota, N. Y., Nov. 16-28.
Brooms Island, Md., Dec. 5-19.
Home address, South Vineland, N. J.

CAIN, W. R.
Xenia, Ohio, Oct. 3-17.
Dayton, Ohio, Oct. 24-Nov. 7.
Marion, Ohio, Nov. 14-28.

CALLIS, O. H.
Lewistown, Ill., Oct. 17-Nov. 7.
Permanent address, Box 203, Wilmore, Ky.

CLARKE EVANGELISTIC PARTY.
Woodbine, Kan., Oct. 17-Nov. 7.
Home address, 808 N. Ash, Guthrie, Okla.

CLARK, C. S.
Woodbine, Kan., Oct. 17-Nov. 7.
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.
Paducah, Ky., Oct. 3-30.

COLEMAN, PAUL.
Greenfield, Ind., Oct. 17-31.
Terre Haute, Ind., Nov. 1-14.

COX, F. W.
Akron, Ohio, Oct. 15-331.
Muncy, Pa., Nov. 5-21.
Baltimore, Md., Nov. 26-Dec. 15.
Home address, Lisbon, Ohio, Box 441.

CONLEY, PROF. C. C.
(Song Evangelist)
Plymouth, Mich., Oct. 3-20.
Home address, 586½ North Howard St., Akron, Ohio.

COX, W. E.
Berkley, Calif., Oct. 3-24.

CREEKMORE, F. R.
Pleasant Plains, Kan., Oct. 3-17.
Open dates after October 17.

CURTIS, EARL E.
Fort Fairfield, Me., Oct. 12-28.
Lawrence, Mass., Oct. 30-Nov. 14.
Cobden, Ontario, Canada, Nov. 21-Dec. 12.

DICKERSON, H. N.
Los Angeles, Calif., Oct. 11-24.
Pomona, Calif., Oct. 26-Nov. 7.
Glendale, Ariz., Nov. 23-Dec. 5.
Home address, 2608 Newman St., Ashland, Ky.

DUNAWAY, C. M.
Omaha, Neb., Oct. 3-24.
Hedrick, Iowa, Oct. 25-Nov. 14.

ELSEN, THEO. AND WIFE.
East Palestine, Ohio, Oct. 3-17.
Huntington, Ind., Oct. 21-Nov. 7.
Charlotte, N. C., Nov. 9-21.
Home address, 25 Lafayette Ave., Brooklyn, N. Y.

FLEMING JOHN.
Monongahela City, Pa., Oct. 20-31.
El Wayne, Ind., Nov. 15-28.
Greensboro, N. C., Dec. 8-19.
Champaign, Ill., Nov. 3-14.

FLEMING, BONA.
Hammond, Ind., Oct. 17-31.

FLOOR ORVAN S.
Open for dates.
Home address, Silver Lake, Ind.

FRYE, H. A.
Saginaw, Mich., Oct. 24-Nov. 14.
Wellsville, Ohio, Nov. 21-Dec. 12.
Home address, 1326 Hurd Ave., Findlay, Ohio.

FUGETT, C. B.
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.
Laura, Ohio, Oct. 10-24.
Wichita, Kan., Oct. 20-Nov. 14.
Miller, Neb., Nov. 16-29.

GEIL, PAUL AND DORA.
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Spencer, Ind., Sept. 25-Oct. 17.
Frankfort, Ind., Oct. 18-Nov. 1.
Muncie, Ind., Nov. 4-28.
Jeffersonville, Ind., Dec. 1-19.
Home address, Frankfort, Ind.

GLASCOCK, J. L.
Open dates.
Home address, 1350 Grace Ave., Cincinnati, Ohio.

GLEASON, RUFUS H.
Six Mile, S. C., Oct. 5-17.
Iva, S. C., Oct. 19-31.
Home address, 643 Woodward Ave., S.E., Atlanta, Ga.

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

HALLMAN, MR. AND MRS. W. R.
Louisville, Ky., Oct. 17-31.

HAMES, J. M.
Wabash, Ind., Oct. 8-24.
Pataskala, Ohio, Oct. 25-Nov. 14.
Plymouth, Ind., Dec. 2-19.
Home address, Greer, S. C.

HARRIS, B. F.
Open dates after Oct. 1.
Home address, 216 E. Brockett St., Sherman, Texas.

HARSH, C. M.
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HEIRONIMUS, H. T.
Huntington, W. Va., Oct. 3-24.
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HODGE, H. W.
Brooklyn, N. Y., Oct. 29-Nov. 6.
North Chili, New York, Nov. 7-21.
Open dates in September and October.

HOLLENBACK, ROY L.
Atlanta, Neb., Oct. 9-24.
Venus, Neb., Oct. 28-Nov. 7.
Address, Cambridge City, Ind.

HORN, LUTHER A.
St. Stephen, Ala., Oct. 18-Nov. 10.
Home address, 70 N. Reed Ave., Mobile, Alabama.

HUNT, JOHN J.
Manahawkin, N. J., Oct. 12-24.
Roslyn, Va., Oct. 25-Nov. 7.
Darby, Pa., Nov. 14-28.
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JOHNSON, ANDREW.
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KENNEDY, ROBERT J.
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KINSEY, W. C. AND WIFE.
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KINSEY, FRANK E.
Columbus, Ind., Oct. 10-28.
Open date, Oct. 31-Nov. 7.
Home address, 1220 Tecumseh Ave., Indianapolis, Ind.

LITTELL, V. W. AND MARGUERITE.
Mannington, W. Va., Oct. 14-31.
Home address, 1214 Scott Street, Beatrice, Nebraska.

LOVELESS, W. W.
Fresno, Ohio, Oct. 7-31.
Home address, London, Ohio.

McBRIDE, J. B.
Bluffton, Ind., Sept. 30-Oct. 17.
Home address, 112 Arlington Drive, Pasadena, Calif.

McCORD, W. W.
Sale City, Ga., Oct. 14-24.
Home address, Sale City, Ga.

MACKIE SISTERS.
Washington, D. C., Oct. 7-17.
Home address, New Cumberland, W. Va.

MILLER, JULIUS.
Edmunds, N. Dak., Oct. 30-Nov. 14.
Buffalo Lake, Minn., Nov. 18-Dec. 5.
Home address, Mattoon, Wis.

MILLER, B. W.
Beatrice, Neb., Oct. 17-31.
Fairbury, Neb., Nov. 3-21.

MOFFITT, E. J.
Beltville, Va., Sept. 15-Oct. 25.

OWEN, G. F. AND BYRDIE.
Keweenaw, Neb., Oct. 10-24.
Delta, Colo., Oct. 3-Nov. 14.
Marsing, Idaho, Nov. 21-Dec. 5.
Home address, 1415 W. Pikes Peak Ave., Colorado Springs, Colo.

PARKER, J. R.
Praise, Ky., Oct. 4-17.
Desoto, Ind., Oct. 24-Nov. 14.
Home address, Wilmore, Ky.

POLLITT, S. H.
Wagoner's Chapel, Ky., Oct. 5-18.
Salt Well, Ky., Oct. 18-31.
Rose Hill, Ky., Nov. 7-21.
Open date, Nov. 22-Dec. 6.

QUINN, IMOGENE
Niles, Mich., Oct. 3-24.
Home address, 909 N. Tuxedo St., Indianapolis, Ind.

REDMON, J. E. AND ADA.
Elgin, Ill., Sept. 20-Oct. 17.
Kewanee, Ill., Oct. 22-Nov. 7.
St. Bernice, Ind., Nov. 12-28.
Home address, Brookville, Ind.

REES, PAUL S.
University Park, Iowa, Oct. 8-17.
Wilkinsburg, Pa., Oct. 24-Nov. 14.
Kankakee, Ill., Nov. 21-Dec. 5.
Los Angeles, Calif., Dec. 9-19.

REES, SETH C.
Albany, N. Y., Oct. 7-18.
Trappe, Md., Oct. 22-Nov. 1.
Home address, 1705 N. Holliston Ave., Pasadena, Calif.

REID, JAMES T.
Ozone, Tex., Oct. 3-17.
Waco, Tex., Oct. 17-31.
Home address, 2912 Meadowbrook Drive, Ft. Worth, Texas.

RICE, LEWIS J. AND EDYTHE.
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Allentown, Pa., Oct. 15-24.
Home address, 202 Engman Ave., Lexington, Ky.

SHANK, MR. AND MRS. R. A.
Detroit, Mich., Oct. 3-17.
Home address, 191 No. Ogden Ave., Columbus, Ohio.

SHELHAMER, E. E.
Allentown, Pa., Oct. 15-24.
Plattsburg, N. Y., Nov. 11-21.
Columbus, Ohio, Nov. 28-Dec. 12.
Brooklyn, N. Y., Oct. 29-Nov. 7.

SWANSON, F. D.
Lexington, Ky., Oct. 11-24.
Home address, Wilmore, Ky.

SWEETEN, HOWARD W.
Vincennes, Ind., Oct. 3-18.

THOMAS, JOHN AND EMILY
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Brooklyn, N. Y., Oct. 29-Nov. 7.
New York City, Nov. 8-17.

VAYHINGER, M.
Terre Haute, Ind., Oct. 10-24.

WATTS, E. E.
Driftwood, Pa., Oct. 10-24.
Keepville, Pa., Oct. 28-Nov. 11.
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WILLIAMS, L. E.
October open.

WIREMAN, C. L.
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Verona, Ohio, Nov. 10-21.
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LETTER FROM E. S. JOHNSON
AND WIFE, ASBURY COL-
LEGE GRADUATES OF 1920.

Dear Folks:

I remember the time, several years ago, when I first became interested in Missions and wanted to go to India, a man asked me "Why?" It took me off my feet and I couldn't give a satisfactory answer either to him or to myself, and since then many times that question has come. You have said, "Stay at home and convert us heathen, etc." and in Columbus, just before we sailed last fall, a big-hearted brotherly business man said to me, "Why? what is it all about? What is it you want to do?" A perfectly legitimate question, and I want to give one answer in this letter.

Julia Prabhudas is 22, pretty, refined and altogether lovely, brown skinned, newly married and wondrously happy, and thereby hangs this tale. Julia was born in a little Hindu village, just like any other of thousands of villages that dot India's plains. It was near Baroda and had the usual mud huts with their thatched roofs, their dark interiors, bare walls, except for an occasional shelf suspended by pegs, mud floors, a small open fire in the corner smoking out through the roof. In one corner the buffalo ate his grass and the goat butted at the chickens that walked everywhere. Main street revolved about the village well, since water is a life and death matter out this way. Across either end of it stretched the charm rope with its dangling coconuts and goats' feet the guard with which the village protects its entrance and exit and beyond which no evil spirit would come. In Julia's village the boys according to Hoyle, took the cattle to graze, and made bows and arrows for themselves, but were void of balls and bats and marbles and tops. The girls of Julia's village also according to Hoyle brought water and worked at grinding the grain and helping with the family wash, but they were not the possessors of any dolls or dishes or toys. Here Julia spent her childhood, at times made hideous by the superstitious fears of her parents, but on the whole, care-free and happy unhampered by either clothes or baths.

One day a great event occurred in Julia's life. Her father Madhav, had been baptized a Christian, but as we shall hereafter see he had lost very little of his old ideas and customs, nevertheless one day he decided Julia was to be taken to the Mission school at Baroda his wife having fled from him because of the abuse and beatings she had received at his hands. In school Julia found her life a constant series of developments. In the Kindergarten and Primary Schools, she learned to read quickly by approved methods of education under well trained teachers and good Missionary supervision. She finished her school work at Baroda and came to the Vernacular Teacher Training School at Godhra where in the Training School and adjoining Practicing school she learned to teach by the Direct Method (a new thing in India introduced by the educational missionaries) instead of the old method of laboriously learning each letter of the alphabet, and afterwards learning to spell and finally to read. In the grades of the Middle school, the classes worked out various projects according to the best educational and pedagogical methods used in America. The project for the first year sometimes is to build a clay model of a village house. To start

with, the pupils are given talks about their home and its relationships. The various problems of the village are then developed. In working out the housing problem, the idea of building a model comes up and they begin observation of houses, their sizes, materials, construction, etc. The measurements connected with the building and laying out of its plan lead to Arithmetic. Questions of drainage, lighting and ventilation come up for consideration, and in due course bring in hygiene and sanitation. But observation alone is not sufficient to build a house, so an occasion for reading arises. Bible stories about home and home relationships are here used. They have to label the things they make, and must write down their figures, so a motive to learn to write is introduced. The grounds must be beautified and the home made attractive, the dogs and pets cared for, thus Nature Study comes in. The direction the house is to face, so that it may serve as a sundial determining the time of day, and how to meet the weather conditions as they affect the health and comfort of the family, are questions that lead to an elementary knowledge of Geography. And thus it goes. The second year they have the village farm, the third year the business organization and life of the village, etc. After her graduation Julia continued in the capacity of teacher for the Second Grade holding this position for four years, and is one of the best exponents of this method of teaching the school has today.

This is our job and the sort of events of the past few weeks. She loved and wished to marry a fine young preacher serving a circuit at Umreth, about forty miles north of here. Her father wished her to marry some wealthy Hindu man, who, according to the Hindu custom of this country, was able to give him one or two thousand rupees for her. But she refused and would not go with her father. In this country of parental authority, this was a serious offence, and he stormed the mission with threats and abuse. He talked very disrespectfully to Miss Morgan, the Lady Superintendent, and several times I joined them in mood to take him by the back of his neck and shake him until his teeth rattled, and if I could have understood the Gujarati language, and have known at the time what he said, I probably would. I have faith in muscular Christianity under certain circumstances. But Miss Morgan patiently and sweetly held her ground while he threatened to prosecute us and to get the police, but we had called on them and found that Julia being of age, could decide for herself, and we proposed to protect her. After weeks of disturbance, Julia and Prabhudas were finally married, and went to their home at Umreth. Yesterday Miss Morgan returned from a visit to them, and she reports that Julia has a fine school, in which twenty or thirty Hindu boys are learning the story of Jesus Christ along with their A. B. C's. Their home is clean, happy, consecrated and intelligent, a light that is not under a bushel.

This is our job and the sort of thing that is happening about us, and is the reason we find building the Kingdom here so full of fascination and joy. It captures our imagination.

Love and best wishes to all. Pray for us.

Edw. and Jet Johnson.

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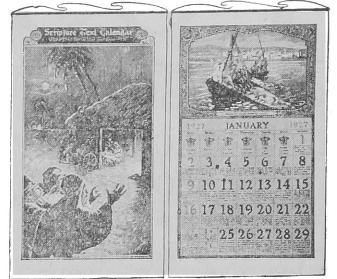
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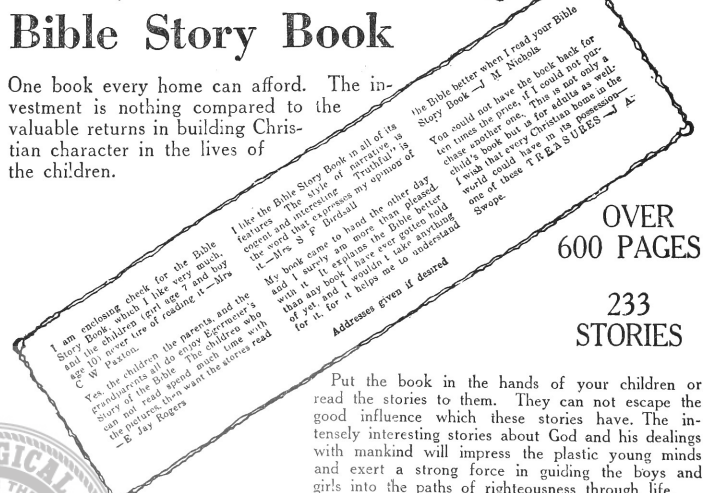
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THE JUDGMENTS OF THE LORD.

By The Editor.

THE Psalmist tells us that "the judgments of the Lord are true and righteous altogether." He also says, "They are more to be desired than fine gold." He adds, that they are "sweeter than honey and the honey-comb."

The Psalmist is no doubt thinking of the wisdom and mercy of God's judgments, the gracious and beneficial effect that comes to men, communities and nations from the judgments of the Lord. If we were left to ourselves we would no doubt go far astray. We can and must be held in check and given guidance by the gracious and far-reaching effects of God's judgments.

It were far better to be chastened of the Lord than to be deserted and left alone by him. Nothing more unfortunate can befall man than that he be left to himself. Those who receive no corrections from God are not his children. "Whom the Lord loveth he chasteneth."

There are judgments of mercy, chastisements with gracious corrective effects, rebukes that bring humiliation, repentance and restoration to obedience, devotion and communion. These gracious corrective means of God's mercy are more to be desired than gold, sweeter than honey. The Psalmist says, "It was good for me to be afflicted. Then, thought I upon my ways and turned my feet unto thy testimony." Who that has lived the Christian life for any number of years has not had experiences of chastening that brought sorrow, thinking upon one's ways and returning to closer fellowship with God?

There are judgments of the Lord of another character. Judgments that bring with them destruction. They come after the resources of mercy have been exhausted. Those who will not have mercy must finally receive the judgments that forever seal their doom. Men can go beyond the boundary lines of mercy. Those who trample upon the laws of God, spurn his mercies, refuse his offers of forgiveness and salvation, must finally fall beneath the sword of just and fearful judgment.

The antediluvians reached a point of rebellion and wickedness where they would not have mercy. God cannot force mercy upon any one. He can knock at the door, but the door of the human will cannot be broken down. God cannot force himself upon those who refuse to receive him. Noah preached long, warned faithfully and in the meantime built the ark for the preservation of himself and those who would accept mercy but those who would not received judgment. This is the logic of the universe. This is and must be the divine order. Sodom and Gomorrah reached a pitch of rebellion and wickedness so fearful that it was a mercy to the human

race to send down fire. They were so corrupt that they became corrupters of mankind. They were so morally dead that the stench of their wickedness would fill and poison the moral atmosphere all about them.

The Jewish nation reached a climax in their wickedness in the rejection and crucifixion of the Lord Jesus. Having rejected and crucified the only Saviour there is in the universe there was nothing left for them but God's judgments and he smote them. John the Baptist told them that the ax was laid at the root of the tree. It was an awful threat. They became even worse. Rome lifted the ax and smote the tree. Its fall was so violent that it scattered its branches throughout the earth and the blight upon Palestine and the wandering Jews has been an abiding warning in the world; when men refuse mercy judgment will come. Those who will not be saved must be destroyed.

I can but believe we are approaching a period of God's retributive judgments. The wickedness of the world is great. The fearful war of the nations did not bring repentance and a turning away from sin to righteousness. Millions were slain upon the battlefield. Other millions of human beings were starved to death. Then a strange and awful pestilence spread abroad and untold millions were swept suddenly into eternity. But men have not repented. The Sabbath is desecrated all over the civilized world. Untold millions of heathen go without the Gospel, while professing Christians waste millions of money in tobacco, cosmetics, at the doors of moving picture shows. Tens and hundreds of thousands of people in these United States whoop and yell like godless heathen at the baseball parks on the Sabbath day. The mill of the divorce courts grinds on with a full hopper. Worse still, many a pulpit and supposedly Christian school is giving an uncertain sound. Who can prognosticate what the end will be?

We believe that God's judgments will come upon us. We look for drouths, for floods, for storms, for fires, for contagions, for lawlessness, murder and waste. We look for immodesty in women and brutal, passionate wickedness in men. The trampling upon God's laws and the rejection of his mercies have a fearful effect upon the individual and upon society. Conditions are created that bring with them their own fearful curse. Repentance always counts large with God. If our preachers should cry mightily and spare not, if our people should turn away from their sins, if we would kindle in this nation a hundred thousand revival fires, if we preached mightily against the unbelief, the wickedness and the worldliness of our times, no doubt judgments would be stayed, mercies would be extended. But will we do it? Will the ministry become aroused? Will our college professors cease to teach infidelity? Will our lawmakers fear God? Will

those supposed to enforce the law punish criminals? Will we stop giving hundreds of millions of dollars to see lewd moving pictures and send the Gospel to the heathen world? Will we? That's the question. There must come a period of great revivals and turning back to God, repentance for sin, saving faith in Jesus and a turning of the whole tide of the moral life of the nation toward reverence and righteousness, or we may be sure God's judgments will be visited upon us.

Hatred Toward the United States.

WE hear much of the hatred of European people against this country. That such hatred exists there is no doubt or denying and it is most unfortunate that this state of things should exist.

Since the early history of this republic most friendly relations have existed between this country and France. The French people rendered a great and greatly needed service to our ancestors when they were struggling for their freedom from Great Britain. That has been appreciated and has formed a very strong bond of sympathy between the two republics for a century and a half.

There is a feeling among our people that during the World War we repaid the debt we owe to the French in the sending to their aid, when they had reached a fearful crisis, a vast army of soldiers who helped to break the Hindenburg line, save Paris and, in fact, turn the tide of battle that saved France. Many thousands of our beloved countrymen gave up their lives for France. The equipping and sending of these great armies laid upon our people a vast war debt and altogether there is a feeling that we played a noble part in paying our debt of gratitude to France with good interest.

The cause of the feeling of prejudice against us among the French people is brought on by the enormous war debt of France to the United States. We sympathize with the French. There is no way to calculate the struggle through which she passed and the fearful losses in life and property which she sustained. We devoutly wish there could be some readjustment of this debt and some of the heavy burden could be lifted from the crushing weight now resting upon the shoulders of the French people. It is unfortunate that on several occasions they should have mistreated American tourists, but on this side we must cultivate great patience and a most charitable feeling for that burdened and suffering nation. The newspapers of both countries should refrain from stirring up a spirit of strife and animosity and seek to allay prejudices and

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

A BUNDLE OF BOOKS.

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

I have received letters from many parts of the land asking about books. What books are best to buy on vital questions; what book is the best to study on certain issues, etc., etc. Many preachers, young and old, write me as to the best books for preachers to buy for their library. Every now and then I write a page about books, and the time has come for another such page to appear, and in this article I shall mention quite a few books which will be of interest to HERALD readers, particularly to ministers, Christian workers, evangelists, Sunday school people, parents and young people.

I. COMMENTARIES ON THE BIBLE.

I have always recommended Clarke's Commentary in six volumes, (special price, \$14.90 postpaid) in the first place as one of the soundest and most orthodox.

Let me now call special attention to a One-Volume Commentary of the *whole Bible* by Jamieson, Fausset and Brown. The whole title reads: "A Commentary, Critical and Explanatory, of the *Whole Bible*." For many years I have used this Commentary. The writers are English and Scotch scholars who believe and teach the second coming of Christ. They are true to the great doctrines of the Bible; they explain the Bible instead of explaining the Bible away. All the great truths of the Deity of Jesus, the precious blood of Jesus, sin and redemption, inspiration of the Scriptures, etc., are dealt with. This one-volume Commentary is the most compact book I know of. The price instead of being \$5.00, is only \$2.75.

II. BOOKS ON PRAYER.

I take pleasure always in commending Bounds' books on prayer—"Possibilities of Prayer," \$1.25; "Purpose in Prayer," \$1.25; but a book which has some wonderful messages on "Possibilities Through Prayer," is Broadhurst's book, "Wireless Messages." This is a wonderful collection of rich things on prayer to stimulate faith, to enrich life, to make divine resources available. The book shows the influence of prayer on commerce, literature, music, art, science, and in moulding great characters and nations. It is a book on prayer; not a reasoned argument, but a large collection of evidence of the efficacy of prayer, together with storied analogies between prayer and physical phenomena. It has 229 pages packed full of rich treasures on prayer. Special price, 60c.

III. SERMONS.

Many preachers are asking for good books on preaching. The book, "Contrary Winds and other Sermons," by Dr. W. M. Taylor, of New York City, has a rich array of great sermons on great themes. The great spiritual crises and problems of the Bible are here dealt with; their solution is made the pattern for the solution of similar contemporary problems. He recalls the modern Christian to the external upward strivings which have led men through the ages to mount above the contrary winds to the pinnacles of quiet. Read his great sermons on "The Pleasures of Sin," "The Seal and Earnest of the Spirit," etc. The book sells special at 60c.

IV. BOOKS FOR YOUNG PEOPLE AND THE CHILDREN.

Many workers among the young ask for suitable books to help in drawing up lessons, addresses, etc.

(1) "Morning Faces," by Hunter. In this book the art of the story-teller is here finely blended with the art of preaching to children. Stir and movement abound in these entertaining and helpful talks to children. They appeal to the child's sense of wonder and deal with the vital interests of the child's world. There is a unique blending of the art

WAITING ON GOD.

"My soul, wait thou upon God." (Psa. 62:5).
What this implies—need, faith, patience, yearning, submission, hope.

1.—How are We to Wait?

(a) Patiently: "Rest [be silent] in the Lord, and wait patiently for him." (Psa. 37:7; 40:1).

(b) Eagerly: "My soul waiteth for the Lord more than they that watch for the morning." (Psa. 130:6).

(c) Trustfully: "Wait on the Lord: be of good courage." (Psa. 27:14).

(c) Obediently: "Wait on the Lord, and keep his way." (Psa. 37:34).

(e) Hopefully: "My soul doth wait, and in his word do I hope." (Psa. 130:5).

(f) Sincerely: "Truly my soul waiteth upon God." (Psa. 62:1).

2.—Results of Waiting.

(a) Enduement: "Wait on the Lord . . . and he shall strengthen thy heart." (Psa. 27:14; Isa. 40:31).

(b) Enrichment: "Those that wait upon the Lord shall inherit the earth." (Psa. 37:9).

(c) Contentment: "They shall not be ashamed that wait for me." (Isa. 49:23; 64:4).

(d) Enjoyment: "We have waited for him . . . we will be glad and rejoice." (Isa. 25:9).

of story-telling and the art of preaching which calls for sustained attention from the junior hearer, and gives him something to think about. An excellent book and very worth while. Special price for this fine book is only 60c.

(2) "Life Stories," by Miss Merrill. Twenty-three stories selected from Genesis and from St. Matthew and retold in the form in which they should be presented to the older children in Daily Vacation Bible Schools or to any similar group of boys and girls ranging from nine to thirteen years of age. Special price, 60c.

V. A BOOK ON LAW AND LAWLESSNESS.

We need a book helping us to think aright and act courageously in this awful age of lawlessness. Here is a book entitled "Law and Lawlessness." A store of inspiration and information, constituting an invaluable manual for the carrying on a campaign for law enforcement and patriotic citizenship. Every one of the messages from prominent men and women is making history. They are actually changing policies and altering programs. No worker in any part of the country, therefore, can afford to be without this book, which crystallizes the best thought of the nation as represented by distinguished publicists. Special price, 60c.

VI. A BOOK ABOUT SANCTIFIED CHRISTIANS.

Entitled, "The Singular Actions of Consistent Christians," by Rev. William Secker. This is an old book; in some things it is a bit Calvinistic but, otherwise, it is full to the brim of wise, practical messages on the practice and conduct of the sanctified Christian. Price, \$1.00.

VII. BOOK ON BIBLE STUDY.

One of the most suggestive books on this subject is "How to Understand the Bible," by Rev. M. Austey, M.A. The author says: "There are seven methods of Bible Study. They are explained in the following pages. They all lead to the understanding and the enjoyment of the Word. They authenticate its truth. They facilitate the mastery of its content. They enable us to wield it as the sword of the Spirit. They reveal the wonder and the glory of the Word. They lead to its enthronement in the heart and conscience of those who receive it. They establish a triumphant defence of its claim to be an exact, an exhaustive, and an everlasting expression of the mind and will of God to men."

Read in page 44 the description of the Bible as a beautiful palace. It is wonderful! Special price of this book is 60c.

VIII. MISSIONARY BOOKS.

A bunch of three wonderful missionary books are the following: "John Williams of the South Sea Islands," "Arnot of Africa," and "Hannington of Africa." For missionary class studies these three books are full of interest. Price of the three books is \$1.00, or 50c each.

IX. DEVOTIONAL BOOKS.

Let me name several of these. One of the best is a beautifully embossed white cloth cover book by Rose Potter, entitled, "The Pilgrim's Staff." It gives a Scripture message and a helpful thought for every day of the year. It is a year book. This is a beautiful gift book reduced now in price to 50c.

"My Guest Chamber," or "For the Master's Use," by Miss Nugent. It has four divisions to it:

The Master's Claim.

The Master's Indwelling.

The Master's Winnowing.

The Master's Use.

This is a beautiful gift book for 50 cents.

"A Devotional Diary," by J. H. Oldham. This is a unique book in which the Christian student and worker keeps a record of the time spent in devotion, Bible study and prayer. It also bears a message for each day of the month and a series of Bible portions to be read in consecutive order during the month. Price, 60c.

"Wrested Scriptures Made Plain," by Rev. W. E. Shepard. This book has had a wide sale because it takes up and explains consistently a whole series of Scriptures so often misinterpreted in the interest of a sinning religion. Such passages as 1 John 1:8; Rom. 3:10; 1 Kings 8:46; Prov. 20:9; Romans 7, Paul's Thorn in the Flesh; Matt. 19:16-17; "I die daily"; 1 Cor. 15:31; "I keep under my body," 1 Cor. 9:27; Prov. 24:16, are interpreted according to their real meaning in the light of Bible holiness. This is a book which should be in every preacher's study and the holiness people everywhere should read it. Price, \$1.00.

Note: The above named books may be had of The Pentecostal Publishing Company, 523 S. First St., Louisville, Ky.

RADIANT LIVING.

REV. C. M. GRIFFETH.

"THE SACRIFICE OF SELF FOR THE ADVANCEMENT OF CHRIST."

Before me comes a picture of an old man sitting upon the porch of his little seaside cottage, looking out over the sea toward the distant horizon. The afternoon sun is slowly dipping into the quiet sea, flooding both the water and the sky with a ruby radiance. On a pole before his home floats a banner. On this banner I caught these words: "The sacrifice of self for the advancement of Christ!"

As the aged man gazes out upon the gorgeous splash of color that marked the close of day, he is conscious of the setting of another day—his mission in life. As he looks back upon the day that has been, the day of youth and vigor and accomplishment, a smile plays over his features, for he knows that his life has been a day radiant with the joy of Christian service.

He has seen the days of others cloudy and stormy because of the utter selfishness of their lives. But over his whole life has floated this inscribed banner that now floats before his home. He glances up and reads it again, his life-long motto: "The Sacrifice of Self for the Advancement of Christ!"

"Thank God," he softly exclaimed to himself, "It has been a life worth while!"

When one bases his Christian service upon the principle which his motto expresses, he will find that he will be lifted above the storm clouds of unjust criticism, worriments, discouragements and the unresponsiveness that one meets everywhere.

When such motive and such sacrifice is the basis of your Christian service, should

you be tempted to proffer some hasty excuse when asked to help in some Christian work, you will command your inner self: "Back to the cross where thou belongest! This is an opportunity to advance the cause of Christ!"

When one has this passion of sacrificial service, he will be happy even when he is placed in some despised corner of the great

vineyard of the Lord. Like a blooming rose in some far-off desert unknown and unmired by man, so would he happily be, if it were for Christ's sake, to make beautiful and fragrant the most lonesome and insignificant places. For even there would such a rose be kissed by God and attended by angels.

BEACON LIGHTS OF FAITH.

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

JOHN BUNYAN.

CHAPTER XVII.



THE Church has produced some stalwart leaders through the centuries; and it was not so much the Church, as the message of the Church. Within her communion have been ten-talented men; great national breakwaters for the shelter and protection of the struggling race. Every vocation has been represented by towering characters, here and there, like the sun-crowned peaks of a mighty mountain range. Great statesmen, orators, scholars, military heroes, scientists, and authors; all these have ministered in the holy things of the Church. The most profound scholarship, the broadest culture and social influence, together with the leadership of wealth, may find wide avenues of expression far superior to parliaments and forums. The greatest and best of the human race have been drawn to the Church with sacrificial convictions and the spirit of martyrdom.

John Bunyan, the magic name which carries the message of Gethsemane, Transfiguration, and Calvary, like the commingling of all the tempos of Handel's masterpiece. All things considered, the life of John Bunyan can no more be explained by human processes than the power and personality of Lincoln, which saw him rise from the most humble origin to a place among the world's ten-talented celebrities.

In Methodist circles the name of John Wesley is known to every child, and in other creeds also. Luther is well known in the history of Protestantism; but John Bunyan is cosmopolitan, contemporaneous, co-extensive with the religious hopes and aspirations for two hundred and fifty years. We have in literary circles what is known as "best sellers," always from the pen of modern fiction writers. These best sellers rarely ever last more than one season; they catch the public attention by some striking title,—carrying some powerful human appeal, generally of the sex character. In one year several editions are printed, but always the appearance of the book is preceded by wide announcement, and the book is kept before the public. The "best-seller" idea is more often produced by knowing the key to psychological advertisement than to any particular merit of the book.

But in the person of John Bunyan we have an author who had no press exploiting psychology to operate in his behalf; but he produced a "best seller," reaching back through the centuries and going out into all the civilized world. A book passing through a half dozen years as a leader, would be acclaimed by critics as marvelous; but one of John Bunyan's books has been doing this for twenty generations, and no doubt will so continue, unless the mind of the human race becomes so sordid and materialistic that it will no longer appreciate spiritual values.

The subject of this sketch was born at Elstow, Bedfordshire, Nov., 1628. His father was a brass tinker and bartered in his wares, a calling of no social standing whatever; but the family lineage has been traced back as far as 1200, A. D., and the plot of

ground where John was born has been in the family for many generations. The traditional spot is called "Bunyan's End;" the name has passed through thirty-six different forms according to Klan records: Bunium, Beryun, Boryon, etc. The family was poor, but sought to be "decent and worthy." John took up the trade of his father, the mender of pots and kettles; they had a forge at Elstow, but traveled from village to village. The trade was regarded as disreputable. "My descent," he says, "was of low generation; my mother's rank was the meanest and most despised of all the families of the land." Sir Walter Scott regarded the Bunyan family as a kind of gipsy tribe.

John received a smattering of education, which was not beyond the second grade of our public schools today; but it was "utterly lost," he says, when he went to work with his father. His mother died when he was sixteen, and this was a great sorrow to him, and the situation was made worse, as his father married two months afterwards.

Home life became unbearable for the lad, so much so, that he ran away and joined the Parliamentary army, serving two years until the army was disbanded. In after life he often spoke and wrote about God's mercy in saving him from death several times; once in particular, when a comrade took his place on sentry duty. The gratitude for being spared until he was delivered from sin was always paramount in his meditations.

When the war closed he returned to the tinker trade, and at the age of twenty married; but no mention is made of the date, or the name of his wife. Some believe that his first wife soon died, as his wife later, became the big factor in his redemption. The record at this time is not very certain. Speaking of these early days, he says: "We were as poor as the poorest." Not much is said of his moral character, other than he was very profane, but was not a drunkard.

His wife brought two books from her father's home, one of them was "Fox's Book of Martyrs," and from it came the beginning of the awakening; very slow at first, but each step was permanent. As to the impression of his reform on himself and others, McCauley calls him a Pharisee, and he calls himself a "painted hypocrite." One day he chanced to overhear the conversation of two women concerning his transformation from such a vile sinner to a decent man, and an inspiration came to him; meditating upon his own unworthiness, he wrote the book, "Grace Abounding." Notwithstanding his marvelous conception of God's mercy, at times he became so depressed over his spiritual condition that it bordered on melancholia. Like Augustine, the memory of his past life was ever before him. However, about this time Bunyan formed the acquaintance of the "Holy Mr. Gifford," a pious layman living at Bedford, and it was the influence of this good man which helped to establish him in the faith.

In the year 1653 he united with the Non-Conformist congregation at Bedford, which might be called today, the Baptist Church; however, there were some tenets believed and practiced then which do not obtain now. John Bunyan has always been considered a

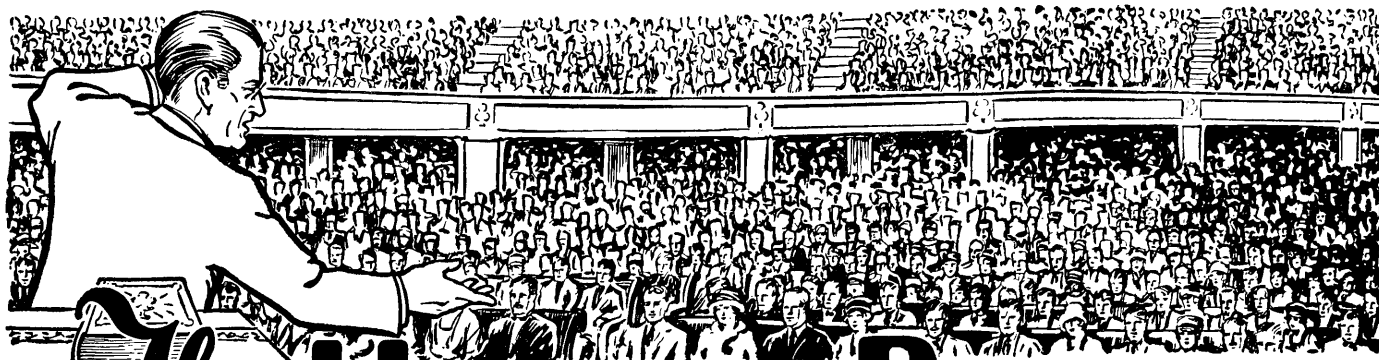
Baptist. Two years after becoming identified with this religious body his wife died, leaving him with five or six children, one of them being blind. The loss of his wife, who had been such a help in raising him from a life of sinful degradation to respectability, was a shock, and his sorrow was further deepened by the death of his companion and friend, the "Holy Mr. Gifford." He had moved into Bedford, and was ordained deacon in that church. Very soon his ability as a public speaker became evident, and he was given opportunity to serve as an exhorter. But in 1657, the definite call to preach was quite obvious, and he was chosen pastor of the Bedford congregation. It was a sensation to the town of Bedford when it became known that the "swearing tinker" was now preaching. The curious came in great crowds to hear him, and as was said of another: "They came to scoff, and remained to pray," as John Bunyan had a burning message on his soul.

His popularity as a preacher spread throughout Bedfordshire, and he at once faced the same obstacle which every other preacher before and since, has faced—jealousy. The grace of God can do wonders in the human soul, but cases are exceedingly rare, where preachers are not burned by a bitter jealousy against the man who draws crowds and does things they have been unable to do. There is a depth of carnality and deceit here that is hard to fathom; men profess to love God and lost souls, yet are consumed with jealousy toward any man who can succeed in doing his work to a greater degree than they. Here is the solution: "The heart is deceitful above all things, and desperately wicked; who can know it?"

The preachers began to criticize and discount Bunyan's work in every way, when things began to happen under his ministry, which did not happen with them. Such preachers must explain it away, tell how it happened, etc. Human nature not fully delivered from the carnal mind runs along on the same old trunk line, whether it is the First Century, the Seventeenth, or the Twentieth. If Savonarola had remained in his cloister mumbling his litanies he would never have been bothered; but when Old St. Marks began to pack to the doors with the multitudes that the others did not reach, "business began to pick up." It picked up with John Bunyan, the pastor of the Bedford Baptist Church. One prominent Doctor of Divinity, and a big university man, declared: "This mender of pots and pans now presumes to be a mender of souls."

John Bunyan suffering from the humiliation of illiteracy, and formerly known as a "man of the baser sort," became a mighty preacher in a very short time. But in one year from the time he took charge of the Bedford church, a frame-up indictment was filed against him. There seems to have been no record made of it, and it is not known just what became of the charges. But his gospel of salvation, promising full deliverance from all sin, aroused the carnal ecclesiastics and at once the machinery was set in motion to destroy him and close his mouth.

(Continued on page 6)



The HERALD PULPIT

LESSONS FROM LOT'S WIFE.

Rev. W. S. Bowden.

"Remember Lot's Wife."—Luke 17:32.

LOT'S wife is a Bible character concerning whom the Scriptures say little, but that little is important. Lot's wife has been called "a nameless sinner in a half forgotten age." "She appears only long enough to disappear. She is like a spectre, rising from the earth, moving across our field of vision, and then vanishing away." Practically all we know of her is recorded in a few verses in the nineteenth chapter of Genesis. Our Saviour, however, in speaking of his own second advent, declared that the days immediately preceding his coming would be like the days of Lot just prior to the overthrow of Sodom, and then added this caution—"Remember Lot's wife."

The exhortation of this passage applies especially to the time now present, when the signs of the Saviour's advent are placed before the world. At such a time, surely, God's people should let go of the attractions of a perishing world, whose drama is about concluded, and "Remember Lot's wife."

The Lord Jesus evidently realized the fact that we are in grave danger of forgetting things recorded in the Scriptures for our instruction and admonition. So, like Peter, he would "stir up" our "pure minds by way of remembrance." In view of the fact that he would come in a time of great moral corruption and worldliness, he said, very earnestly no doubt, "Remember Lot's wife."

Let us specify some things about her that we should remember.

I. Remember Her Privileges.

Firstly, she was related by one of the closest of earthly ties to a child of God. However many faults Lot might have had, he is spoken of in the Word of God as "that righteous man," "just Lot." When Lot separated from Abraham and "pitched his tent toward Sodom," we do not read of his having any family. It may be that his wife was a native of Sodom. At any rate it was a privilege in those days to be the wife of Lot; as she would thus enjoy the privilege of instruction in the knowledge and worship of Jehovah.

Then, too, it was her privilege to receive the divine warning through heavenly visitors. Sodom was a very wicked city. God determined upon its destruction. But Lot and his family were delivered. God's people are never destroyed in divine judgments upon the wicked. We read: "And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being

merciful unto him: and they brought him forth, and set him without the city" (Gen. 19:15, 16). It was a great privilege to be thus warned.

II. Remember Her Sin.

The angels said: "Escape for thy life; look not behind thee." As soon as those who had been delivered were nearing the refuge of Zoar, "The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven. And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt." Gen. 19:24-26.

She "looked back." This language reminds us of Paul's words: "Let us therefore fear lest a promise being left us of entering into his rest, any of you should seem to come short of it." "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him" (Heb. 4:1; 10:38). Those who have once "tasted" of "the powers of the world to come," let them beware lest they turn back. He who says, "Follow me," utters also these solemn words: "No man, having put his hand to the plough and looking back, is fit for the kingdom of God." Luke 9:62.

She "looked back." What sin was there in that? Much! There was *unbelief* in that look. She doubted the word of Jehovah. She virtually said: Am I not a fanatic for thus leaving Sodom? My relatives are there; my friends are there; my property is there; this command is unreasonable, and too much to ask. So she "looked back."

There was *disobedience* in that look. God had said, "Look not behind thee." She disobeyed a plain and positive command that she could easily have obeyed had she chosen to heed it. The sin of wilful disobedience is a very heinous offense against God. Because of disobedience our first father fell, but as it was evidently through love for his wife, who had been unwittingly deceived by the tempter, God in love provided an atonement. The sin of Lot's wife was without excuse except "an evil heart of unbelief" (Heb. 3:12), or she would not have perished.

Worldliness was in that backward look of Lot's wife. Her heart was back there in Sodom. If the Saviour means anything when he says: "Remember Lot's wife"—he means, Beware of worldliness. Multitudes of church members will fail to meet the Saviour in peace at his second advent because of inordinate worldly love. Thus saith the Scriptures: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15.

Indecision was the sin of Lot's wife. She delayed because her mind was not fully set-

tled. She was moved by opposite feelings of impulse. Decision is essential to success. An artist requested the privilege of taking the Queen's likeness. Time and place were fixed. The Queen was there on time. The artist delayed a few minutes. When he arrived he found the message awaiting him that her majesty had been there, had gone, and would not return. If Lot's wife had not sinned, sacred history would not have recorded the sad sequel.

III. Remember Her Fate.

"She became a pillar of salt." How this transformation took place we do not know. It is not unlikely that it was brought about by a natural cause; perhaps in this way: Looking back, the terrible scene horrified her so that she paused and was overwhelmed by sulphurous matter, destroying life instantly, and forming a mound, which later became encrusted with salt, as are all things exposed to the salt spray of the dead sea that now covers a large part of that region. But whether by natural means or through a special miracle, Lot's wife lost her life as a result of that sinful look.

Her punishment was sudden and wholly unexpected. She turned to look back, and in a moment, as it were, the storm of fire and brimstone swept past. Her eyes were blinded, her blood congealed in her veins, the sulphurous matter encrusted upon her person, and she stood forth, a warning to future sinners.

Perhaps the most deplorable part of her punishment was that she perished in the very act of disobedience, without any space being given her for repentance. God is merciful, but we must remember that he is sometimes quick and severe upon sinners, surprising them in the very act of sin. Zimri and Cozbi are examples (Num. 25:8). Herod was smitten in the very act of "his pride" (Acts 12:23). "The same hour was the thing fulfilled upon Nebuchadnezzar." (Dan. 4:33). "In that night was Belshazzar the king of the Chaldeans slain" (Dan. 5:30). Ananias and Sapphira perished suddenly (Acts 5:1-11). God's patience must not be wearied. Remember Lot's wife.

Her punishment was strange, a peculiar mode of punishment. Judgment is God's "strange work." The world is so familiar with ordinary judgments that it looks upon them as chance occurrences, so God sometimes diversifies them so as to arrest a stupid world. To be turned into a pillar of salt was a strange judgment, and a shameful judgment, but it was merited.

Her punishment was unique. That pillar of salt was a monument to the world, of God's power and of his attitude toward sin. That pillar of salt may have disappeared from the shores of the Dead Sea in the course of time, but it still stands on the

pages of God's Word. It still speaks the mind of God. It still calls out: "Remember Lot's wife."

Her punishment was final. It closed the day of probation and ushered in the day of doom for her. She lost her life, her husband was made a widower, her daughters were made orphans. Her opportunity had come and gone. Jesus wants us to remember the fate of Lot's wife.

IV. Remember Her Monument.

Jesus would have us remember more than the mere historic fact of Lot's wife—her privileges, her sin and her fate. He would have us bear in mind the great lesson which her monument speaks so plainly. This world is our Sodom. It is going to be burned by fire, and all the works of men will be destroyed. All who are of the world will perish. But while we are in the world, we are not of the world. A voice from heaven sounds in our ears: "Escape for thy life;

look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

The remembrance of Lot's wife should teach us to beware of her sin, to beware of unbelief, of questioning God's commands, of worldly entanglements, to beware of delay. How prone we are to look back as did Lot's wife! How we need to stand before her monument and read the warning, "beware!" Almost saved is lost. Beware!

Constructive Scholarship vs. Destructive Criticism.

Bishop H. M. DuBose.

I. OLD TESTAMENT ORIGINS.



HE Scriptures of the Old and the New Testament are the only world writings in existence. By the logic of their teaching and by the answering consciousness of men, they are the only such writings that ever can exist. They represent the macrocosm of spiritual manifestation, which is the highest form of truth. There is neither room for, nor possibility of, their like, or of a substitute for their form and spirit. They are the record of universal and absolute fact. They can encounter no competitive, or even approximating, literature. To the Christian, the Bible is the full and final word of God; to the non-Christian and Christless, it is still the incomparable Book. The ages of history are its apology and testimony. Its claim of unique and exclusive ethical worth is also without contest.

In the face of these facts, it is both a logical and an ethical necessity that the Bible should show integrity and trustworthiness in the records of its origin. It is not too much to say that its claims of divine authority and its hope of continued ascendancy over the human mind depend upon the verification of its nascent record. That, in fact, is the issue which has been uppermost with Bible science for the past hundred years; for, without qualification, it may be said that the historical records of the Bible have been impeached by a school of criticism more or less ascendant during the better part of a century past. No matter what extenuation of motive may be claimed for this school, the fact abides that, so far as criticism has operated, the higher revelatory claims of the Bible have been rendered more or less nugatory and ineffective. However, traditional faith and reverent thought have maintained a confident defence; and now, at last, are able to offer resistance of a character that must inevitably force an end to opposition, and bring the universal mind back to its loyalty to the written Word. In this series of papers we are seeking to indicate the answer of conservative Bible Scholarship to the destructive criticism of the books of the Bible.

In my library repose certain titles represented in the higher critics' Bible, known as the "Polychrome Edition," issued in 1898, in several scores of parts or volumes. This text, published at the height of the higher critical era, and exhibiting the "assured results" of the work of the Wellhausen School, is one of the most instructive misadventures in the whole realm of literature, sacred or profane. Taking up the Pentateuch, or rather the Hexateuch, as the "Polychromists" have designated the first six books of the Old Testament, the text is found to be smeared over, here and there, sometimes including whole paragraphs and sections, oftentimes only passages and clauses, occasionally only single words, with changing shades of red, brown, yellow, and blue, to indicate the critics' view of the various "sources" from which these oracular readings were derived. I have instinctively associated this color scheme of criticism with a

color drawing of the battlefield of Waterloo; and the two exhibit an instant and suggestive relationship: Both have been fought over, and each has been lost. The "source" hypothesis of the origin of the early books of the Old Testament is as thoroughly obsolete as alchemy and astrology; and is as certainly doomed to discard as the theology of eighteenth century deism.

An investigation of the "Polychrome" text by an even moderately well informed student of the Bible will demonstrate, *ad oculus*, the fallacy of the principle upon which it has been construed. This construction is so evidently *purposeful*; so palpably the issue of scholastic necessity, that even the unlearned can discern the speciousness of the lines upon which it is drawn. But I will revert to and examine these lines a little later. For the present, I must present a brief statement concerning the "source" theory, as such.

Pragmatic criticism has decreed a twofold theory concerning the books of the Pentateuch; namely, first, that they were not written by Moses; but that they came into existence from eight hundred to a thousand years later; second, that they are made up, for the one part, of laws and statutes that were the result of after thought and expediency throughout the whole course of Israelitish history; being put into form in Babylon during the exile; and, for the other part, of fragments of late writings, with a ground writing of *pseudo* history, projected backward, so as to give to it the semblance of an early or Mosaic origin. A multitude of redactors, or editors, are alleged to have worked, at different times, to bring these writings into the shape in which they now exist. The "Polychrome Edition" undertakes to indicate in the most exact and particular fashion the metes and bounds of each of these "source" fragments; even where they should occur in the middle of coherent sentences, and as between otherwise inseparable clauses.

This theory further asserts that the book of Deuteronomy is the oldest of the so-called Pentateuchal writings, having been composed during, or near, the reign of Josiah, about a century before the fall of the Jewish monarchy. According to this theory, the Levitical law, contained chiefly in the book of Leviticus, was composed during the Babylonian exile. Another and smaller body of statutes, more or less distributed through the center of the same book, is given a somewhat earlier, but indefinite, date. Deuteronomy, at the time of its writing, as the critics have it, did not carry the historical narrative which now goes along with it; nor were the books of Genesis, Exodus, Leviticus and Numbers, as also Joshua, then in existence, as such. These, with the narrative matter in Deuteronomy, and the whole of Leviticus, were "patched" together by priests of the post exilic age, the implication mainly falling on Ezra. His work, however, was afterwards variously glossed and patched by editors, upon whom are laid innumerable charges of amending and altering the text.

From the supposed fact of this narrative portion of the books having originated with the priests, it is designated as P, and is generally described as a *Grundschrift*, or ground writing, of the Hexateuch.

But this author of the ground writing, in addition to what he himself created, or borrowed from Babylonian myth sources, took matter from several bodies of literature alleged to have been the work of prophets in both the Southern and the Northern Kingdoms of Israel; and hence this matter according as it is attributed to locality, is known as Judaic or Ephraimitic. A further distinction is made in this matter, according as the originals, or "ur sources," use the name *Elohim* or *Jehovah* for the divine being. The patriarchal records and genealogies are particularly referred to these prophetic sources, which are still further designated as Ph, to distinguish them from those sections assigned to the priests, which are annotated as Pg.

This is the canvas, so to speak, upon which the "Polychromists" have spread their colors. In setting forth the answer of constructive scholarship to this "rainbow" puzzle of historical and literary criticism, I will deal, first, with the unscientific and unhistorical basis upon which the "sources" have been supposed; second, the false method of construing the text; and, third, the new constructive Bible science, which eliminates the foundation upon which the "source" hypothesis rests.

First, as to the unscientific basis of the hypothesis. It is well known to students of criticism that the Graf-Wellhausen higher critical hypothesis originated in a discovery made in the eighteenth century by Jean Astruc, a French physician, who had a turn for theology. In reading in the Pentateuch, especially in Genesis, Astruc observed that the divine names, *Elohim* and *Jehovah*, appeared in alternating groups, and were combined in yet other groups. From these recurrences, he concluded that the writing had been made up from several different documents, each of which used a different form of the divine appellative. Proceeding from this viewpoint, the conclusion concerning which was accepted as undeniably true, the critical schools went to the extent of the pragmatism represented in the "Polychrome Edition." But the conjecture of Astruc has been thoroughly discredited; first, through a critical study of the Masoretic, the Septuagint and other ancient texts of the Pentateuch. These are found to exhibit a wide diversity in the use of these group names of the Deity. The Masoretic was the proof text of the Wellhausen hypothesis. The Septuagint, which is a thousand years older than the Masoretic, and which reaches back to within two to three hundred years of the age of Ezra, completely upsets the hypothesis, so far as it rests on the conjecture of Astruc, by using both the names of *Elohim* and *Jehovah* in the paragraphs which were at first relied upon to show exclusive uses of one or the other. It is strange that a scholarship

(Continued on page 9)

BEACON LIGHTS OF FAITH.

(Continued from page 3)

In the midst of this conflict he wrote his second book, "Gospel Truths Opened." The fight waxed warmer and warmer; whereupon he wrote one year later, "Gospel Truths Vindicated." This was followed by "The Rich Man and Lazarus, Sighs from Hell, and Groans of the Damned." No man ever wrote, Dante not excepted, whose imagination blazed in such terrific splendor, as this Bedford preacher. He allowed his imagination full sweep in describing the miseries of the lost souls.

The climax came about the year 1661; a law had been passed putting certain restrictions upon religious services; one phase of this law was that certain Non-Conformists could not preach and administer the sacraments within the church building. This law John Bunyan ignored; but when the pressure became too strong, he went out into the fields, old barns, and in the woods, preaching everywhere. However, he was hounded until he was finally lodged in jail.

The historical record seems to be a bit mixed as to dates; in 1661, at the coronation of Charles II, many prisoners were released; but Bunyan was not among the fortunate ones, because he refused to make certain promises. The date of his incarceration is not certain; however, it lasted for twelve years. It speaks of his wife trying to secure his release, and failing. Then it seems that he was released from this imprisonment (evidently the first), and finally he began his long imprisonment in 1666. Parliament had passed the Religious Restriction Laws, but Bunyan had refused to obey them. He wrote his famous book during this twelve years, and preached continually to the crowds that came to his prison windows. They even tried to stop this by passing an ordinance that prisoners should not be allowed to look out of the window.

The Bible and "Fox's Book of Martyrs" were his prison companions. The last six years of his prison life it seems, is a blank, as nothing of interest is recorded; his great masterpiece did not appear until 1678. If it was written while he was in jail, which is generally believed, it remained unpublished for five or six years. The chronology of his home life, prison terms and dates of certain events cannot be verified by the records.

By and by, John Bunyan became a free man, and prosecuted his ministry with his old-time zeal and vigor, going about from place to place until he became known as "Bishop Bunyan," and his work known as "Bunyan Circuit." Again the church comes forward with a protest against this unconventional method of preaching; this religious iconoclast must be controlled. Efforts were made to suppress his labors, or else get them under the supervision of authority and conventional regulations, all of which failed. John Bunyan could not be supervised; he had spent twelve long years in prison, often suffering for necessary food, and through it all his spirit remained undaunted. He had carried the heavy load up hill and over rugged pathways; he had spent long nights in the Castle of Giant Despair, but at last, foot sore and tired, he had come into the presence of the Cross, and his burden had rolled off. What did he now care if the wrath of man was turned upon him; he had come in sight of the setting sun and the quiet harbor. He was too near the final deliverance, with the liberty of one whom the Son had made free, to longer reckon with flesh and blood. He was free indeed!

John Bunyan was a voluminous writer, and had a style that was unique and original. The one book whereby he immortalized himself was "The Pilgrim's Progress," one of the most powerful, dramatic allegories in all literature, except the classic parables of our Lord. The book which was his second

best, and lives today, and is read with great interest is "The Holy War," or, "The Capture of the Fortress of Mansoul." His books all had long titles and sub-titles. Both these books portray the heart experience of millions who have struggled along the highway of righteousness. It is not generally known that John Bunyan wrote besides these two masterpieces, *forty-seven other books*. He wrote on every possible phase of Christian teaching and experience. No man ever lived who caught the vision of Christ and his standards of life better than he, outside of inspiration.

The last preaching of this remarkable man was in London; when he was announced to preach early in the morning twelve hundred people assembled at seven o'clock. This was the closing of his pilgrim journey; while returning from London he caught a severe cold, as the trip was made in an open carriage and a downpour of rain. He had just recovered from an attack of "sweating sickness," and this made him an easy prey to what was perhaps pneumonia fever. He died the last day of August, 1688, at the home of John Shudwick, a devoted friend, and the keeper of a small grocery store. He was placed in Shudwick's vault, Bunhill Field, Finsbury. His estate was less than one hundred pounds, \$500, when he was laid to rest. We are sure that his life was one long struggle with poverty; while he was in prison, he made laces and sold them through the jail window to help support his family. John Bunyan was poor, but he made many rich. Here it is reproduced again: "In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

Are You Interested in The Wedding?

REV. A. W. ORWIG.

What wedding? Who is to be married? Where and when will the wedding occur? The wedding of which two young ladies spoke on their way home from church one Sunday morning. Their pastor had preached on the subject, and they heard things that they had never before heard, and did not know were in the Bible. But both of them expressed deep interest in the subject, not only to each other, but also to the pastor. He had said the wedding would be a most brilliant and rapturous event, in which all heaven would be interested. And that the interest would be manifested by a great multitude of voices, with ringing ascriptions of praise to God, because of the marriage about to take place between the heavenly Bridegroom, the Lord Jesus Christ, and his purified and prepared church. The joyful notes that reverberated throughout the celestial habitation were: "Alleluiah, for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready."

The pastor of those two young ladies proceeded to say that the grand wedding would likely occur some time between the catching up of the saints from the earth and when Christ, the Bridegroom, would descend with them. He referred his hearers to 1 Thess. 4:6-18 and Jude 14, Zech. 14:4-5, and other passages.

But the preacher, above all things, spoke of the supreme importance of the preparation that would constitute one a member of the bride. He declared that many church members would not belong to the happy number because their spiritual garments were not "clean and white." (Rev. 19:8). Nor did they enjoy that precious and holy intimacy with Christ, and real likeness to

him, that would make them suitable companions for him.

"Oh," said one of the young ladies, "I wonder if we will belong to the bride? We've been professing Christians and workers in the church, but I fear we do not measure up to the real Bible standard." The other one answered, "I feel that we have not fully 'come out' from the sinful world as we should, and I intend to give further serious attention to the subject about which we heard today."

My dear Christian reader, let us aim at the lofty attitude of full *overcomers*, by the abounding grace of God. Trials and afflictions will doubtless contribute to such a result. We may indeed have blissful union with the divine Bridegroom, involving inconceivable honors. Oh the glory of being permitted to *reign* with Christ, not only "on the earth" (Rev. 5:1) "a thousand years" (Rev. 20:4-6) of *millennial exaltation*, but also with him afterward "for ever and ever" (Rev. 11:15). Hallelujah! a thousand times.

Street Carnival Style.

THEODORE M. HOFMEISTER.

It is entirely out of date for us to weep at the funeral of one we love. The neighbors may talk about us and make reference to our hysterical demonstration, if we dare give vent to our broken heart. The "Smart-Set" never weep at a funeral and we must be no less intelligent than they. It has been settled by the cultured of the day, that it is unethical to weep when in sorrow or to weep for joy in the meetings of the church as our grandparents did in the long ago. Our modern society has impressed upon us the philosophy that "weeping is an evidence of weakness."

Let us enter the up-to-date funeral service. The church is crowded with our neighbors who await the arrival of the funeral cortege. The town canaries have been secured to warble for the audience. They are first to take their places on the platform. They do not bow in solemn mien, or in the spirit of devotion or reverence, but, instead a shining compact of gold is put into immediate use. The mirror, the powder puff and the hair-dressing is in plain view of the waiting audience. These "beauty-parlor" saints then snatch a song-book and sing an invitation song that was written for sinners, and is usually rendered out of tune and out of harmony, as the modern choir girl has no time for practice. While they sing: "Jesus, I am coming home today, from the paths of sin I turn away, now I am coming home," the flower girls enter the church; bob-haired girls with sleeveless dresses, flesh-colored stockings in full view to their knees, low-necked waist, dressed in the wildest colors which reminded one of the old-time college May-day-dance, lead the procession into the service. This is surely the jazz age. The church music, the singing, the dress of our women, the worship(?) service, is all on the short-order counter.

This is a sad condition but, the tragedy of tragedies is when our modern society has become so heartless and cold-blooded as to jazz our beloved dead to their graves in street-carnival-style. It is time for God to rise and stamp these impostors of perdition into a Devil's hell. Who says the world is growing better? Who can deny the need of a revival of old-time power? A revival of simple life? The world needs to weep her way to God! The church should weep her way to the upper room of spiritual power and effectiveness! The ministers need to weep their way to the pulpit with a heart

(Concluded on page 7, col. 3)

REPORTS FROM SOUL WINNERS

CAMP SYCHAR.

This camp is in its fifty-seventh year. Its fifty-sixth annual meeting was held this August. It is situated at Mt. Vernon, O., which is near the center of the state. More people camped there this year than ever before. It is the consensus of opinion that of all the spiritually good meetings which have been held by this, the Ohio State Camp Meeting Association, never have they had a better than this year's meeting. Like that last good sermon you heard, which seemed to you the very best one ever you heard, so this seemed to be the climax of all the years in what a holiness camp should be. There was an atmosphere of Christian fellowship just as should be at an assembling of sanctified people for a holiness camp. I have been in the South Sea islands where the vanilla bean is grown. The air is filled with the sweet, delicate fragrance of this luxury that gives such delicious flavor to whatever used in. The air at Sychar this year was laden with mellow fragrant breezes that certainly were from heaven. Spiritually it was luxurious, never experienced where the Spirit is not present, but where he is present and the people receiving him even those who are strangers in such places, who live in colder climates, enjoy the aroma of the heavenly fruit which fills the air. That was Sychar this year in an unusual degree, so folks felt.

Some Sights Seen There.

On the blackboard which stands against a large tree near the dining hall the early comers saw this legend, "Are you at the top notch?" Some one had chalked it there. It set folks who read it to thinking. And then just to the right of it is that well of Sychar which, ever flowing, and its water so cold, limpid, pure, and refreshing, puts the thinking one in mind of the fact that the salvation preached here, like that well, is not only refreshing, and life-giving, and pure, but also never ceases in its flow, is to be had for the asking, and puts one at the top notch. The dining hall and hotel are on your right, the book-store at your left, and then begins the tents of the city of tents. Further over to your right stand the dormitory, the annex, while ahead is the new large oval-shaped tabernacle with its arching roof, strong enough to hold the weight of a train, and still further on is the new auditorium for the young people and the eighty-roomed dormitory just built this year, and tents on all sides, over two hundred of them, under the green trees and green sod under your feet, and on every side smiling faces of your own spiritual kith and kin.

An unusual sight, seen at one of the services, was of three men kneeling side by side at the altar, an American, a Greek, and an Armenian. The American was a Methodist preacher who was seeking entire sanctification, and the Greek and Armenian, kneeling one on either side of him, were helping him to get into the fountain. I reckon he got in. He certainly should have. Each year the leader of the Boys and Girls' Meeting, Miss Gorsuch, has them march down through the grounds to the place of the ring meeting, near the gate, where they hold an impromptu service. Your scribe counted a hundred and fifty-six boys and girls in that line of march, not young people, but boys and girls. And these are being taught the truth of sanctification, and numbers of them enter in. They augur good things for the future of the Holiness Movement. Had you have had the privilege of standing by the side of Miss McGhie, our evangelist to the young people, you would have seen at these services, every service without a break, from seven to twenty-one at the altar, at no service less than seven, seeking salvation. Others who in other days knelt at these same altars are now girdling the globe going everywhere and preaching the power of Jesus to save and sanctify. The Holiness Movement has good reason for singing, "Sing on, pray on, we are gaining ground." We surely are gaining ground. It is a cheerful sight to saints to see seekers as they find the "Pearl of great price," and praise begins to flow from their lips and their eyes take on new light. The joy of the morning has become theirs. The weeping which may endure for a night has ended and the joy of morning has broken in upon their hearts. It is a beautiful sight to see souls sanctified.

Some Things Heard At Sychar.

Singing, such as is heard at only two places, heaven and at other holiness camps, is one thing. Under the lead of our Brother W. B. Yates, of Marion, Ky., who has such knack of knowing how to fill the platform with singers, Sychar's platform holds some two hundred, and "Uncle Bill" keeps it full of singers all the time, the meeting through; we have a volume of song and harmony in it all that is soul- uplifting. Add to this the voices of hundreds out of the great audiences that join in with the choir and—well to appreciate it one must hear it. The singing at Sychar is not equalled at any other place on earth, but at another holiness camp. You will have to get into heaven to hear any that is better.

Sychar folks hear the best sermons preached on earth. Just the mention of such names as Sheridan Baker, J. C. Fowler, Asbury Lowry, Henry Clay Morrison, Joseph H. Smith is enough to tell the character of the preaching that Sychar is used to. These and scores of others, like unto them, do the preaching at Sychar. All sermons heard at Sychar are orthodox because scriptural. Not one is ever heard there that is not spiritual because scriptural. Sinners are awakened under them and believers led to see their need of cleansing, and back-

sliders are aroused because they are scriptural. In not a single sermon is there any taint of fanaticism, or element of wildfire, or comeoutism because they all are scriptural. Preached in demonstration of the Spirit and power, under them, sinners are converted, believers sanctified, the Church edified and God glorified. You will hear no profanity, smell no tobacco smoke, hear much praying and much private and public testimonies and feel that you are sitting in heavenly places. Come and see.

Wm. R. Chase,

196 23rd St., Jackson Heights, L. I., N. Y.

BIG SANDY, W. VA.

I was called as the evangelist to hold a meeting in the Methodist Church, South, at Big Sandy, W. Va. (This being my second meeting there) Bro. S. L. Payne is the pastor and he is a fine brother to work with, is filled with the Spirit, and is a great man to help push the battle for souls. We had splendid fellowship together.

Our meeting began July 26th, lasting to Aug. 8th. While we did not have a landslide of souls, God gave us some real hand-picked fruit. It was a hard fought battle, but our Captain who has never lost a battle was there and gave us the victory. The second night of the meeting we gave the altar call and two came for sanctification, the third night six more precious souls came for the blessing, and so on during the meeting. Seventeen souls, all told, came to the altar, ten of these for holiness, balance, for regeneration and reclamation. The church was greatly blessed and mounted up in the Holy Faith. We had some real old-fashioned meetings. God surely poured out some blessings that we could not contain, shouts and praises from God's children filled the house. God still blesses the saints that will walk in the light. Glory to God! The Holy Spirit surely helped the old-time Gospel, and the Holy Spirit honored the Word, which brought forth fruit for the Master.

My next meeting will be at Pleasant Plains, Kans. Oct. 3-17, open dates after 17th. Will be glad to hear from any brother for a meeting. Want to be kept busy for the Master. I make no charges for my services, only Freewill offering. Will go anywhere.

For references, write Dr. G. W. Ridout, Asbury College, Wilmore, Ky., Dr. C. H. Babcock, the evangelist, and Rev. G. Q. Hammell, Delanco, N. J. Address me, F. R. Creekmore, Climax, Kans.

REPORT FROM EVANGELIST URAL T. HOLLENBACK.

We opened a meeting under a gospel tent at Sheffield, Ala., Sept. 15th. The first week souls were at the altar every service but the first two, for which we give God the glory. There have been scores who have manifested the desire for salvation by asking for prayers, and we are praying, trusting, and working for many more to be saved. The second week starts off with sixteen shows of a carnival-circus pitched right close to us, and the din noise and yelling and band-playing take our crowd and also detract from the preaching, but we shall wear it out in six days and continue another week, unless the Lord orders differently.

For many years I have desired to live in the city of Indianapolis, Indiana, which is the home of more holiness people, than any other place on the globe and the best railroad center for evangelists in the United States (Chicago not excepted). The Lord has seen fit to grant me my desire in this matter for his glory and my greater usefulness. I have therefore, for various reasons, moved my home address to the suburban town of Plainfield, which is just thirteen miles or a few minutes ride on the car or bus to the Union Stations from which radiate thirty steam and electric railroads to all parts of the country. Let all interested persons please take note of the change of my home address to PLAINFIELD, INDIANA.

Personally, I am saved and sanctified, and always preach holiness as a second distinct work of grace.

Yours for revivals,

Ural T. Hollenback.

REPORT.

Aside from our regular pastorate this year we have been able to devote our efforts in four revival campaigns during the spring and summer months, which were indeed "seasons of refreshing from the presence of the Lord."

Our first meeting was in the month of March with the M. E. Church at Brown City, Mich. Our labors here with the splendid pastor, Rev. Walter Firth, were blessed and owned of God in the salvation of souls and sanctification of believers. There are a splendid number of God's true saints in Brown City among the Evangelicals, Mennonites and Methodists, the three churches principally represented in this meeting.

We next assisted in the annual camp meeting known as "Flint River Camp," located near Flint, Mich. Our co-laborer here was Bro. Frank Arthur, of Chicago. While the number of professions at this camp was not large, yet it was evident that there was a thorough work done, and we shall not forget the splendid gospel ministry of Brother Arthur.

Our third meeting of the summer was with the M. E. Church, South, of Berry, Ky. Rev. G. R. Tomlin, a student just finishing his college work at Asbury College, is the splendid pastor here. He is one of the finest pastors that it has ever been our privilege to labor with. God gave gracious victory in this cam-

paign. The attendance was very large and the interest deep, but it appeared that the meeting here closed too soon as it seemed that things were just beginning to break through on the closing Sunday. There were a substantial number of professions of pardon and purity, and about 10 received into the church.

We next assisted in a campaign with the M. E. Church at West Bend, Ky. There were about 25 professions, but the last week of the meeting was practically rained out, as it rained in torrents every night of that week. We are praising God for the revival fires that are burning in our soul, and we are looking forward to closing our labors here as pastor with the view to the evangelistic field altogether. We shall be glad to assist in revival campaigns wherever the Lord may open the way, and our services may be desired. My address for the present will be Evangelist Ralph S. Griswold, Dryden, Mich.

REPORT OF EVANGELIST W. W. LOVELESS.

We have another good revival to report. This time we were in a little country Nazarene church, near East Orwell, Ohio. Rev. Ella Smith is the wide-awake pastor of this loyal little church. Her husband, Rev. Howard Smith, is the fine pastor of The Cherry Valley Nazarene Church a few miles away, and he, too, was with us as much as possible, and helped push the battle. We also were very fortunate in having with us through all the meeting, Evangelist Ina Riggs. She helped out wonderfully with her fervent prayers, and exhortations. She was the former pastor of this church for five years, and the people all love her, and hold her in high esteem. She is now entering the evangelistic field, and we prophesy that she will do Satan's Kingdom much damage in her revival work. Dr. J. H. Sloan and wife were also with us one night, and were a great blessing to the meeting.

The results of the revival were about 40 seekers, and most of them prayed through to definite victory and experience. Four fine members were added to the church, and five were baptized. The evangelist was well paid, and the church made their pastor a present of a \$16.00 Chain Reference Bible. We consider this a good revival, when we take note of the fact, that the church is out in the country, on dirt roads, and much of the time the roads were very muddy, because of the heavy rains.

We are now slating meetings for Autumn and Winter, and are ready to tackle any job the Lord and the people will open the way to. We are not looking for "soft snaps." Any one interested may address us at London, Ohio. W. W. Loveless.

REPORT.

Spring and summer have slipped by so swiftly and we have been so busy going up and down the country day and night in revival work, tired out the few days between, that we have not taken time to make a report of the many good meetings the Lord has given us and now we will only be able to make a brief report.

The most of our work has been in the central states this spring and summer. We have had the privilege of laboring with a number of the true and tried pastors and many of the best laymen on earth.

We were with Bro. Palmer at Warren, Ohio. Bro. Johnson at Alliance, Ohio. Bro. Jones at Cleveland, Bro. Lillenas at Indianapolis, Ind., Bro. Wells at Tonawanda, Kans. Andover, Ohio the greatest country church in America with Bro. Smith. Bro. Lehman, Barberton, Ohio. Bro. Uhrig, Jackson, Ohio. Bro. Pandv, Bloomington, Indiana. Bro. Miller, Ashtabula, Ohio. Oakland City, Ind., Camp. Will start my first fall revival in Colorado. A few of these meetings have been very hard, others were almost beyond description, people being laid out under the power of God, however people found God in all these meetings and in all except one a nice class was taken into the Church.

May the Lord bless each of the laborers in the Master's vineyard and help each of us to do the work assigned us with an eye single to his glory, faithfully awaiting and watching for his return.

Bona Fleming

STREET CARNIVAL STYLE.

(Continued from page 6)

that is burdened for the salvation of souls!

Hagar sat and wept; Esau wept; Joseph turned from his brethren and wept; the Egyptians wept for Joseph seventy days; the children of Israel wept; Samson's wife wept before him; Naomi kissed her daughters and wept; Hannah wept and did not eat; Jonathan and David wept one with another; King Saul wept; David wept at the grave of Abner; Joash wept; Hezekiah wept; Job's friends lifted up their voices and wept; Peter wept; Jesus wept and Mary wept at the sepulchre. Brethren, if the Spirit of the Lord is upon you, and your soul cries out, and your heart is sorrowful, weep until the burden is lifted! "Weeping may endure for a night, but joy cometh in the morning."

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OUR CONTRIBUTORS

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 Rev. P. F. Asher, B.D.
 Rev. Len G. Broughton
 Rev. J. R. Akers, D.D.
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 Rev. G. W. Ridout, D.D.

(Continued from page 1)

bring about feelings of friendship and confidence between the people of the two nations.

News comes from most reliable sources of a very bitter feeling in England towards the United States. A friend of mine recently from London surprises me with account of rebuffs and insults he received while in the city of London. This is unfortunate indeed. It is the sowing of the seed of animosity and strife which spring up and eventually bring harvest of war, bloodshed and ruin. The British Government owes a vast sum of money to the United States. The interest accruing on this indebtedness is enormous. Our country is rich. Our government can afford to be generous. We wish that a large percent of this indebtedness could be cancelled and that there might exist between English-speaking people everywhere the strongest possible bonds of sympathy and friendship. Let the people on this side of the ocean cultivate great patience toward the people of Europe who suffered so severely during the war and who came out of the struggle with such tremendous loss of life, such a depletion of their business enterprises, and a debt which is staggering to contemplate and will rest upon the people for two generations to come.

We wish that arrangements could be made to cancel much of this indebtedness. We believe it would be to the business and the financial interest of the whole world and that by such action much of the bitter feeling would be allayed. It will be the part of wisdom for the people of this country to bear with patience and without resentment as far as possible any sort of misunderstanding or mistreatment that may come from our British cousins until the wounds of the war are somewhat healed and the heavy burdens are somewhat lightened. Let us cultivate the spirit of patience toward all our neighboring nations and show to the world a spirit of generosity which will provoke their admiration as did the fortitude and courage of our brave boys who fought with such courage and unselfishness on the battlefields of France. Let nothing be done to arouse prejudice and strife and everything possible be done to bring about peace and harmony among the nations of the earth. The world is war-weary. The way to prevent war is to discourage and prevent ill feelings among the people of the various nations.

AN OPEN LETTER TO A YOUNG PREACHER.

No. VIII.

My Dear Young Brother:

I do not see how that in our times you can be a faithful minister and not be, to some extent, a controversialist. I hope you will be saved from debate and dispute with your brethren of your own or any other denomination on non-essentials. I trust that you will never be drawn into debate on the mode of baptism or any other phase of religious opinion and teaching which appears to me contributes little or nothing to the spiritual life and salvation of the people, and diverts your attention and takes your time from the one greatest of all works, that of winning sinners to Christ and building up the saints in spiritual life and character. I trust you will permit no one to provoke you into debates of this character, but will consecrate and concentrate your energies to higher realms and better ends.

We have come upon times when every essential doctrine of the Bible is being controverted: the inspiration of the Bible and its authority as an infallible rule of faith and practice is being denied. The existence of God as a personal being is controverted. The Virgin Birth of Christ, his deity, the miracles he performed, and the atonement made by his death—all these fundamental doctrines of the Holy Scriptures are brought in question and the whole of his manifestation, teaching, death and resurrection are attacked. The most startling feature of this widespread infidelity is the fact that it is nurtured and promulgated in many churches, schools and broadcasted from many pulpits from men claiming to be ministers of the Gospel. It is finding its way into church literature, in a modified form into Sunday school literature, with the deliberate intention of sowing the seeds of doubt in the minds of the children of the church and preparing them for a bolder and more determined attack upon their evangelical faith when they become more mature.

I do not see how any minister can be unconcerned or remain silent under these conditions. I believe that you ought to speak out very boldly on these vital subjects. Moses did not hesitate in his day to stand firmly against all false teachers; neither did our Lord Jesus; neither did St. Paul. John, the beloved, wrote his Gospel to controvert the false teaching against the divine Sonship and Godhead of our Lord Jesus Christ. John Wesley and the founders of Methodism spoke with no uncertain sound against the unbelief and false teachings of their times. They never believed themselves too good to defend the Scriptures against the attacks of all skeptics and to point out and condemn the errors of false teachers.

Of course, controversy should be indulged in with care and in a spirit of truth and love, but when the country is reeking with false teaching, every true pastor should expose those teachings, point out to his people the dangerous errors in them, warn them faithfully and establish them in the saving truths of the Bible. How are the people to know of the dangers that beset them, the false teaching about us everywhere, if their pastors are not well posted, wide-awake and careful to defend their flock from the wolves of false doctrine?

I hardly need to remind you that there is a wide difference between ranting abuse of those you feel to be false in doctrine and life and a clear setting forth of false teaching and the dangers in it and the fearful results which must follow, and then giving

in contrast the truth of God, the safety in believing and following the Word of God and the good fruits which such believing and living will produce.

Remember, however, that the very best remedy for false teaching, skeptical views, and the spread of infidelity, is a faithful preaching of the pure Gospel in the power of the Holy Spirit. Let your people's minds and hearts be so filled and saturated with Gospel truth that there will be no place in them for the lodgment of the tares sown by the enemy; even then, they must be cautioned and instructed so that they shall not be led away by the emissaries and wives of the devil. You should by all means be well posted and thoroughly prepared on these subjects, be a true watcher on Zion's walls, and alert to protect the flock which God has placed under your care from any and all of the great packs of wolves in sheep's clothing who today ravage the churches.

Faithfully, your brother,

H. C. MORRISON.

Help Circulate The Herald.

No. II.

Last week I sent out a little message asking our friends to assist us in the circulation of this paper. There are thousands of homes in spiritual desolation with hungry hearts, who can be blessed and saved and enter upon a more abundant life every way if some of our dear friends would get THE HERALD into those homes.

Let me give a concrete case. Some years ago, down in Texas, a young man attended one of our holiness camp meetings and he was graciously sanctified. He subscribed for THE PENTECOSTAL HERALD for himself, also subscribed for the paper for his father, who lived in a community quite a way from the railroad in a rather obscure country village. A few years later, I met this young man and he told me with great pleasure of the result of his small investment in sending the paper to his parents. Reading the paper, his father and mother sought and obtained full salvation. They became so interested that they invited a humble, earnest preacher to come to their community and hold a tent meeting which resulted in quite a revival; many were saved and sanctified. This meeting was followed up by other meetings that led on to a large and permanent work.

The young man said, "I have just been out home to visit my father and mother and going over to the post office to get my mail, I asked the Postmaster how many PENTECOSTAL HERALDS came to that office. He answered, 'forty.'" THE HERALD was going into forty homes; a gracious revival had come; sinners had been converted; believers sanctified; family altars established and incalculable good had come to that community and was spreading out into other communities; all of this started by one young man investing \$1.50 to send THE PENTECOSTAL HERALD to his father and mother.

Haven't we a thousand readers who would like to risk an investment of this character with an earnest prayer that God may bless the investment in the salvation of souls? "Cast your bread upon the waters." You will gather it after many days. I well remember that I cast some bread upon the water once in California and found the results in a great full salvation work at Port Said, Egypt. I cast some Gospel bread upon the water once in Nashville, Tenn., and found it a quarter of a century afterward in Kobe, Japan. I cast some Gospel bread upon the water once in Baltimore, Md., and found a wonderful supply of it nineteen years afterward in Lucknow, India. I cast some Gospel bread upon the water once at

a camp meeting in Ohio and found it in great quantities in Bombay, India.

Get busy. Don't think too much of your bread. Cast it upon the great waters of God's divine providence and feel assured that sometime when your soul is hungry you will find that the crumbs that you cast upon the waters have turned to great loaves. Plant a HERALD in some family and pray God to bless it in the salvation of souls. Do something. We are in a great work. Give a helping hand.

H. C. MORRISON.

ASBURY COLLEGE.

Z. T. JOHNSON, A.M.

PHYSICAL EDUCATION.

WE believe that Asbury places the proper emphasis upon physical education. She believes that every student should be given the chance to develop a sound body, and tries to make this possible. But as Dr. Akers so aptly puts it, "Asbury College believes that seeking the sheep skin is infinitely of more value than chasing the pig skin." Looking neither to the right or left, through all these years the school has kept in the middle of the road on this question. The years show the wisdom of this course.

Most schools that major on sports give attention to a chosen few, and hire men to train them to the height of perfection. That is not fair to the rest of the students. Take basketball for instance. The school that puts out a team for intercollegiate competition can train only about fifteen men on the varsity team, and about thirty on the freshman team. The other students take what they can get. The same is true in track, or tennis, or baseball.

Asbury has a unique program. Each class has a basketball and a baseball team. In basketball this permits at least sixty boys and sixty girls to participate. In baseball it gives about fifty a chance to play. A tournament is held in these sports each year. The teams play against each other and some kind of suitable prize is given to the winning team. A Coach has charge, and selects and trains the members of these teams. In tennis there is a tournament each year, in which any person in school has a chance to play. Eight courts provide plenty of space for this. The winners of this tournament are declared the champions of the school. In track the classes group together and form two teams. These are given instruction by the coach, and on field day are given opportunity to uphold the banners of their classes.

But you say, "Does that work?" You ought to visit the school and see the enthusiasm that is aroused by these events. The classes stand by their representatives, and competition is keen. The result is that there is developed a class spirit and a school spirit that is intensely interesting.

The gymnasium work is another interesting feature. A competent instructor has charge. Classes in outdoor drill, calisthenics and indoor games can get their training and exercise in these classes. The woman instructor provides a like program for the girls in their gymnasium. The girls have their own tennis courts and have plenty of opportunity to play.

Do you know what a program like that means? It means that if your boy or girl goes to Asbury a chance will be given to him or her personally to keep fit physically. It means that he will not be vitiated by a so-called sportsmanship that develops in schools with inter-collegiate athletics. It means that he will develop a love for the right kind of athletics, and a love for the school peculiar to the student of Asbury College. He will be under an instructor who will not tolerate

"dirty work" in the games. He will be taught to "play clean" at all times, and to win over the other fellow fairly or not at all. Cannot you see that this will mean the building of character that abides? It is the best kind of sportsmanship to be had. I am glad there is a school like Asbury, and glad that Asbury has the kind of physical education program that she has.

The Brooklyn Holiness Convention.

For the eleventh time this convention is to be held in the city of Brooklyn. It is to open Friday, October 29 at 2:30 P. M., and close on the night of November 7, 1926. The place of meeting will be the First Methodist Episcopal Church (old Sand St. Memorial) which is on the corner of Clark and Henry Sts. Drs. Morrison, of Kentucky, Ruth of Indiana, Shelhamer of California, and Thomas of Kentucky, are the evangelists who will do the preaching during the convention. The singing will be in charge of Prof. W. B. Yates of Kentucky, Musical Director and Soloist. He will be assisted by the Misses Harris and Norberry and Mrs. Miller and Mrs. Norberry. The sunrise meeting will be in charge of Mr. George Stickney, and the Open Air meetings of Mr. Charles MacLean. There will be preaching at 10:30 A. M., 3:00 P. M., 8:00 P. M. At 1:30 P. M., Bible Reading. Song and Testimony at 7:00 P. M., and Fellowship Meeting at 9:00 A. M. Prayer Circle at 6:30 P. M. Meals will be served at the church. Rooms near by at reasonable rates. Any communication concerning the meeting sent to Mrs. C. H. Cooke, 568 Atlantic Ave., Brooklyn, N. Y., will receive prompt attention. We are praying that this year shall be a climax meeting of all the years the convention has been held. All lovers of holiness are asked to join us in that prayer.

WM. R. CHASE.

196 23rd St., Jackson Hts., L. I., N. Y.

General Booth, the veteran leader, had his eye and hand on a good deal of current history in religious affairs, and said: "I am of the opinion that the chief dangers which confront the coming century will be religion without the Holy Ghost, Christianity without Christ, forgiveness without repentance, salvation without regeneration, politics without God, and heaven without hell."

CONSTRUCTIVE SCHOLARSHIP vs. DESTRUCTIVE CRITICISM.

(Continued from page 5)

arrogating to itself the distinction of "critical" could have proceeded to such lengths in ignorance of this fundamental difference between the two oldest texts. The variation does not affect any truth or fact of Scripture; but it is fatal to the assumption built upon it. The presumption is in favor of the Septuagint. At the height of his mastery, Wellhausen confessed that "the Masoretic text is the sore spot of the source hypothesis." The sore spot has become confluent.

Another and sufficient answer of conservative scholarship to this same hypothesis is that these group recurrences are due to the moods of the writer, to the nature of the matter dealt with, and to the time element in the composition. This was long ago the judgment of so distinguished a scholar as Havernick. *Elohim* is the nature name of God; while *Jehovah* is his covenant name. This fact appears often to influence the writer in his choice of an appellation. This would seem to account for the use of *Elohim* in the first chapter of Genesis, in connection with the creation of the material universe; and it will equally explain the use of *Jehovah* in the second chapter of Genesis, in connection with the giving of the commandment to men. The narrative of the first temptation and the fall, in the third chapter of Genesis particularly illustrates the modal and temperamental choice of the divine

name in composition. In that narrative the writer himself uses only the covenant name, *Jehovah*; while he puts the nature name, *Elohim*, into the mouth of the woman and the serpent. In this narrative there is no possible chance for redactorial divisibility; whoever wrote the one part, wrote the others.

The non-Hebrew elements in preponderating portions of the Pentateuch show that it could not have been written at the times and in the regions assigned by the critics. It is claimed that the second chapter of Genesis, which uses the appellation *Jehovah* (J), was written by the prophets, six centuries after Moses. This chapter carries a number of Babylonian words. This would have been impossible to the prophets in the mountains of Ephraim, three centuries before the exile; but would have been possible to Moses, when Babylonian traditions were fresh with the Abrahamic family. The concluding chapters of Genesis contain many Egyptian words. This is natural on the supposition that these chapters were written by Moses; but impossible on the supposition that they were written in Babylon during the exile.

No reputable scholar in Germany or England today supports the Wellhausen theory of the origin of the Old Testament. It is only in America that belated adherents are contending for these discounted conclusions. Both Professor Orr, of Edinburgh, and Professor Sellin, of Berlin, have recently declared in effect that no scholar who cares for his reputation will any more uphold this theory. Professor Lohr, of Konigsberg, a former Wellhausen supporter, has recently laughed the "source" hypothesis out of court. Wilhelm Moller, of Rackith, has characterized the "Polychrome" smear as so many "cartoons of hateful art posted on the polished stones of a glorious wall." The sufficient answer of conservative scholarship is that the Bible is hereafter to furnish its own critical proof from the sufficiency of its compositional material and history. This is the basis upon which the new constructive Bible science is being projected.

As to our second answer, concerning the false method upon which criticism has construed the text of the Bible, I have room for but a single example. Leviticus 10:20-30 gives an expository historical paragraph in connection with the priests' portion of the altar sacrifices (Leviticus 10:4-19). Now, for no other reason than that this paragraph is history; and in the face of the fact of its pertinency, indeed of its necessity, to the understandableness of the record, it is discarded, and set by the Polychromist in a swathing of decadent brown. The result is not scholarly, but ludicrous; for this method frequently leaves both the law and the narrative swaying by the forelock in mid air.

For our third and last answer, I may briefly sum up the rebuttal of conservative scholarship to this "Polychrome" criticism, especially against the traditional origin of the Pentateuch, by citing the work done by Wilhelm Moller in his very recently published book on Deuteronomy. That the Book of Deuteronomy was written by Moses in the Arabah of the Jordan, just before the crossing over of the tribes; and that it is a recapitulation of the history and laws of the other four books of the Pentateuch, Moller shows with scholarly insight and conclusive argument. In many hundreds of citations from Deuteronomy, it is shown that the writer of the book had Genesis, Exodus, Leviticus and Numbers before his eyes. The resemblances in statement and the agreement in minutiae of fact are so many and so complete that any other hypothesis of the origin of the writings becomes impossible of tolerance and provocative of pity for its weakness. Let those who believe in the divine inspiration of the Bible be comforted in their steadfastness.

(Continued)

OUR BOYS AND GIRLS

Dear Aunt Bettie: Here comes a West Virginia girl to join your happy band of boys and girls. I read *The Herald*, and enjoy reading page ten very much. I am twelve years of age, five ft, one inch tall, and weigh 103 pounds. I will be glad to hear from any of the cousins that would care to write. I hope W. B. doesn't get this letter as it is my first one.

Esther Richardson.
Fowler Knobs, W. Va.

Dear Aunt Bettie: Why don't some of the cousins in West Virginia write? I think it is time to get busy. I live on a farm ten miles from town and like it fine. I am a boy seventeen years of age, weigh 135 pounds, five feet, eight inches tall, have blue eyes and fair complexion. My birthday was April 25. Have I a twin? If so, I would like to correspond with you. Hope Mr. W. B. is out feeding chickens when it arrives.

Arlen Keffers,
Clover, W. Va.

Dear Aunt Bettie: If you will pardon pencil scribbling will write a few words of praise to our heavenly Father who has given us the privilege to attend Camp meeting at Eldorado. Evangelists Bennard and Owens were in charge, besides a number of pastors who attended. We certainly saw wonderful works of God. Had a letter from Mr. Sisson who attended the Camp where Evangelist Smith and Wilson were in charge and had such wonderful meeting. But I must get to my work. Yours in the Master's service.

Lizzie M. Perry.

Dear Aunt Bettie: This is my first letter to *The Herald*. I enjoy reading *The Herald* fine. I am 13 years and am in the sixth grade at school. I live on a big farm. Who has my birthday, May 21? Flora Ellison, I know a boy that lives close to my home who has your birthday. His name is French Lewis. I have three sisters and one brother. My brother is married and lives in Cali. He has one baby, a boy. Two of my sisters are married. One lives in Huntington, W. Va. The other one lives in Chicago and has one little boy three years old. My other sister is at home with me. She is 11 years old and weighs 105 pounds, she is the baby. I attend children's meeting every Saturday and learn nice songs. My teacher in children's meeting is Rosa Odell; she is a good teacher. I attend Sunday School. Hope Aunt Bettie and all the cousins had a nice time this summer.

Leah Hughes.

Dear Aunt Bettie: One of the cousins said something about making our letter more interesting. Fine! Why not make our letters testimonies for Jesus. I know he has been, and is blessing me wonderfully. He keeps "my heart singing all the while."

"E'en though it be a cross that raises me;

Still all my song shall be,
Nearer my God to Thee, Nearer to Thee."

Did you ever stop to think that the trials we have may become, either the cross by which we are raised nearer to God, or the stumbling block, that may drive us away from God? May we make all of our trials and crosses to draw us nearer to our God.

Though tossed on the billows,
Though tried by the tempest,

Yet Jesus, my Savior, I see!
May God bless and keep Aunt Bettie and all the cousins.

Elizabeth Spickler.
Voltaire, N. Dak.

Dear Aunt Bettie: I have been some time since I wrote to *The Herald* so I decided to write. I am still serving the Lord, and do not intend to quit. There are many ways in which we can serve the Lord, if we only try. I have found in my experience, that where there is a will you will always find a way. I am at the present the Primary teacher of our Sunday School, and I enjoy the work. I hope to plant in the young minds, thoughts that will cause them to serve the Lord. If any of the cousins have plans for the Primary work, which you think might be

of help I would certainly be glad to receive them. I am from the grand old state of Missouri, and I certainly am glad to see a letter from Smithville, Mo. Myrtle McGee, I enjoyed reading your letter. I am glad that people are working for the Lord all over the world, because he is the best friend we have. Well, I hope I have not bothered you, too long, and if I see this letter in print I may write again. Yours for the Lord,
Murlene Garrett, Pottersville, Mo.

Dear Aunt Bettie: This is my first letter to *The Herald*. I belong to the Evangelical Church. I am nine years old. My birthday is March 24. Who has my birthday? I go to the public school. I have three sisters and one brother. I live in Ashley, N. Dak. My father takes *The Herald*. My first name is Otto. I hope I will see this letter in print. I guess I have taken up too much space so will close. With best wishes and good luck to Aunt Bettie and the cousins.

Otto H. Lehner,
Box 63 Ashley, North Dak.

Dear Aunt Bettie: Will you please tell the cousins to move over a wee speck so as to let me in? Who can guess my age? It is between ten and fifteen. Who has my birthday, Dec. 18? There isn't much about me to describe but here goes: I have light brown hair, brown eyes and fair complexion. I live on a farm and like farm life fine. I go to Sunday school every Sunday I can. Grandmother takes *The Herald*. I read page ten every week. All of you cousins write to me. I had better be going because I see Mr. W. B. in the corner and he is snoring very loud, and that's a sign he is going to wake up. Hand me my bonnet, Clarence, and let me go.

Glenn Webb.
Box 609, San Angelo, Tex.

Dear Aunt Bettie: Will you please let a new cousin from Illinois join your happy band of boys and girls? I was thirteen years old March 29. Who has my birthday? I am in the seventh grade. I am a Christian girl. I was saved at our family altar three years ago Feb. 5. I go to the Free Methodist Sunday School. My father and mother have taken *The Herald* ever since I can remember. We all read it and think it is a good paper. My daddy gets lots of good books from the Publishing House. We live only a few blocks from the Mississippi River. We can hear the steamboats whistle. I hope Mr. W. B. is across the Mississippi River when this arrives.

Ruth Minor.
2301 Judson Ave., Alton, Ill.

Dear Aunt Bettie: Will you give room for an Illinois girl who is a reader of *The Herald*? I am a Christian and go to the Free Methodist Sunday School. This winter will be my first year in high school. I was fifteen years old Oct. 18. Have I a twin? I memorized the 66 books in the Bible. We have family prayers every morning and night. We all pray and of mornings after prayer we all repeat the Lord's Prayer together, and at night we all repeat the little prayer, "Now I lay me down to sleep." I have two sisters, Ruth thirteen, and Lois, four. I haven't any brothers. I love music and have taken two years of lessons. We built us a new home and think it nice to have a home all our own; it is the first one we ever had.

Esther Minor.
2301 Judson Ave., Alton, Ill.

Dear Aunt Bettie: Would you be kind enough to let a Florida girl join your happy band of boys and girls? My Aunt takes *The Herald* and I enjoy reading the Boys and Girls' Page. I am thirteen years old and in the seventh grade. Who has my birthday, July 20? I am a member of the Palmetto Methodist Church and go to Church and Sunday School nearly every Sunday. I live on the banks of the Manatee River. There is a big tree overhanging the river, and my two cousins and I have the most fun on it. For pets, we have a white Angora kitten, a pair of rabbits, canary bird, girl calf, chickens, cow and a

pony that we are keeping for a friend. It is a Shetland pony and we have fun riding it. The calf's name is Independence, because it was born on the fourth of July. My mother and father are dead, but I have a brother who lives with my grandmother. I live with my aunt. We live two miles out of town. I take piano lessons and when I play the piano the bird sings and the cat mews. I wish the children from Florida would write more letters. I hope to receive letters from the cousins. I will exchange pennants with whoever will send me one. Everyone send me one or two, please do. I do hope Mr. W. B. is hanging a letter on the wall when this arrives. Cousins, write to me. My name is a peculiar name. S. Irene Hall,
Box 223, Palmetto, Florida.

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*, hope Mr. W. B. isn't in when this letter arrives. I am a reader of *The Herald* and think it is a fine paper. I live on a farm and certainly do enjoy farm life. I have brown eyes, dark brown hair, am five feet, three inches tall and weigh 121 pounds. I have two sisters younger than myself. Who has my birthday, Sept. 20? Hope I have a twin? I guess I have taken up too much space now so I will close. Would be glad to correspond with some of the cousins.

Ethel L. Fettes.
Flinstone, Md.

Dear Aunt Bettie: How do you do, folks? I guess you don't know who I am so I had better introduce myself. I am Wilma Sanders, of Stafford, Kansas. I guess you will want to know what I look like and what the place I live in looks like. I am about five feet five and one half inches tall and weigh about one hundred and fifteen pounds. I have medium brown hair, dark blue eyes and have a rather fair complexion. I am eighteen years old. Stafford is a fair sized town, but I live in the country. We have more wheat out here than anything else. It is pretty dry and hot just now. I don't see any letters from Kansas. I wonder why? We have not taken *The Herald* very long. I enjoy reading it especially the letters on page ten. This is my first letter to *The Herald* and I do hope Mr. W. B. is visiting his friends when this arrives. I have one sister, two brothers and one step-brother. We, (all but one) are Christians and enjoy going to Sunday School and church. Mama is a Missionary Superintendent, my sister is librarian and I am a Sunday School teacher. Some of you boys and girls write me—Please do. I would like pictures also, but if you have none write any way. I would like pictures of scenery. Well I know you are all getting tired of listening to me talk and my letter will be so long there won't be room for it. Well, I must go, I hear some one say "won't she ever stop?" So goodbye cousins and Aunt Bettie. I will try and come again. Hope to see this in print.

Wilma Sanders.

Dear Aunt Bettie: Will you please let me come in and have a "set?" I have been intending to write several times but have never had the courage. I have brown eyes, brown hair, am four feet tall, weigh 60 lbs., and 14 years of age. Well I guess you all think I am some large kid but I am not. What do you cousins think of bobbed hair? My hair is long; would cut it but father objects. Do you cousins like pets? I have a puppy, two little chickens and a cat. Boys and girls, I think page 10 is grand; have been reading *The Herald* for two years but I think, we cousins should write something beside our age and other things. Well as this is my first letter I had better stop.

L. O'Dell Brockman,
Tallulah, La.

Dear Aunt Bettie: Will you let a little Georgia girl join your happy band of boys and girls? This is my second letter to *The Herald*; waste basket got the first one. I sure hope he does not get this one. My Grandmother takes *The Herald* for us. Grandmothers are good, aren't they? Mine is. I am five feet, two inches tall and weigh 116 pounds and will be 13 years of age August 30. I don't see many Georgia boys and girls

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writing to this wonderful paper. Georgia must be a large state. I have five sisters, two brothers. We are blessed with both father and mother. Matha V. McLeod,
R. F. D. 3, Edison, Ga.

Dear Aunt Bettie: Would you be kind enough to let a Florida boy join your happy band? This is my first letter to *The Herald*, and I hope to see it in print. The pets we have are a white kitten, two rabbits, a bird and chickens. I am keeping a pony for a friend. My mother takes *The Herald*, and I enjoy reading it. I am a member of the Palmetto Methodist Church. I hope Mr. W. B. is milking the cow when this letter arrives. All the cousins please write to me.

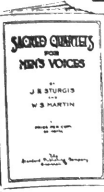
Sincerely Yours,
Donald V. Morse,
Box 225, Palmetto, Florida.

Dear Aunt Bettie: Will you move over a little bit and let a Richmond girl join your happy band of boys and girls? My mother takes *The Herald* and I surely enjoy reading page ten. I belong to the Methodist Church, South. My pastor's name is Rev. W. L. Clark. I have brown eyes, black curly hair, am twelve years of age, and in the sixth grade at school. I wish some of the cousins would write to me. I think I hear W. B. coming. With lots of love to the cousins and Aunt Bettie. Bettie Ray Head,
Richmond, Ky.

Dear Aunt Bettie: Would you care to hear from a little Mississippi girl? I am 9 years old and am in the fourth grade. I weigh 64 pounds. My birthday is Oct. 30. I have fair complexion. I would love to see this in print. Since nobody seems to guess my name I will tell you it was U instead of O. I would like to receive some letters.

Mary O'dell Creekmore,
Drew, Mississippi.

Dear Aunt Bettie: A while ago *The Pentecostal Herald* editor sent me a bundle of *Heralds* and I gave them all away and prayed God's blessings to go with them that they might be the means of saving some soul. I love to read *The Herald* better than any paper because it teaches a holy life, and I hope if this letter is printed that every Christian who reads this if they have not made a full con-



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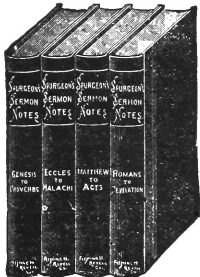
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Since leaving the Home Mission Board Dr. Reese has organized an evangelistic staff of some twenty-five workers. His home is in Marbury, Ala. He is a preacher under the spell of an ample conviction. Preaching with him is a serious business. Men without 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. P. Hunt.

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separation to God they will do so and receive the blessing of holiness. I was converted when I was thirteen years old, sanctified when I was forty-two. I regret the years in between. What a power I might have been for the Lord if I had only given myself sooner to his service. I attended Bonnie Camp Meeting some this year and enjoyed it very much. I pray God's blessings on the camp meetings, The League and all good works.
Emma Chesney,
Ina, Ill.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? A friend of mine gives The Herald papers to me and I sure do enjoy reading them. I am glad that so many of the cousins are Christians. I am a Christian. Friends, it is wonderful to have the Saviour with us where ever we go. I will close hoping to see my letter in print. May God bless Aunt Bettie and the cousins.
Katherine Crumbaker,
Route 3, Madisonville, Kentucky.

Dear Aunt Bettie: How are you and all of the cousins? I have been wanting to write to you for a long time. My mother takes The Herald. I sure enjoy reading page ten. I belong to the Methodist Church. I am twelve years old. I have light hair, brown eyes, fair complexion. Who has my birthday, November 27? I would like to hear from them. As my letter is getting long I will close with love to Aunt Bettie and the cousins,
Elva Minnie James,
Robson, W. Va., Box 25.

Dear Aunt Bettie: Will you let an East Texas girl join your happy family? I am not a subscriber to The Pentecostal Herald, but my dear aunt is, and I read her papers. I enjoy page ten very much. In fact, I enjoy the entire paper. I am fourteen years old, have light hair, blue eyes and light complexion. I am about five feet, one and three-fourth inches tall, and weigh 95 pounds. I am a member of the Baptist Church. How many of you cousins like the descriptions? I think they are the best part about the letters.
Annie Belle Ellison,
Hawkins, Tex.

THE GOSPEL OF "DO AS YOU PLEASE."

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In city or country, wayside or town,
We love our amusements, we love our ease,

For that is the gospel of "Do as you please."

"The devil's no more—he's officially dead;

By natural wishes and likes we are led;

Now all inhibitions we'll throw to the breeze;

For this is the gospel of "Do as you please."

"Whatever you like, go and do it we'll tell;

For sin is no more—no more there's a hell;

And this is no time to be on your knees;

Just give us the gospel of "Do as you please."

But still there's a God who can govern us all;

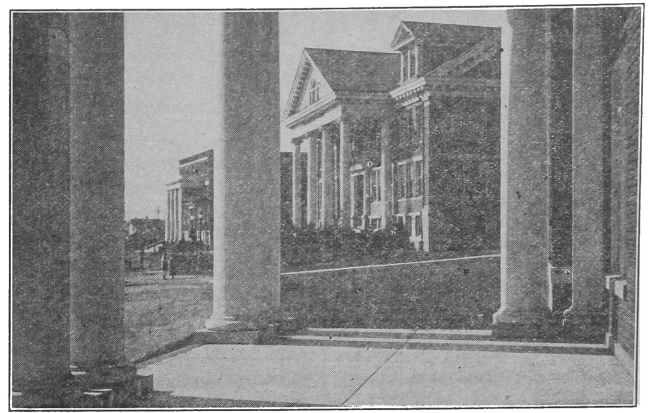
The God who has made this terrestrial ball;

And he who has made us can teach us to live;

His guidance till death he has promised to give.
C. L. Chilton.

VICTORY AGAIN.

August 1, we closed a great revival at Gun's Chapel, one of the churches on the Nicholasville circuit of the M. E. Church. This is one of the hardest



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places I have ever served, and Rev. R. F. Whithurst, evangelist, a man of more than twenty-two years' experience in the ministry said, he had never seen anything quite so difficult. But under God we entered the battle with faith in him, "who has never lost a battle," and he did not fail us. During the three weeks of revival more than fifty souls came to the altars and many prayed through. In many respects this was the greatest revival this church has seen in many years. The membership of the church was greatly revived and strengthened, and the pastor feels that the church is in better condition than it has been in many years. The attendance at the regular services has increased, the Sunday school has grown, and those who would not lead in prayer, are now able to talk to the Lord in public. Fourteen presented themselves for church membership on the last Sunday. Praise God for this victory in a place where whiskey and guns are plentiful, and where the

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church stands as the only restraint against the evils of moonshine and bootleggers.

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A. W. Caley.

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

REV. Z. T. JOHNSON, A.M.

Lesson IV.—October 24, 1926.

Subject: Joshua, Israel's New Leader, Num. 27:18-20; Joshua 1:1-9.

Golden Text: Be strong and of good courage; for the Lord thy God is with thee whithersoever thou goest. Joshua 1:9.

Time: B. C. 1450.

Place: East of the lower part of the Jordan.

Introduction.—Every people, in order to success, must have a competent leader and something around which to rally. In the early days of our nation we had our great leader, George Washington; and the desire for national freedom held us together. Now we are suffering for want of leadership, and are trying to rally around too many centers. Our energies are being scattered. In the beginning of Methodism, John Wesley was her peerless leader. Entire sanctification as a second work of grace was what might be termed her rallying ground. Now she is in need of leaders, and has absolutely lost her rallying ground. Much of the host is in the wilderness, with Moses dead on Nebo and no Joshua in sight. As for entering Canaan, it is not even dreamed of, nor wanted, in most of her churches.

Israel was fortunate when Moses died. His forty years' work between Egypt and his grave was masterly. It was more than human. He was divinely inspired, and divinely empowered for the greatest task that had ever fallen to the lot of one man up to that date in human history. I know not that it is true that God always has a man prepared for every emergency—that is all a guess; but He did prepare Joshua for leadership when he called Moses home. Almost from the hour of the crossing of the Red Sea, he became "Moses' minister." We would call him Prime Minister,—Secretary of State, Secretary of War, General in chief of the fighting forces of Israel, all in one. Jehovah foresaw what was before him, and had him trained for the work. The first three verses of our lesson are taken from the book of Numbers, giving us some idea of God's estimate of Joshua and the sacredness of his calling. "And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thine hand upon him." That was back in the wilderness days. Moses must give him a sort of ordination to his office by the laying on of hands. But that was not sufficient. Moses must bring "him before Eleazar the priest, and before all the congregation; and give him a charge in their sight." Israel's was a theocratic government, and officers appointed to rule over the people must have both human and divine sanction. There is no use to ask God to approve some of the officers who misrule America. It would be more appropriate to beg for deliverance from them. But Moses must go one step further, and divide his own honors with Joshua, in order that the people might honor and obey him: "Put some of thine honour upon him, that all the congregation of the children of Israel may be obedient." Chief rulers must respect sub-rulers, if they expect the people to respect and obey them.

Notes on the Lesson.

The book of Joshua is so closely re-

lated to the Pentateuch that it is well to keep those five books of Moses in view while studying this one. As we open this new book, it is but a new chapter in the leadership of the chosen people. There is no break. All arrangements had been made for transferring the reins of government from the hands of the old leader to those of the new one. In the first verse of the Book of Joshua we find that immediately after the death of Moses, Jehovah delivered a charge to Joshua, which covers all the remainder of our lesson. (2) Joshua is commanded to lead the host across the Jordan and into the promised land. A man with less faith in God would have stopped; for the task was not human. The swollen river lay before them; and they must face terrible enemies on the other side. But let me drive this lesson home: No easy task is worth while. The hunter may bag the game, but he will not become a Nimrod thereby.

(3) This verse is rich in promise; and it is rich for us. As Paul makes plain to us in the letter to the Hebrews, Canaan is a type of the entirely sanctified experience. It is also a type of heaven, though not a full type of either one. When one passes into the Canaan life, he has multitudes of enemies before him, and must expect to fight many severe battles; for he is by no means done with the devil and temptation. But the entire land is before him; and every conquered spot is his. It is a joy to know that we are sanctified to grow, and not to stagnate.

(4) Only twice did Israel hold her entire inheritance (if she did then), once in the reign of David and once in the reign of Solomon. During most of her national history she held but a little strip of land forty miles wide and one hundred and forty miles long. I fear that some of us have our experiences thus limited, when they should be one hundred and forty miles by four hundred miles. We have pitched our little tents on Hal-lelujah Hill, and do not intend to move until Gabriel blows the last trumpet. Polish the Sword of the Spirit, kick over your tent, and do some marching and fighting. Let the giants know that you are in the land to stay.

(5) Suppose you take this verse to encourage your soul. You need not get proud and boast of what you are going to do; but just draw your sword, and begin: "There is good fighting all along the line." Remember that no man shall be able to stand before you; for God will never forsake you. Do not fear the boasting, cursing Goliaths, but go after them. Take the 6th verse, and lay it close up alongside your heart: "Be strong and of a good courage." If that is not enough, add the 7th verse: "Only be strong and very courageous." Read the balance of the verse, and see how Jehovah endorses Moses and the Pentateuch; and it may be comforting (while the small critics are harping around) to remember that Jesus Christ in his New Testament talks endorses this same Moses and this same Pentateuch. But some overly wise ones tell us that there never was any Moses. Then pray tell us who wrote the first five books of the Bible; for no one else has lived during these

centuries, who had sense enough to write them. Surely some of these moderns who boast so much of advanced scholarship should be able to give us something better than the Pentateuch. Come on, Gentlemen; the world is waiting on you. Please do not draw on the Bible, but do something original, something that will honor this brilliantly learned age in which we are living.

Jehovah stresses obedience to his laws as being the basis of his protection and blessing. And now I am going to shoot at a venture. Jehovah is the same God now that he has always been; and he rules and punishes people on this earth as he has always done. When the children of Israel served God in strict obedience to his commandments, his blessing and his protection were upon them; but when they disobeyed, his wrath fell upon them. He chastised them to bring them to repentance and salvation. God smashed up Miami and other places in Florida for the same purpose. Sin went rampant down there, and he took a hand in what was going on. And I make bold to say that he has not yet finished the job. That slap that he gave San Francisco a few years ago was only the beginning of sorrows. Japan will receive a good deal more threshing, unless the goodness of God toward her should fail.

I am not drawing these conclusions from the terror of Jehovah, but from his goodness. He loves men—wants to save men; but they must see their sins and repent. It will be a sad day for us when he ceases to chastise us for our wickedness. Men may laugh about such things, and say: "Don't blame God; but blame the boom"; but he is still on the throne; and he has not forsaken this world for which his Son died.

SPIRIT-BIRTH.

By C. L. Chilton.

I struggled forth from sorrow's womb,

By grace divine impelled;
If I stayed there, 'twould be my tomb;
My soul it would have held.

In death—a foretaste of that death
That's wrought by Satan's hand,
To keep birth-laboring souls from breath

From Canaan's heavenly land.

But God in mercy brought me through

That struggle fierce with sin;
For then I knew my birth was due;
I fought new life to win.

And I was at the narrow gate
Of godly penitence;
Another hour I could not wait
For heavenly evidence

That I had passed from death to life,
So mortal were my groans;
The passage was a bitter strife,
Like breaking of the bones!

But I was of the Spirit born;
A new creation I!
I suddenly from death was torn,
No more in sin to lie.

I did repent till forth I came,
A new-created soul;
And I was born in Jesus' name,
A reconstructed whole.

Repentance! 'Tis the only door
From sin to righteousness,
Faith and repentance on us pour,
To comfort our distress.

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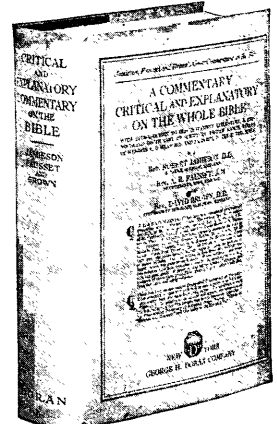
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SEE PAGE SIXTEEN.

EVANGELISTIC AND PERSONAL.

Rev. L. E. Williams, Wilmore, Ky., will be in Olyphant, Pa., in a meeting Nov. 2-21, and would like to get in touch with brethren in that section, or elsewhere, to hold meetings during December. Let those pastors contemplating a revival in their church communicate with Bro. Williams.

Rev. Joseph H. Lewis, Conference Evangelist of the Kentucky Conference of the Methodist Episcopal Church, is making his slate for the fall and winter and desires to communicate with pastors or people who may wish his services. Address him, Wilmore, Ky.

Because of change in date Rev. Robert Johnson and wife have an open date from the last Sunday in October for a few weeks. Any one desiring their services may reach them at Vine Grove, Ky.

Rev. C. H. Babcock: "It gives me great pleasure to recommend to the holiness people, and the Church of the Nazarene, Rev. R. F. Whitehurst for camp meetings and revivals. Bro. Whitehurst is a man of splendid qualities and has had large experience as pastor and evangelist. For some years Bro. Whitehurst was superintendent of grounds and buildings at Asbury College. The writer has known Bro. Whitehurst for many years and fully recommends him to all who desire the services of this good man. His address is Wilmore, Ky."

Rev. N. B. Spradling, Dudley Road, Rt. 1, Covington, Ky., is open for calls. He has been out of the work on account of ill health but is sufficiently recovered to be in the field again. Any one believing in old-time revivals such as John Wesley taught may count on this brother to preach so as to win sinners to Christ and believers to heart purity.

Rev. Margaret K. Crammond, and Prof. C. C. Crammond, song leader and pianist, have some open dates for fall and winter. They prefer working in Ohio, Indiana and Michigan. Their address is 815 Allegan St., Lansing, Michigan.

Rev. Clifford E. Keys, one of our tent workers, and who has been most successful in soul winning the past summer, will be glad to communicate with persons desiring his services. Address him, Wilmore, Ky.

Rev. W. A. Grogg, of Ronceverte, W. Va., was appointed conference

Evangelist of the W. Va., Conference at their recent session and will be glad to communicate with brethren desiring an old-time revival. He preaches the doctrine of full salvation. He can furnish splendid references if desired. His slate appears in The Herald and his home address as above, will enable parties interested to get in touch with him.

Rev. L. Reep: "We have known Rev. A. R. Brooks and wife for many years and can testify as to their preaching. They are members of the Nazarene Church and preach and pray in the Spirit. They will be glad to answer calls for revival meetings, and may be addressed 2419 E. Washington St., Indianapolis, Ind."

T. F. Maitland: "To my brethren in the Kentucky and the Louisville Conferences: I have been holding meetings for twenty years. I began in the Kentucky Conference holding my first meeting at Corinth in 1906. Rev. P. D. Palmeter was the pastor. I held meetings in Henderson, Hanson, Providence, Elm Grove, Browder's Chapel, and a number of other places in the Louisville Conference. The Lord gave us great meetings at Harviland and Polsgrove when Rev. W. R. Johnson was the pastor. In one of the meetings we held at Henderson Brother Lee Willingham was converted and became a preacher, and I was told he is a pastor in the Louisville Conference. The memories of our experience in Kentucky are truly blessed. We are expecting to be in Louisville the first part of December and if any of our friends would like to have us help in meetings let us hear from you at once. We hold our membership in the M. E. Church, South. Address me Winfield, Kansas."

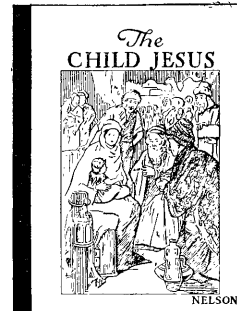
P. P. Belew: Prof. Chester S. Harter of Springfield, Illinois, is an expert pianist and evangelistic player. I have known Bro. Harter for a number of years, have been associated with him in one evangelistic campaign, and consider him one of the most efficient pianists in the field. He is an excellent accompanist and handles the piano during an altar service unusually well. His piano solos are unsurpassed and are a wonderful asset to the spiritual interest of a revival. Pastors and Camp-meeting committees will do well to secure his services. His heart is in this great work and he should be kept busy. He may be addressed Springfield, Illinois, care of Rev. G. Edward Gallup, 313 South New Street."

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he has recently been healed of heart trouble and is again able to resume his evangelistic work. This trial has been very severe and most distressing financially. He has some open dates, Oct. 22—Nov. 30, being the first.

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I WOULD BE LIKE THEE.

I would be like Thee;
My soul in her longing
Stretches out hands
Toward the uttermost goal;
I would be like Thee,
Though earth cares are thronging;
I would be like Thee,
Thou Sun of my soul.
If to be like Thee,
I need to be chastened;
I'll pass without murmuring
Under the rod.
Purge out the dross of my heart
And consume it;
'Till I am like Thee,
My Lord and my God.
(Mrs.) Romanza Greeley.

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There is an organization known as The Evangelical Methodist League, composed of hundreds of devout people all over this land, that proposes to reach these communities with revival meetings, as far as possible.

The members of The League, by their prayers and contributions, enabled us to put nineteen Gospel tents in the field this past summer. Over seventy meetings were held in which several thousand people found God in reclaiming, saving and sanctifying power.

The blessings of the Lord were so marvelously upon the work that we greatly desire to increase the membership of The League so that we may put several more tents and groups of workers in the field next summer. Already calls are coming in for meetings. The membership fee is \$1.00 a year, with the privilege of making other contributions that you choose.

The work is growing and there is great promise for the future. Become a member at once and help in this great work with your contributions and prayers.

Fill out the blank below and mail to Mrs. H. C. Morrison, care Pentecostal Herald, Louisville, Kentucky.

Name.....

Address.....

Contribution.....

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OF ASBURY THEOLOGICAL SEMINARY

EVANGELISTS SLATES

ANDERSON, T. M.
Detroit, Mich., Oct. 1-Dec. 19.
Lincoln, Neb., Dec. 31-Jan. 9.
Home address, Wilmore, Ky.

AYCOCK, JARRETTE AND DELL.
Akron, Ohio, Oct. 24-Nov. 7.
South Bend, Ind., Nov. 14-28.
Lincoln, Neb., Dec. 5-19.
Mail address, 2923 Troost Ave., Kansas City, Mo.

BABCOCK, C. H.
Minneapolis, Minn., Oct. 3-24.
East Liverpool, O., Oct. 17-31.
Minneapolis, Minn., Nov. 7-21.
Home address, 1148 Victoria Ave., Los Angeles, Calif.

BELEW, P. P.
Cadillac, Mich., Oct. 24-Nov. 7.
Bay City, Mich., Nov. 10-28.
Marion, Ind., Dec. 1-18.
Home address, 1529 Nelson St., W. Marion, Ind.

BENNARD, GEORGE.
Detroit, Mich., Oct. 24-Nov. 14.
Wichita, Kan., Nov. 18-Dec. 5.
Home address, Hermosa Beach, Calif., Box 94.

BENNETT, W. G.
Laramie, N. Dak., Oct. 1-25.

BROWNING, RAYMOND.
Hampton, S. C., Oct. 3-24.
Richardson Park, Wilmington, Del., Oct. 31-Nov. 20.
Home address, Wilmore, Ky.

BURTON, C. C.
Florine, La., Oct. 18-31.

BUSSEY, M. M.
Uhrichsville, Ohio, Oct. 24-Nov. 14.
Cannastota, N. Y., Nov. 16-28.
Brookins Island, Md., Dec. 5-19.
Home address, South Vineland, N. J.

CAIN, W. R.
Dayton, Ohio, Oct. 24-Nov. 7.
Marion, Ohio, Nov. 14-28.

CALLIS, O. H.
Lewistown, Ill., Oct. 17-Nov. 7.
Permanent address, Box 203, Wilmore, Ky.

CLARKE EVANGELISTIC PARTY.
Woodbine, Kan., Oct. 17-Nov. 7.
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.
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COLEMAN, PAUL.
Greenfield, Ind., Oct. 17-31.
Terre Haute, Ind., Nov. 1-14.

COX, F. W.
Akron, Ohio, Oct. 15-31.
Muncy, Pa., Nov. 5-21.
Baltimore, Md., Nov. 26-Dec. 15.
Home address, Lisbon, Ohio, Box 441.

CONLEY, PROF. C. C.
(Song Evangelist)
Plymouth, Mich., Oct. 3-20.
Home address, 586½ North Howard St., Akron, Ohio.

COX, W. E.
Berkley, Calif., Oct. 3-24.

CRECKMORE, F. R.
Open dates after October 17.

CURTIS, EARL E.
Fort Fairfield, Me., Oct. 12-28.
Lawrence, Mass., Oct. 30-Nov. 14.
Cobden, Ontario, Canada, Nov. 21-Dec. 12.

DICKERSON, H. N.
Los Angeles, Calif., Oct. 11-24.
Pomona, Calif., Oct. 26-Nov. 7.
Glendale, Ariz., Nov. 23-Dec. 5.
Home address, 2608 Newman St., Ashland, Ky.

DUNAWAY, C. M.
Decatur, Ga., Oct. 3-24.
Hedrick, Iowa, Oct. 25-Nov. 14.

ELSNER, THEO. AND WIFE.
Huntington, Ind., Oct. 21-Nov. 7.
Charlotte, N. C., Nov. 9-21.
Home address, 25 Lafayette Ave., Brooklyn, N. Y.

FLEMING JOHN.
Monongahela City, Pa., Oct. 20-31.
Ft. Wayne, Ind., Nov. 15-28.
Greensboro, N. C., Dec. 8-19.
Champaign, Ill., Nov. 3-14.

FLEMING, BONA.
Hammond, Ind., Oct. 17-31.
Canton, Ohio, Nov. 5-14.
Somerville, Mass., Nov. 19-28.
Everett, Mass., Nov. 30-Dec. 12.

FLOOR ORVAN S.
Open for dates.
Home address, Silver Lake, Ind.

FRYE, H. A.
Saginaw, Mich., Oct. 24-Nov. 14.

Wellsville, Ohio, Nov. 21-Dec. 12.
Home address, 1326 Hurd Ave., Findlay, Ohio.

FUGETT, C. B.
Anaheim, Calif., Oct. 18-30.
Berea, Calif., Nov. 1-14.
Home address, 3220 Hackworth St., Ashland, Ky.

GADDIS, TILDEN H.
Laura, Ohio, Oct. 10-24.
Wichita, Kan., Oct. 29-Nov. 14.
Miller, Neb., Nov. 16-29.

GARRETT, C. J.
Clifford, Ill., Oct. 18-Nov. 7.
Grand River, Ill., Nov. 8-21.
Home address, Ottawa, Kan.

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Frankfort, Ind., Oct. 18-Nov. 1.
Muncie, Ind., Nov. 4-28.
Jeffersonville, Ind., Dec. 1-19.
Home address, Frankfort, Ind.

GLASCOCK, J. L.
Home address, 1350 Grace Ave., Cincinnati, Ohio.

GLEASON, RUFUS H.
Iva, S. C., Oct. 10-31.
Home address, 613 Woodward Ave., S.E., Atlanta, Ga.

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

HALLMAN, MR. AND MRS. W. R.
Louisville, Ky., Oct. 17-31.

HAMES, J. M.
Wabash, Ind., Oct. 8-24.
Pataskala, Ohio, Oct. 25-Nov. 14.
Plymouth, Ind., Dec. 2-19.
Home address, Greer, S. C.

HARRIS, B. F.
Home address, 216 E. Brockett St., Sherman, Texas.

HARSH, C. M.
(Evangelist and Young People's Worker)
Free dates after Oct. 10.
Home address, Paris, Ohio, Route 1.

HEIRONIMUS, H. T.
Huntington, W. Va., Oct. 3-24.
Home address, Wilmore, Ky.

HODGE, H. W.
Brooklyn, N. Y., Oct. 29-Nov. 6.
North Chili, New York, Nov. 7-21.
Macon, Ga., Nov. 28-Dec. 12.
Home address, 120 S. 16th St., Flushing, New York City.

HOLLENBACK, ROY L.
Atlanta, Neb., Oct. 9-24.
Venus, Neb., Oct. 28-Nov. 7.
Address, Cambridge City, Ind.

HORN, LUTHER A.
St. Stephen, Ala., Oct. 18-Nov. 10.
Home address, 70 N. Reed Ave., Mobile, Alabama.

HOWARD, FIELDING T.
Mt. Carmel, Ky., Oct. 10-24.
Sunrise, Ky., Oct. 25-Nov. 7.
Home address, Wilmore, Ky.

HUNT, JOHN J.
Manahawkin, N. J., Oct. 12-24.
Roslyn, Va., Oct. 25-Nov. 7.
Darby, Pa., Nov. 14-28.
Bridgeton, N. J., Nov. 29-Dec. 12.
Home address, Media, Pa., Rt. 3.

HUYETT, J. DOROTHY.
(Gospel Singer, Pianist, Harpist, and Children's Worker)
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Home address, Wilmore, Ky.

JOHNSON, ANDREW.
Lakewood, Fla., November.

JORDAN, F. F.
Open dates from Jan. 23.
Home address, 270 Milwaukee St., Elgin, Illinois.

KENNEDY, ROBERT J.
(Singer)
Amarillo, Tex., Oct. 18-29.
Home address, 6129 Goliad Ave., Dallas, Texas.

KINSEY, W. C. AND WIFE.
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Crisfield, Md., Oct. 10-24.
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KINSEY, FRANK E.
Columbus, Ind., Oct. 10-28.
Open date, Oct. 31-Nov. 7.
Home address, 1220 Tecumseh Ave., Indianapolis, Ind.

LITTELL, V. W. AND MARGUERITE.
Mannington, W. Va., Oct. 14-31.
New Brighton, Pa., Nov. 1-14.
Home address, 1214 Scott Street, Beatrice, Nebraska.

LOVELESS, W. W.
Fresno, Ohio, Oct. 7-31.
Home address, London, Ohio.

McCORD, W. W.
Sale City, Ga., Oct. 14-24.
Home address, Sale City, Ga.

HANGER, J. W.
Indianapolis, Ind., Oct. 10-24.

MILLER, JULIUS.
Edmunds, N. Dak., Oct. 30-Nov. 14.
Buffalo Lake, Minn., Nov. 18-Dec. 5.
Home address, Mattoon, Wis.

MILLER, B. W.
Beatrice, Neb., Oct. 17-31.
Fairbury, Neb., Nov. 3-21.

MOFFITT, E. J.
Deltaville, Va., Sept. 15-Oct. 25.

OSBORNE, ESSIE.
Shamrock, Texas, Oct. 10-24.
Permanent address, P. O. Box 538, St. C. Los Angeles, Calif.

OWEN, G. F. AND BYRDIE.
Kenesaw, Neb., Oct. 10-24.
Delta, Colo., Oct. 3-Nov. 14.
Marsing, Idaho, Nov. 21-Dec. 5.
Home address, 1415 W. Pikes Peak Ave., Colorado Springs, Colo.

PARKER, J. R.
Desoto, Ind., Oct. 24-Nov. 14.
Home address, Wilmore, Ky.

POLLITT, S. H.
Salt Well, Ky., Oct. 18-31.
Rose Hill, Ky., Nov. 7-21.
Open date, Nov. 22-Dec. 6.

QUINN, IMOGENE
Niles, Mich., Oct. 3-24.
St. Joseph, Mich., Oct. 25-Nov. 7.
Home address, 909 N. Tuxedo St., Indianapolis, Ind.

REDMON, J. E. AND ADA.
Kewanee, Ill., Oct. 22-Nov. 7.
St. Berice, Ind., Nov. 12-28.
Home address, Brookville, Ind.

REES, PAUL S.
Wilkesburg, Pa., Oct. 21-Nov. 14.
Kankakee, Ill., Nov. 21-Dec. 5.
Los Angeles, Calif., Dec. 9-19.

REES, SETH C.
Trappe, Md., Oct. 22-Nov. 1.
Home address, 1705 N. Holliston Ave., Pasadena, Calif.

REID, JAMES V.
Waco, Tex., Oct. 17-31.
Home address, 2912 Meadowbrook Drive, Ft. Worth, Texas.

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Wichita, Kan., Oct. 20-Nov. 7.
Pittsburgh, Pa., Nov. 14-28.

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Home address, Lerna, Ill.

ROOD, PERRY.
Revesville, W. Va., Oct. 17-31.
Home address, Barboursville, W. Va.

RUTH, C. W.
Nashville, Tenn., Oct. 19-28.
Brooklyn, N. Y., Oct. 29-Nov. 7.

SANFORD, MR. AND MRS. E. L.
Allentown, Pa., Oct. 15-24.
Home address, 202 Engman Ave., Lexington, Ky.

SHELHAMER, E. E.
Allentown, Pa., Oct. 15-24.
Plattsburg, N. Y., Nov. 11-21.
Columbus, Ohio, Oct. 28-Dec. 12.
Brooklyn, N. Y., Oct. 29-Nov. 7.

SWANSON, F. D.
Lexington, Va., Oct. 11-24.
Home address, Wilmore, Ky.

THOMAS, JOHN AND EMILY
St. Paul, Minn., Oct. 4-24.
Brooklyn, N. Y., Oct. 20-Nov. 7.
New York City, Nov. 8-17.

UHLER, JESSE
Sublette, Kan., Oct. 20-Nov. 7.
Ensign, Kan., Nov. 10-28.

VANDAL, N. B.
Pittsburgh, Pa., Oct. 15-24.
Akron, Ohio, Oct. 25-Nov. 7.

VAXINGER, M.
Terre Haute, Ind., Oct. 10-24.
Napoleon, Ind., Nov. 7-28.

WATTS, E. E.
Driftwood, Pa., Oct. 10-24.
Keppville, Pa., Oct. 28-Nov. 11.
Long Lake, N. Y., Nov. 14-28.

WHITEHURST, R. F.
Troy, Ohio, Oct. 3-31.
Home address, Box 14, Wilmore, Ky.

WIBEL, L. E.
Kempton, Ind., Oct. 6-Nov. 1.
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October open.

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Verona, Ohio, Nov. 10-21.
Open date, Nov. 23-Dec. 5.
Home address, 2108 Crescent Blvd., Middletown, O.

YATES, W. B.
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Dr. H. C. Morrison, Editor.
Mrs. H. C. Morrison, Associate Editor

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THE DEITY OF CHRIST.

By The Editor.

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

—Napoleon.

The great Napoleon is quite correct in the above observation. If Jesus Christ was divine, God manifest in the flesh, as he claimed to be, then there is an end to much hurtful controversy. Miracles, resurrection, atonement,—everything claimed by him and by the prophets and apostles and his faithful followers is accepted as matters of course.

We have a group of religious teachers—and they seem to be becoming quite numerous—who are telling us that *intelligent* people can no longer accept as proof of the deity of Christ what the prophets say of him, or the claims of the Gospel writers of the miracles which he performed, but that they accept Christ on his own character and life; that he stands alone on his own merit without crediting the prophetic teachings with reference to his coming and the occurrences which they foretold would take place in his life and ministry. They also propose to eliminate the account of the miracles which he performed, and yet they will assure you that they believe in Christ because of what he was and what he taught.

For one, I cannot believe in the intelligent sincerity of these would-be religious teachers. The promise of Christ's coming runs entirely through the Old Testament Scriptures. The record of his miracles runs through the Gospels. Why tear the Book to tatters? Why discount the veracity and statements of the prophets and apostles? Are men wiser than God? It was the wisdom of God to prepare the way for the coming of his Son. He gave us an immovable foundation in the prophecies of the coming Christ and the fulfillment of those prophecies in his life, teachings, death and resurrection with such accuracy that those who have eyes to see and ears to hear the wisdom and workings of God rejoice in the fact that we have positive proof that Jesus Christ is the pre-existent Son of God.

Destroy the faith of the people in the inspiration of the prophets and you have, so far as they are concerned, torn down the foundation that God was building through the centuries in order that we might have absolute proof both of the inspiration of the Scriptures and the Godhead of our Lord and Saviour. The character of Christ stands out in such bold relief, his teachings are so clear, so practical and so comprehensive that the infidels and skeptics feel compelled to grant him a unique place among men, and to admit his superiority and worthiness to march at the head of the column of all beings who

ever trod in human form the path of life and yet, they are not willing to grant his Godhead and the infallible proofs of his deity; they would try to tear away those proofs without which the church will not be able to sustain herself and give to the masses of the people the reasons why they urge upon them repentance and faith in Christ for salvation.

We have a constantly increasing number of religious teachers who seem determined to destroy the faith of the church in the miracles which our Lord performed and yet these miracles were one of his chief credentials and he relied upon them as such. When he healed the paralytic, he first said, "Thy sins be forgiven thee," and when the bystanders murmured against him saying that, God only could forgive sins, to prove that he had that power and authority he performed the miracle of healing. In one of his conversations with doubters, he challenged them to believe him for the very work's sake. He is here appealing to the miracles he performed as a proof of his godhead and mastery over nature, disease and death. What better evidence could Christ have given than that he was God manifest in the flesh, than in the performance of miracles? We go back to the statement of the great Napoleon, "If once the divine character of Christ is admitted, Christian doctrine exhibits the precision and clearness of algebra, so that we are struck with admiration at its connection and unity."

AN OPEN LETTER TO A YOUNG PREACHER.

No. IX.

My Dear Young Brother:

FOLLOWING up my comments last week on controversy, let me say it is unfortunate; in debate on any subject of politics, morals, religion or any one of the many problems about which men do not agree, controversialists are almost certain to misunderstand and misrepresent each other.

This seems to be especially true in matters of religion. In religious controversy, the contestants are strongly inclined in stating the views of their opponents to overdraw what they regard the false, and underestimate what they may grant to be the virtues, in the positions of their opponents.

It would be wise and well if, in all controversy, we let our opponent state himself clearly and give him the full benefit of the faith that is in him, the truth for which he contends, and the good wheat that may be in his chaff. In reply to be careful not to misrepresent him or put into his statements meaning he never intended to give them.

Of course, if his premises are false and his conclusions are illogical, we have a perfect right to point out the fallacies involved, but even then, we should maintain a generous and kindly attitude to any party with whom we debate or engage in controversy of any sort, especially if the discussion be of a religious nature.

I have just been reading an address by a modernist in which he speaks as if the fundamentalists had no belief in, or use for, science. Nothing could be farther from the facts. The orthodox church of God has always mothered and fostered all true educational progress and scientific discovery of every kind. What scientific discovery or real progress of any kind has been made where the foundations of learning have not been laid by the church, and the intellectual atmosphere has not been purified and prepared by the teachings of Christ and the preaching of his Gospel?

I trust you will not let the modernists or skeptics of any brand provoke you to any sort of unwise or sweeping statement against any branch of science or scientists in general. I have heard some very loud and boisterous declarations made by indignant ministers with much pounding of the fist that would raise questions in the minds of the thoughtful without settling them. This is unwise. It does no credit to the preacher and gives no help to his audience. There are certain well-established facts that all thoughtful men must receive; for instance, we have found that milk can be brought, by warming, into a state of warmth, then poured into a vessel called a churn and pounded with a little wooden instrument called a dasher until it produces butter. This is the science of butter-making. There should be no dispute or controversy on the subject. The science of telegraphy and the telephone are just as simple, when understood, as the science of butter-making. All intelligent ministers of the Gospel and devout Christians are ready to receive gladly any scientific fact that has been proven; in other words, *truth established*.

The preacher has a right, however, to caution science when it undertakes to enter the realm of religion. Mathematics cannot solve the problem of the soul. The sin question cannot be understood or settled by any kind of instrument the scientists may invent. The philosopher, however astute and penetrating his mind may be, cannot manipulate the mystery of the workings of the Holy Spirit who has been sent of God to reprove the world of sin, of righteousness and of judgment. This is a realm where scientific instruments and appliances must be laid aside; we must come upon bended knees into the presence of the supernatural where confession is made, pardon is received, the witness of the Spirit is given, and spiritual things are spiritually discerned. Do not permit yourself to make any attack upon

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

PROVIDENCE AND PRAYER.

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

LORD Bacon said: "Man, when he resteth and assureth himself upon divine protection and favor, gathereth a force and faith which human nature itself cannot obtain." Webster defines this protection or providence as "a manifestation of the care and superintendence which God exercises over his creatures." Wordsworth says of it thus:

"One adequate support for the calamities of mortal life

Exists—One only; an assured belief
That the procession of our fate, however
Sad or disturbed, is ordered by a Being
Of infinite benevolence and power,
Whose everlasting purposes embrace
All accidents, converting them to good."

Schiller states what we hold to be a great truth when he says:

"There's no such thing as chance;
And what to us seems merest accident,
Springs from the deepest source of destiny."

Madam Guyon said: "My soul could not incline itself on the one side or the other, since that another will had taken the place of its own; but only nourished itself with the daily providence of God."

Providence is a doctrine of Scripture and stands out prominently in the teachings of Jesus. He particularly enunciates it in the Sermon on the Mount as contained in Matthew's Gospel, sixth chapter. Providence has been spoken of as general and particular, but Dr. McCosh holds that there is "no necessary antagonism between the doctrines themselves. The general providence of God, properly understood, reaches to the most particular and minute objects and events, the particular providence of God becomes general by embracing every particular." We shall be concerned in our present thought with the specific or particular providence of God in relation to the believer's life.

1. The believer holds it as one of the great and comforting facts of his life and experience, that a divine providence overrules all that comes to him. He accepts implicitly Romans 8:28, "All things work together for good to them that love God, to them who are the called according to his purpose." Mr. Spurgeon was a great believer in the providence of God, and preaching once on this subject, he set forth the distinction between providence and fate. Said he: "Fate is this: whatever is, must be; Providence says, whatever God ordains, must be. Fate is a blind thing; it is the avalanche crushing the village down below and destroying thousands. Providence is a rolling river rippling at the first like a rill down the side of the mountain, followed by minor streams till it rolls in the broad ocean of everlasting love, working for the good of the human race. The doctrine of providence is that, what is, works together for our race and especially for the good of the chosen people of God. The wheels are full of eyes, not blind wheels."

We once heard Dr. Thomas O'Hanlon, ex-president of Pennington Seminary, relate at the New Jersey Conference, a wonderful experience of his early ministry. He had been preaching for some time and came to see his need of a college education and made arrangements to attend Rutgers College, New Brunswick, soon after conference. Part of the plan was that he was to be sent to Milltown as pastor and take his studies at Rutgers during the week. He went to conference with his plans well laid, his presiding elder concurring; the session was coming to a close and the appointments were to be read, and he fully expected his name to be read out for Milltown, when, to his utter astonishment, he was read out for "Long Com-

A WONDERFUL ANNUAL CONFERENCE.

We have recently attended the session of the Kentucky Conference of the Methodist Episcopal Church, held in the old historic city of Maysville, Ky., on the Kentucky River. It was held in Third St. M. E. Church, Rev. Edward J. Rees, pastor. Bishop Henderson presided. It was a great spiritual and revival conference. The Love Feast on Sunday morning in the Opera House reflected the spirit of the conference in the testimonies of the preachers and laymen. It was perfectly amazing to hear so many testify to sanctification as a second work of grace; indeed, the holiness testimony seemed to ring all through the Love Feast.

The afternoon four to five hour was given over to Pentecostal meetings at which Rev. Will Huff gave the message. Suffice to say that Bro. Huff gave some great old-time camp meeting trumpet blasts. The services usually closed with altar calls and these would be responded to by preachers and laymen until everything was crowded; the power came down, souls got blessed and the saints had a shouting time.

Bishop Henderson gave some stirring addresses which rang true to Evangelical Christianity. The Bishop has a great vision and passion for Kentucky Methodism and seems to enjoy the old-fashioned revival meeting methods of the Kentucky men. He has gone right into the heart of the mountain work, dwell in the humble cabins, ate of the fare and preached to the people the gospel of Jesus. The Kentucky men love the big Bishop.

Friday night was "Old Preachers' night" and they invited Dr. H. C. Morrison to be the preacher. It was a great occasion as the people crowded into the Presbyterian Church (the M. E. being too small for the crowd). We have seldom heard Dr. Morrison preach with greater unction and power. He depicted the old Methodist circuit riders and their sweeping revivals. He cried aloud for another great revival of old-time religion. It was great! "Amen's" and "Hallelujah's" were heard on every hand. It was a glorious occasion.

A most remarkable Missionary address was given by Rev. C. N. Parker, of India. He had spent 25 years in India. He had the head and face of an old warrior and the voice and soul of an apostle. He began his work 'mid the most terrific discouragements, but he knew how to pray and grip the throne of grace. He began with four men and after 25 years he has the joy of seeing an Annual Conference cover this area, with 58,000 Christians, and a glorious work still going on. As we listened to this apostle we said: A modernist on the mission fields would not accomplish in a thousand years what this man of God has brought to pass in 25 years. Hallelujah for the old-time religion on the Missionary field!

The 1926 Kentucky Conference encourages us to believe that where old-time Methodism, with its believing preachers and praying people and revival churches and its mourner's bench, is given a chance, the Lord will bless as in the days of our fathers and saving and sanctifying power will be poured out.

G. W. Ridout.

sina and the destruction of so many thousands of lives, he never would believe in him again as good. But why charge such foolishness to God when the folly has been entirely human and, in this instance, the penalty heavy. It has been demonstrated, time and again, that Messina and that region are right in the heart of seismic formation. Why do men rebuild on such danger spots? Do they not do it in the face of all prudential and scientific warnings? When disasters come, what is it but reaping what they have sown? Again, Vesuvius is likely to break out at any time, and yet people will dare its perils and plant their homes and vineyards almost up to the very mouth. Shall Providence be charged as cruel when, according to natural law or the nature of things, streams of lava shall leap forth to the utter destruction of everything in their reach? Is it not more a case of man's improvidence and imprudence?

3. The believer follows providential leadings and does not thwart, by "blind unbelief" or foolish forwardness or stupid self-will, the providential purposes. "The steps of a good man are ordered by the Lord." Many a man would hasten the providential workings. In the ministry we have seen fine men spoiled in the making; they did not stay to get baked clear through; they were in a hurry. We have seen them go down to the grave, we have seen them shelved, some suffer mental wreck, some discard the sacred office and some disappoint ardent hopes and prayers. "Brethren, let every man wherein he is called, therein abide with God." Some thwart the purposes of Providence by acts of great unwisdom. A young man about to enter the ministry with the most meager equipment, had some two thousand dollars come to him quite providentially, as his friends thought. It was ample to give him a good training through school or seminary, and he was strongly advised to use the opportunity. The next thing we knew, he had married a wife, he prematurely chose a home instead of a school, and the probabilities are that his life and ministry will suffer loss. "There is a tide in the affairs of men Which, taken at the flood, leads on to fortune. Omitted, all the voyage of their life Is bound in shallows and in miseries."

Prayer for Pentecost.

To Thy service today, consecrate us dear Lord,

For the gift we all pray, promised in Thine own word.

A copious shower, Lord let it now fall,
The Holy Ghost power, send down upon all.

We await as of old, the gift and the grace,
Refining the soul, from all corrupt trace;
Endowing for leisure, empowering for fight,
For pain and for pleasure, for darkness and light.

The flowers may all fade, the grass all decay,
The earth, Thou hast made, and seas pass away;

But ever, and ever, Thy truth shall abide,
Thy promises never, Thy children betide.

We tarry dear Lord, low down at Thy feet,
We trust Thine own Word for cleansing complete:

We pray Thee transform us, uplift and inspire!

And send now upon us, the Holy Ghost fire.

Thru trust in the name of God's blessed Son,
We consciously claim, the work now is done:
Henceforth from this hour, we go forth to spend

Our days by this Power, 'til life's journey's end.

REV. D. H. KENNEY

BEACON LIGHTS OF FAITH.

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

CHAPTER XVIII.

JOHN WESLEY.

NO doubt there has been more written about John Wesley than any religious character since the founding of Christianity. As many biographies have been written of him, and the times in which he lived, than perhaps of either Washington or Lincoln. When viewed from every angle, we doubt if there has been a man whose life was more vitally projected than his since the Saviour walked among men, Martin Luther not excepted. To write a sketch of Wesley in one chapter is like a thirty-minutes sermon of John 3:16.

We shall undertake to cover no new territory; it could not be done, even in a volume of five hundred pages. We shall make a brief survey, noting some of the contributing streams, the confluence of which has covered the earth with an inundation of Bible righteousness and sanctified energy. What was said of Queen Esther may be said of John Wesley—he came to the kingdom for just such an hour in which he lived.

For two hundred years the common people of England and France had been submerged, crushed under the heel of a cruel, godless aristocracy; low rumblings of discontent and revolution were sending forth a protest against oppression and suffering on both sides of the English Channel. The voice of God, giving messages of hope and salvation, was lost in the mumblings of ecclesiastical ritualism. The ministers of God were generally given over to drunkenness, gambling, and even baser sins. The English parson was no longer the prophet of God than the French priest; they were alike the allies of the nobility, supported from public funds, and a law unto themselves. The people had lost interest in their spiritual life; social putrefaction was everywhere evident. France swept blindly on, until the shouts of the maddening mob measured time to the sickening thud of the guillotine.

But in England a man appeared who became the shadow of a great rock in a weary land. The burning sands of class hatred and vengeance piled up against him, and under the shadow of his sanctified personality the oasis came and, what otherwise would have been desolation and waste of blood and revolution, began to blossom as the rose.

John Wesley was a man of destiny, called of God in an hour of peril to be a breakwater in a national crisis. England, the home of the Anglo-Saxons, the land conquered from the blight of Rome, but like France, had neither prophet nor statesman aware of the impending doom. The social order had about reached the limit of degeneration and was moving from the upper stratum—the nobility and clergy—down through the bone and sinew classes; the lower multitudes were rotting upward; the consummation was inevitable. But the man appeared and the putrid streams began the process of filtration by divine impartation of the Truth—Salt and Light—through the administration of the Holy Spirit. England got Salt and Light—a striking demonstration of our Lord's words, when he said: "Ye are the salt (and light) of the earth."

John Wesley became a salt-bearer to England, and the marvelous preserving and antiseptic powers saved a nation from auto-intoxication. Wesley was the greatest salt-bearer, beyond a doubt, since the Apostle Paul; but he received ridicule and contempt from the upper stratum, and mob violence from the lower order: the most pronounced stupidity and blindness since Christ wept over Jerusalem because of his rejection.

God had been preparing this man for many generations; he was not an accident—the law of cause and effect set aside like Joan of Arc and John Bunyan—he was the resultant of two character streams, the best in England. The name Wesley originally came from Wellsley, one of the oldest and best families. Sir Garrett Wellsley, of Ireland, became interested in Charles Wesley and offered to settle on him a fortune, and give him a peerage if he would live in Ireland, believing him to belong to the Wellsleys. It was given to another branch of the Wesley family, and from this source came the Duke of Wellington.

But there was something greater than the blood of nobility which accumulated and was put in contribution to the making of John Wesley. The family belonged to the Church of England, but not the High Church; they were of strong Puritan tendencies. Bartholomew Wesley, the great-grandfather of John, was ejected from the Established Church by the Uniformity Act, 1602; then John Wesley (grandfather), also a minister, was persecuted and his allowance cut off because of his liberal ideas. Samuel Wesley (father) was offered preferment as rector of the Church; but he would not conform to the unscrupulous schemes of James II., and was near the breadline, until William and Mary came to the throne, and those good rulers settled on him allowance connected with the Epworth parish. Thus we see from the paternal side, John Wesley had a royal, heroic heritage for three generations of ministers, all willing to suffer rather than be untrue to principle.

Now we wish to examine the family on the maternal side; his mother was Susannah Wesley, the daughter of a clergyman, who was ejected from parish and preferment because he leaned too near the Puritans and Nonconformists. The same sacrificial spirit that coursed through the souls of the Wesleys for many generations was a pronounced factor in the making of Susannah Wesley. A great historian has written a set of biographies—fifteen volumes—and one devoted to Great Women, but makes no mention of Susannah Wesley, whom this humble scribe regards as one of the greatest women in all history. The honor and majesty of the son overshadow the matchless splendor of the mother.

Let us get a close-up for a moment: the mother of *nineteen children*, all to be fed, clothed, and educated from an income that would today be scorned by the average wife with no children. We wonder at the system, routine, and method which played so great a part in Wesley's life, from the time he entered Charterhouse School, and on through Christ's College, and Lincoln College Fellowship, study hours, lessons recited, recreation, house and garden duties, Bible study, and each child given one hour weekly, alone with the mother, where instruction and examination were given into the deep things of faith and personal piety; besides doing the household superintending, preparing meals, hearing lessons from the youngest to the oldest, spending *nineteen hours* weekly teaching the lessons of godliness. The average teacher in schools and colleges does not teach more than fifteen to twenty hours a week, as full service.

Susannah Wesley taught nineteen hours a week, as a sideline. Furthermore, when Samuel Wesley was away, the wife conducted religious services in the home, and often the room would be filled with neighbors gathering for the devotions and expositions of the Bible. Without the mother, John Wesley could not be explained; with the mother, all is clear. She was a woman of

superior intellect and culture; familiar with all lines of the best literature, and a soul sur-charged with the fruits of the Spirit. Her husband used to watch her in the classroom, and remark: "My dear, I am amazed at your patience; you have explained that question twenty times." She replied: "If I had stopped without giving it the twentieth time, the nineteen would doubtless been lost."

Here we have a glimpse of sanctified motherhood, and when John Wesley is considered he is the logical exponent of his marvelous mother. We repeat, and advisedly, Susannah Wesley was the greatest product of womanhood in all history.

It will not be amiss to examine John Wesley's life, from his almost miraculous deliverance, as a puny child of five, from the burning rectory at Epworth. He was upstairs asleep and forgotten, until his cries were heard above the roar of flames. No ladder was available; the father knelt in the garden and consigned "little Jackey" to the heavenly Father. Whereupon, three men, standing on each other's shoulders, made a human ladder, and rescued the little boy. At once the roof went in, but the boy was saved to the whole world. The family had been often abused by the rough neighbors, but after the fire, they were no more hindered and persecuted as before; life at the rectory was more tolerable.

John Wesley spent six years at Charterhouse School, London, where he was often imposed upon by the older boys, who would snatch his portion of meat, as he came from the cook house; an allowance was given each boy. For days, often, he ate only bread; but he says: "I was never without a keen appetite." In the autumn of 1720, a lad of seventeen, he entered Christ's Church College, Oxford, and throughout his college days, until graduation with distinction, he never swerved from his intense religious training of home. He received his M.A. degree in 1726, and for his high standing, received a Fellowship at Lincoln College, and lectured in Greek, and was the moderator of classes.

At the instigation of his father, John left college and took charge of a small parish of the Epworth charge. He did not continue here long, but returned to college, resuming his fellowship work. His brother Charles was now a student at Lincoln and they, with some others, organized the famous "Holy Club," a name given, no doubt, in derision.

The ability of this young man now began to attract attention. General Oglethorpe had opened a settlement at Savannah, Ga., and being a personal friend of Samuel Wesley, he besought John to return with him, as the pastor of the community, and also to teach the Indians, who were near by, and friendly. He went but his rigid, circumspect training did not fit into the lives of the rough pioneers. This trip proved a failure, and after an unfortunate love affair with the chief magistrate's daughter at Savannah, he returned to England; "shaking the dust from off my feet," as he declared.

During the ship voyage they encountered a furious storm; on board this vessel were some German Moravians whose calmness in such danger greatly impressed the young minister. This was the beginning of influences which brought about the regeneration of John Wesley. He attended their services in London, May 24, 1738, and while one was reading the preface to Luther's introduction to Romans, Mr. Wesley's heart "became strangely warm." That moment the greatest religious movement of two thousand years was born—Methodism! An evangelist-

(Continued on page 6)

Constructive Scholarship vs. Destructive Criticism.

Bishop H. M. DuBose.

II. THE ISRAELITISH RELIGION.

IT is about the Israelitish religion and its history that destructive criticism has drawn its most aggressive lines of attack. The reason for this is plain; it is the logic of necessity. If the traditional claim of the Mosaic origin of the Israelitish religion is shown to hold, then the theory of the later origin of the Mosaic books falls to the ground. The Mosaic books, whensoever, and by whomsoever, written, are the concomitants of the religion of the Israelitish people. The significance of this conclusion has not been fully appraised. It is of the largest critical value. If the religion was a late and gradual development, the books were necessarily so. If the religion was a theocratic revelation of the wilderness period, then the books were inevitably of that period. The germ and norm of the religion are in the record of the books; and are presented in a manner that places the record at the going out point of the concepts and ritual of the revelation.

The attack of criticism on the traditional history of Israelitish religion has been from four distinct view points, namely:

First, from that of a general application of the deductive evolutionary philosophy of Hegel, which reduces all phenomena, material, intellectual and spiritual, to the same rule of determination; so that the Israelitish religion can be considered not as a revelation, but only as the result of a natural process; and, indeed, only as a stage in the growth of world religion, of which Brahminism and Hellenism were equally legitimate stages.

Second, from the assumed Bedouin origin of the Hebrew tribes; thus predicating a desert nature cult as the sum of the faith of Abraham and the other early patriarchs.

Third, from the Post conquest accounts of the priesthood; that is, from the books of Judges and Samuel, assuming that these writings show a status of the priesthood, not consonant with that described in the Pentateuch; which, as we have seen, is held to be later than Judges and Samuel; and, withal, a fabricated account.

Fourth, from the cultic program of Josiah and Ezra, in whose times, as the critics hold, the Deuteronomic and Levitical laws were written "out of hand."

As to the first of these, the deductive philosophy of Hegel represented the monistic evolution in the earlier stages of its development, at a time when it was boldly confident and assertive. The Newtonian law of induction, proven sound and effective, was by it reversed. It is not from a well ascertained fact, so the critics say, that a law is supposed, as the falling of an apple may have suggested the law of gravitation; but one general law, which is evolution, is assumed, which is called the "absolute fact;" and all phenomena, religious, intellectual and material are forced to answer to this law. This is dogmatic evolution. This is the difference between induction and deduction. In this way, criticism put the Israelitish religion—indeed, all religion—under the same law of development as the vegetable and mineral world.

It is proper to say that Hegel probably only suggested this treatment of the Israelitish religion from the evolutionary viewpoint. It was left for Vatke, Graf, Wellhausen and Delitzsch to push the suggestion to the extreme of its application. If this proposition, making the religion of Israel an evolutionary development, could have been established, it would have been sufficient in itself to destroy faith in the Old Testament. But the attempt

has utterly failed, both through the breaking down of the evolution hypothesis as the law of the "absolute fact;" and through the emergence of archaeology with an infinitely more palpable proof in the exhibit of the *historical fact*. The Israelitish religion was not an evolution in any sense in which that term can be critically used.

It does not seem necessary to speak further in rebuttal of a theory so palpably unsound as that of the Hegelian deduction; but I may recall a question which was asked by scholars in Wellhausen's life time, and which Professor Sellin is pressing today, namely, if the law of evolution, the method of the "absolute fact," produced the religious life of the Israelites, why did it not produce like, or even approximate, results in the life of the Moabites and the other branches of the Abrahamic family? The question is understood to have been especially disquieting to Wellhausen in the last years of his life.

In the second place, the Hegelian evolutionary suggestion, as inherited by Wellhausen, made a minor premise of the alleged Bedouin origin of the Hebrew tribes. According to this view, the Abrahamic family originated in a group of Bedouin nomads, or desert wanderers, in Northern Arabia; who, if they were ever in Babylon, used it only as a *via media* to Palestine, which delivered them unchanged, as to their desert religion, into Egypt. From Egypt, greatly augmented in numbers, but still nature worshippers, they transferred themselves to the Sinaitic Peninsula. There, so far as any positive religious faith concerned, the consciousness of the tribes was a *rasa tabla*, a blank. From this point the evolution began. This, of course, reduces the figure of Abraham to an almost imponderable fraction, and makes his name an eponym. Little less is done to Moses, who stands against the wilderness background an unsettled nomadic shiek, giving to the tribes an incoherent *toru* consisting of a few oral statutes, the rude beginnings of the Israelitish theocracy, which developed evolutionally during the next thousand years. The necessary deduction from this premise was that the Israelitish people, after their settlement in the land of Canaan, largely adopted the religious ideas and observances of the Canaanitish nations about them; and, with this help, slowly emerged into the ethical religion of the prophets. This theory definitely holds that there was no well developed religious ideals among the Israelites until the time of the prophets, when the first stage of evolution was completed. It also holds that the major prophecies were written before any considerable body of the law existed in written form.

For nearly fifty years before the late World War this theory of the origin and history of Israelitish religion was almost universally held by Bible scholars as one of the "assured results" of higher criticism. But the war proved not only a blow to militarism, but to pragmatism as well; and constructive scholarship is pushing the opposition to the gates. In the first place, it has been shown conclusively that the Abrahamic family was not of Bedouin origin; nor even out of the *steppes* of Arabia, as was once so generally held; but that its original home, or habitat, was northward from Babylon, toward Asia Minor, and that the Hebrew group constituted an integrant of the early Hittite Empire, a peer and parity of Babylon. Semites they were; but they had affinity with a long civilized people, and, as the facts indicate, living in a region where a semi-monotheism prevailed from an early time. This points to a state of culture in the Abrahamic family, and to its possession of a

monotheistic ideal, even before the migration to Ur of the Chaldees took place.

The Tel-el-Amarna tablets, to which we have referred in former articles, show that writing and general culture prevailed in Western Asia and Egypt centuries before Moses' birth. These and the contents of the tomb of Tut-ankh-Amen indicate that the exodus of the Israelites out of Egypt occurred at a time of widespread culture and great advancement in the arts of life. The Wellhausen picture of two millions of ignorant Bedouin nomads marching out of Egypt under the leadership of Moses is quite as incongruous as would be, today, the marching of a hundred-thousand North American Indians out of Chicago under the leadership of Sitting Bull. The trouble with higher criticism is that it has always lacked the sense of proportion in dealing with the facts of Bible history. When we come to the articles of this series dealing with the results of archaeology, this aspect of the controversy will be emphasized.

The attack of criticism on the Israelitish religion, numbered in our preliminary statement as the third, is directed against the Levitical priesthood. This was counted by the Wellhausen school to have produced decisive results; but no part of the argument has proved to be so barren of proof. Two main objections to the Mosaic institution of the Levitical priesthood have been urged. The first is that the name "Levite" was not the designation of a tribal priesthood in Israel; but rather of an official priesthood, whose members came from either of the twelve tribes. One of the proof points in this argument, which is characteristic of all, is the fact that Jehovah, in speaking to Moses of his brother, Aaron, designates him as "the Levite." If this citation proves anything, it proves the opposite of what the critics would establish. It proves that the premiership of the Israelitish theocracy was to be given into the hands of the Levites.

It is interesting to note, in this connection, that Professor Sellin has discovered the fact that very ancient records from the Sinaitic Peninsula account for a cultic shrine at Kadesh, in the second millennium B. C., and that a Levite was a servitor at the same. Can this be anything other than an echo of the thirty-eight years of Israel's stay in that locality, and of the priesthood there of Aaron and his sons?

The other critical objection to the historical Levitical priesthood is based on an interpretation of the cultic administrations of the times of the judges and early kings of Israel. Much is made of the story of Micha (Judges 17), who consecrated one of his sons to be a priest; and also of the fact that Samuel performed sacerdotal duties in the tabernacle at Shiloh. But it is as clear as sunlight that the priesthood of Micha's son was irregular and illegal; and that he sought to correct his irregularity when he was able to employ a Levite for the office. Also, there is certain Bible proof that the father of Samuel was of the tribe of Levi. But equally unscholarly is the critical claim that the sons of David were accounted *priests* (2 Sam. 8: 18). The doubtful translation (in some versions) on which that supposition stands is corrected in the proper rendering of the word *kohen* as "prince" or "ruler," rather than "priest." This critical contention further holds that Solomon and other kings of Israel exercised the priestly office in offering public sacrifices. But, on all occasions where kings and rulers are represented as offering sacrifices, it is easily inferable that priests were present and performed the essential act, royalty being given pre-eminence in the surviving account. The no-

table case of King Uzziah (2 Chron. 26:19), who presumed to burn incense in the Sanctuary, and who was smitten with leprosy as a punishment, is a complete refutation of this use of the record. But the critics will contend that this story of King Uzziah is a purposeful later reaction of the text in the interest of Levitism. Ah, well-a-day! if that be true, then this patched up literature is an unsound basis even for criticism, and all "conclusions" based on it are worth not one fig. A truce to such absurdity!

Our last word is with the use which the critics make of the reforms of Josiah and Ezra in an attempted discounting of the priesthood. The claim is that previous to the reformation of Josiah the priests belonged to no particular tribe; but that they arose on their own recognition, and were known *officially* only as "Levites." Moreover, before this time, worship and sacrifice offering were maintained in innumerable places throughout the kingdom. Hilkiah and Ezekiel, as the theory runs, conceived the idea of making the tribal Levites the only legitimate priests; and also of concentrating the priesthood, with the whole program of worship, at Jerusalem, as had not at any time before been the case. To accomplish this, they fabricated the Book of Deuteronomy and palmed it off on Josiah as a genuine "book of Moses." Josiah became the innocent executive of their designs.

The answer of constructive scholarship to this tissue of critical absurdities has been represented in such work as that done, and now being done, by Wilhelm Moller, in placing Deuteronomy in its proper age as a work of Moses, which sums up the contents of the other books of the Pentateuch, and which was finished by Moses just before his death in the Arabah of the Jordan. For the rest, this scholarship has pointed to the ritual of the temple in the time of Solomon, with its armies of priests and Levites, all of which would be unthinkable under the character of priesthood and administration imagined by criticism.

I have now space only to mention the fact that criticism charges Ezra with creating the high priesthood, an office which did not exist before the return from captivity. To support that hierarchy and his administration, the whole fabricated (P) narrative concerning Aaron and his sons was spread around the equally fabricated (P) legislation. In other words, both the Levitical narrative and the Levitical law, as contained in the Book of Leviticus, are a romance, a *pious fraud*. At this distance one smiles at such jugglery, but is appalled at its presumption and irreverence. At last, it has come to the sanity of thought that such an outcome of the life of Israel as even outside profane history has testified to, to say nothing of the Bible accounts, was impossible under the theory of the critics. Constructive scholarship has shown this to be true; and thereby has demonstrated the error of the critical hypothesis.

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Give us Mothers, Lest we Lack True Men.

MRS. H. C. MORRISON.



WE have heard it more than once of late, "That children are not like they used to be." And thought I to myself, I guess not; they are not controlled "like they used to be." It is the exception, rather than the rule, for one to find a *real home*. We mean by this, one where the parent's word is law, and the infraction of which, means the speedy punishment of the offender.

There are so many things out of joint these days, when one begins to meditate upon the looseness with which the world is run, we imagine this and that is the real cause, when the fact is, there are many things the cause. But really, to sound the thing down to the very bottom, does it not seem reasonable to suppose that the lack of home discipline, which is so prevalent in this country, is one of the greatest reasons for the corruption of society, the violation of the Sabbath, the houses of ill repute, the hundreds who are sapping their very vitals by the use of the cigarette, and the alarming increase in divorces. The home is the foundation of society, the salvation of our republic, and the hope of the church.

If you will study the motherhood of the present day you will not be surprised at the unruly, headstrong, disobedient and God-defying youngsters who are turned loose from the parental roof to graze on the plains of public corruption. It has come to the point, that if parents want their children to perform any little task for them, they have to *hire* them to do it, by letting them take in the park, go to the baseball game, or the theater. We recently heard a friend remark that a certain girl was "so nice to wash the dishes for her mother," when a smaller one spoke up and said, "Yes, but she paid her to do it." Now these are not exaggerated cases, but just such things are happening in homes where you would think discipline would be administered from the standpoint of sound judgment, if for no other reason. We remember when we were a child, when told to do anything, we considered it almost like the law of the Medes and Persians, a thing unalterable, but now what a change!

We were coming from a meeting in the lower part of the city the other night and had occasion to wait for a car on a certain corner, and while there, we "took notice" of some things that were going on around us. On the corner was a poolroom, and we sauntered up far enough to look in and behold it was full of boys, we presume from fifteen years and up, some playing and others looking on. It was time then for them to be home in bed, and we could but wonder how long it would be before they turned their belated feet toward the parental shelter. Then, on the same corner, were five boys and *one* girl, all of them seemed to be deeply interested in her. Across the street was a picture show from which we presume they had come. We asked ourselves the question, "Where is the mother of that girl?" or is she one of the shiftless spectacles of humanity who is drifting through this cold, unsympathizing world at the mercy of the low and vile? My heart did not censure these young, thoughtless creatures, so much, but a feeling of commiseration came over us because they did not have real fathers and mothers to look after them.

We hear the cry on every hand, "The world is growing worse," but do you as mothers and fathers stop to ask yourselves the question, "What am I doing in my own home toward adjusting the social machinery of the present time?" Are your girls in short

clothes entertaining boys? Do they walk the streets all hours of the night, while you sleep undisturbed? It is a mistake for any parent to suppose that *their child is not going to do anything wrong*. They will most all do wrong when surrounded by the influences which await them on every hand. Your boy is as apt to be "gulled in" by the tempter as mine, and it behooves us, as those who watch for their souls, to know *where* they are.

If our American home was what it ought to be, it would be amazing how soon many of the difficulties which confront us on every hand, would be adjusted. Give us respectful, obedient children, those who consider their parent's word above that of any one else, and their advice the best thing for them, and in a short time, our churches will take on new life. We wonder why it is so hard for boys and girls, too young we think, to know anything much about sin, to give up to become Christians; but ah, if the curtain could be rolled back and mother and father could see where their children have been going and what they have been doing, the mystery would be plain.

We are glad there are a few real mothers and fathers, who are trying with tears and prayers to lead their children in the right way, but the influence is so strong on the outside it is almost impossible to hold them in subjection. If there is any class of people who gets my sympathy and prayers, it is the parents who are endeavoring, under the most adverse circumstances, and the awful tide of worldliness and sin, to keep their children in the way that leads to lives of usefulness here and eternal happiness hereafter. May the Lord bless them and give them their children at last, safely housed in the City Eternal.

The Special Revival Issue.

The liveliest question in the Church today is that of revivals. Pastors want to know how to arouse their churches to a renewed sense of their obligation to God and humanity. Never before in the history of the world was a genuine, widespread revival needed more than right now.

It is our purpose to publish a Special Revival Issue of THE PENTECOSTAL HERALD on Nov. 24. This will deal with various interesting phases of the revival. Different men will write on the subjects; men who have wrestled with the problems for years, and who now are able to bring us helpful suggestions. Samples of the questions to be discussed are as follows:

Preparation For the Revival.

Prayer and the Revival.

Personal Work in the Revival.

What Constitutes a Revival.

Advertising in the Revival.

Altar Work in the Revival.

Revival Singing.

Conserving the Results of the Revival.

These are but a few of the many topics to be taken up. They will be discussed by such men as H. C. Morrison, C. H. Babcock, Burke Culpepper, W. L. Clark, C. F. Wimberly, O. H. Callis, W. G. Nixon, M. P. Hunt, Jos. H. Smith, J. M. Glenn, etc.

Does not that list make you want to read this Special Issue? Would it not be a fine thing to distribute hundreds of copies in your town or church? We know of no better way of getting your church ready for a real revival than to put a copy of this issue into the hands of every member.

We are sending these papers out for this Special Number at the small rate of 2c per copy. Where would you invest a few dollars more wisely in sowing down the Gospel than right here? Brother, order a large number of these papers. Put them out all over your town, and watch the results. How many do you want? Let us hear from you at once. We must know how many extra copies to run.

H. C. MORRISON.

BEACON LIGHTS OF FAITH.

(Continued from page 3)

tic campaign for the salvation of men, with the "world for a parish."

After this great experience, Mr. Wesley visited Germany and met many distinguished people, among them, Count Zinzendorf, and Prince Royal, who was afterwards, Frederick the Great. A friendship was developed between Wesley and Zinzendorf which lasted for years, until the doctrine of entire sanctification came between them. Mr. Wesley contended that there was "sin in believers," and sanctification was a "second blessing, so called," subsequent to regeneration, received instantaneously by faith. Zinzendorf contended that sanctification and regeneration were received at the same time. Zinzendorf has many followers in Methodism. Mr. Wesley called this blessed doctrine the "Great Depositum," for which God had raised up the people called "Methodists" to spread over the whole world.

The story of Wesley is a long one, but may be told briefly. He was excluded from the pulpits of England, but God was in this; for if he had been allowed to minister in the churches the unnumbered thousands of unchurched would not have been reached. This apparent persecution drove him out into the highways and byways, and if it had not been so, the greatest by-product of his life would never have materialized. First, the social order would not have been saved and the fires of revolution would have swept the land. This man and his co-workers went everywhere reaching thousands in every nook and corner of the land—open fields, old barns, graveyards, on streets, and in congested forums. Second, there would have been no worldwide Methodism today, the largest Protestant body on earth; it could not have been done within the Established Church.

Growing out of this spiritual awakening, societies were organized, ministers were sent out filled with holy zeal; they went everywhere, facing mobs, suffering all kinds of privations and insults, but God put his seal upon them, and "the poor had the gospel preached unto them."

Wesley was a ten-talented man—*plus*; a voluminous writer: books, poetry, homilies, tracts for the people, sermons, instructions for preachers, catechisms, Notes on the New Testament, and kept a diary from day to day all his life. He wrote the first Greek grammar in existence; one of the first Latin grammars, and was a master of the French language. Mr. Wesley kept personal oversight of all the societies, preached continually—often five times a day. It was no uncommon thing for him to meet with a thousand people at five in the morning. He traveled over two thousand miles on horseback, and other slow ways of transportation, through rain, storm, and swollen streams.

John Wesley was a calm, clear, fluent speaker; not impassioned like Whitefield. Under his mild demeanor there was an imperial personality; he ruled his preachers like a Czar, but with brotherly consideration; he knew no favorites. The work of saving men burned in his own soul, and this was paramount; no lazy, trifling preacher got by with him. He was a dogmatic Arminian to the extreme. He left fellowship with the beloved Moravians on differences of doctrinal grounds; also, the man he loved devotedly—George Whitefield, who became tainted with Calvinism.

Mr. Wesley had a very unfortunate domestic experience; just why such a man should blunder so in matrimony is hard to understand. His wife was a widow with four children, and she proved to be a shrew that was never tamed. John Wesley died in, 1791, eighty-eight years of age, in great peace and triumph.

RADIANT LIVING.

REV. C. M. GRIFFETH.

SUFFICIENCY OF GRACE.

Among the sweetest words that man has heard must be placed the utterance of the Risen Christ to his faithful Apostle at the time of his greatest distress. "My grace is sufficient for you."

It is a happy day when these sweet words are spoken into the soul of a believer by the Spirit of God.

And God thus speaks to you!

"But my case is exceptional," exclaims Mrs. Littlefaith.

"Your life is indeed exceptional, Mrs. Littlefaith. You do seem to have had more than your share of trouble, financial loss, sickness and sorrow. But there can be no exceptional cases with God." There can be no cases beyond the sufficiency of his grace!

And why is that?

Simply because of the fact that as one's need arises, the grace of God for us will also increase to help us meet that larger need and the grace that God gives us will always be sufficient, however great our need might be!

It is true that God does not give us grace in advance of our need. He does not give us grace today to meet tomorrow's needs. But tomorrow he will give us grace sufficient for tomorrow's needs.

Read the blessed word: "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

Oh soul distressed and burdened, realize this blessed fact and believe it with all your heart, that God's grace is all sufficient to keep you and to sustain you.

Your "exceptional case" will bring you "exceptional grace."

A Personal Word.

Since there has been no publicity given to my retiring from the position of Executive Secretary of the Kentucky Anti-Race Track Gambling Commission, indulge me this personal word.

1. I was drafted for this work. After months of most serious consideration, I undertook the same from a manifest sense of duty.

2. Because of my profound conviction as to the magnitude of the entrenched race track gambling evil, I threw myself into the work for all I was worth and as the unfathomed depths of the shame of legalized race track gambling opened to my view my interest in the work increased.

3. In August of 1925 I was stricken down with a serious trouble. When able to be about my work I called a meeting of the Commission and asked them to accept my resignation, that I might be off the road and at home where I could give myself the attention needed. The Commission was a unit in asking me to withdraw my resignation and with the understanding that I could let up on my field work, I acceded to their request.

4. Two months or more ago, realizing that another great campaign should be speedily gotten under way and not feeling physically equal to it, I called the Commission and after setting before them as best I could the status of the situation and the urgency of aggressive field work, asked them if it could be done without serious hurt to the work that I be released. I was released and closed my work August 1st, 1926. A committee was named to find my successor.

5. I am as vitally interested as ever. But for my physical condition I should be waging an unremitting warfare against this vested and entrenched evil that is a moral menace of large proportions and a disgrace to our beloved State.

6. I am as confident as ever that this evil can be abated. All that is needed is to keep up an aggressive warfare. It grieves me that my health does not permit my staying with the job until it is done. To be sure one has to fight as dirty unprincipled bunch as is to be found. They stop at nothing that promises to help them in keeping their privilege of commercializing vice. But they are not invincible. We have RIGHT on our side and ultimately that wins out.

7. While in this work some who did not know or understand chided me for being out of the ministry; but in my judgment and that of hundreds of my brethren I was never more in the ministry than when pressing this fight against legalized race track gambling, a vested interest, and an entrenched evil. With the crowd favoring race track gambling the end justifies the means and they are adepts in resorting to the tricks and corrupt tactics so long used by the liquor interests to perpetuate the day of the licensed saloon. With some of them, God is much on their lips, but in life is utterly ignored. To put it in the language of one reformer of the Seventeenth Century to another, "Their God is my devil." When I think of all the evils following in the wake of race track gambling and the tactics resorted to, to prevent the repeal of this privilege, I feel to say in my heart of hearts that if my Bible did not teach me there was a hell, my sense of justice would tell me there ought to be one. Think of the crowd that fatten and thrive off of the dupes and suckers that play their game. To be sure some of them have the effrontery to call themselves "Christians"; but the Book teaches if any man have not the Spirit of Christ, he is none of his, and that settles their case.

I am against the whole damnable gambling business root and branch. Let it be said to the everlasting shame of some of our churches that they give recognition to members who support and stand for this unspeakable evil.

In Lexington, a leading denomination gave a great spread; a race horse man, a prominent official of the Kentucky Jockey Club and active in the election of the Senators Committee to the perpetuation of this monstrous evil, presided as toastmaster. Of course, the devil and his crowd were happy, while decency hung her head in shame.

Yours for the right against the wrong,
M. P. HUNT.

Brooklyn Holiness Convention.

The date is October 29 to November 7. The place is First M. E. Church, Brooklyn, N. Y. Three preaching services every day; and Bible reading, praise and testimony meetings in between.

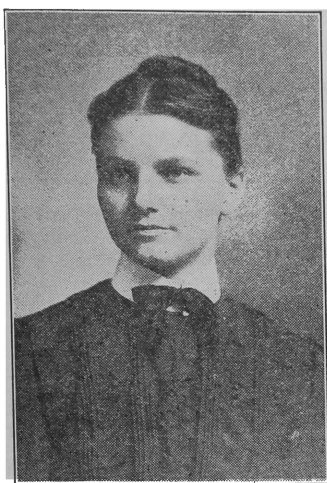
Dr. Rider, pastor of First M. E. Church, and his people extend to us a most hearty welcome. This pastor is one of the most cultured gentlemen and one of the most devout Christians one will meet with in a lifetime. His presence is a benediction. We ask all of THE HERALD family to pray the blessings of God upon this convention. The indications are, so I am informed, that the attendance will be unusually large. Let all the holiness people in all the region about Brooklyn arrange to come. Let those who are hungering and thirsting after righteousness be sure to be there, praying and believing to be filled.

H. C. MORRISON.

The Girl Who Found Herself.

This latest book of Rev. Jack Linn is proving not only a good seller, but a book that leads folks to Christ. It is a thrilling story of a society girl who was saved in the old-fashioned way. It has enough romance about it to make it interesting, and yet it is a distinctively Full Salvation book. Do not fail to order one. Money refunded if not more than pleased. Price, 50 cents. Order from this office.

REPORTS FROM SOUL WINNERS



At the Spottsylvania, Va., Camp Meeting it was our pleasure to be associated once again with Evangelist Bessie Larkin, of Collingswood, N. J. For many years she has been the Spiritual Director of this camp meeting and has rallied to its support many holiness people from adjoining states.

Mrs. Larkin is an ordained preacher and evangelist of the M. E. Church, and has been in the evangelistic field over twenty-five years. She has held hundreds of revivals in New Jersey and has also held many great meetings in other states. She has always stood true to holiness evangelism and preaches the two works of grace in all her revivals. She is held in high esteem in her home church at Collingswood, N. J., and has maintained a wonderful record for thorough, consistent revival work all through her career. Sister Larkin comes from Quaker stock and this is a valuable asset to her in this age of worldliness. She preaches by example as well as by precept. Any church or camp wishing to correspond with Mrs. Larkin, address her at Collingswood, N. J. G. W. Ridout.

TOLEDO, OHIO.

We might use the time-worn phrase about the "oldest inhabitants" concerning our recent meeting, but will forbear. Our meeting at Toledo, Ohio, of two and one-half weeks came to a close last night. The Nazarene pastor sent a telegram item to *The Herald of Holiness* that it was the greatest meeting in the history of the church. There were twenty-six accessions to the church, many reclaimed, converted and sanctified. Rev. J. C. Walker, an ex-Catholic, is their efficient pastor. He has the liveliest bunch I have seen. Many found the Lord in the healing of their bodies. W. W. McCord.

THREE GOOD MEETINGS.

Tent team B, composed of three members, Thomas Willey, Emil Premru and Otis Florence held two meetings in Pike and Floyd counties. The first town was a mining camp; 45 were saved and many of the number sanctified in a twenty-day meeting. A Sunday school was organized and a house procured for church services.

The second meeting was held in Elkhorn City where one of our Asbury boys is stationed, Bro. Cochran. The church was greatly helped in their spiritual life. This was a solid Soft-shell, Hard-shell, No-hell town, but Brother Cochran is storming the fort and standing true.

Next was another mining camp at Wilton, Ky. We preached for two weeks to great crowds composed mostly of young people. We had some remarkable conversions; about ten were saved and as many sought sanctification. There are possibilities of a great work being established under Brother Root who is doing a wonderful mountain missionary work. We closed our last meeting August 10, and packed our tent for the winter.

It was a wonderful summer in many ways; we insisted on thorough work and real praying through. Outside of Elkhorn City, there was no organized work whatsoever; this gave us a taste of real pioneer work among some of the greatest souls in the country—Kentucky mountaineers—the finest stock of people in the Union. Thomas Willey.

HOLINESS EVENTS FOR THE YEAR IN NEW JERSEY.

Holiness work for the year began with a great all-day meeting in the large First M. E. Church in Collingswood, under the direction of the writer. Rev. John Fleming made the trip from Ashland, Ky., to be the preacher of the day and brought three wonderful messages. The church was crowded morning, afternoon and evening, 80 different churches being represented. Between 55 and 60 seekers for pardon and sanctification were at the altar throughout the day.

Fletcher Grove camp at Delanco closing Monday, July 5th, had the blessed ministry of Rev. F. M. Brickley, Johnstown, Pa., and Rev. Chas. Weigle of

Florida, with George Lester Edie, of Upland, Ind., in charge of the singing. This meeting was unfortunate in weather conditions which affected the attendance somewhat, but quite a number prayed through at the altar. The finances came easy.

Aura Camp, N. J. July 9 to 18, had the ministry of Charles Weigle and George Lester Edie and was a marked success. Free entertainment was given about 60 young people from various churches and this proved to be an inspiration to the Camp. Quite a number of the young people were sanctified. Plans embrace the entertainment of at least 100 young people next year.

National Park Camp, N. J. August 13th to 22nd, enjoyed the ministry of Rev. G. Arnold and wife of California, this being their first visit to our camps. But one day of the camp period was free from storm. The crowds necessarily were small, but the camp was successful in the matter of seekers and finances. Plans for a greater meeting are under way for next year when John and Bona Fleming will be the preachers.

The Local Preachers' Camp, closing Labor Day, enjoyed the ministry of Rev. J. C. Long, and Rev. Richard G. Flexon, with Burl P. Sparks in charge of the singing. 63 seekers were at the altar during the camp. The missionary offering was over \$1800, and was taken for the National work in China. The crowds were good; the preaching was of high order and had eminently satisfactory results in every phase of the camp work.

A Camp Meeting Reunion will be held in Old St. George's Church, Philadelphia, the cradle of Methodism in the East, on Saturday, October 16, 1926, which will complete the series of Holiness Events for the year.

Plans are under way and evangelists engaged for 1927 and 1928 for our various interests, and the cause of second blessing holiness will not be permitted to lag in Jersey.

W. B. Woodrow.

Gen. Sec'y., New Jersey Holiness Association.

FRANKLIN, OHIO.

We have just closed a most glorious revival in the Nazarene Church, Franklin, Ohio. We praise the Lord for his bountiful blessings. Rev. J. A. MacClintock, from Richmond, Ky., was the evangelist, and Miss Ruby Curbow, of God's Bible School, Cincinnati, Ohio, the singer. The Spirit of the Lord fell upon the first service and hovered over us in mighty power throughout the entire revival. Large crowds attended and night after night the altar was lined with seekers.

Bro. MacClintock is a good, all-round evangelist, and we heartily recommend him to any church wanting an old-fashioned revival. He is a gifted orator, having both eloquence and wit, and his messages are fired with Holy Ghost power. His messages are straight and to the point on holiness lines, sparing neither churchmember nor sinner, but with his tears and personal interest he always wins the hearts of his congregation. His sermons on tithing are especially good and stirring.

Miss Curbow is a young lady of unusual talent; her singing grips the hearts of the people. She is especially interested in the young people and children and did splendid work among both. We feel that the church has been greatly helped, as well as sinners being converted and believers sanctified.

D. L. Brandenburg, Pastor.

ARGONIA, KANSAS.

The Gospel Campaign Company closed their tent meeting at Argonia, Kan., Sept. 5. It was held under one of the Evangelical Methodist League tents that Brother H. C. Morrison sent us. Bro. Ray Johnson, of Mineral Wells, Texas, a student of Asbury College, did the preaching. Bro. Johnson is one of the most convincing preachers I've ever heard, and clear on holiness. He doesn't compromise on anything. Edgar Redfern, of Argonia, Kan., an Asbury student, was song leader; besides his good singing he was very effective at altar services. There were fifteen or eighteen definitely saved and sanctified. This has been one of the deepest and most effective revivals we have had here for years. One woman went home and gave up her card playing club. She said she wouldn't give up the peace she had in her soul for all the clubs. John Guy, Hoyt Hamilton and Paul Isgrigg, Asbury students, stood by the boys with their testimonies and prayers.

Yours for the spread of Scriptural holiness, J. S. Hamilton.

REPORT.

This has been one of the best years of my life. I have traveled over 25,000 miles, labored with some of the best men in the Movement, and seen altars lined in every meeting. Since my last report I have labored with Dr. Jarrett and his splendid people in Detroit, Rev. Harry Carter at St. Bernice, Ind., where God marvelously blessed, and then in the State Camp at North Little Rock, Ark., where John Fleming and the Suttons were our co-laborers. No better soul winners could be found than they. 'Twas a great camp; 400 claimed to be blessed at the altars.

Next we labored with Rev. Charles Dye and Burl Sparks at Wheeling Camp. Brother Dye is a good preacher and deserves to be used more in our great Movement. Brother Sparks, the all-wool and yard-wide man, sings his way into the hearts of the people. The results were not large, but quite a few

fell into the fountain. We labored at Columbus, Ind., in the first annual camp meeting with the old warhorse of many battles, Bud Robinson. Without doubt he is the best known man in the Holiness Movement. God blessed marvelously and salvation was manifested in every service. The hosts were led in song by L. C. Messer, a young man with the fire and singing ability. He has a future before him as one of our best song-leaders.

We then came to Placentia, Calif., with Rev. Oscar J. Finch, and God proved that he can keep a church on fire in California. We can have revivals if we will preach the red-hot Gospel. Every night we had altar services but the first night, and no invitation was given that night. Some new material was saved and added to the church. Brother Finch has done a work that is commendable. We are now starting in Oakland Second Nazarene Church, W. C. Graves, pastor. Tonight will be the first service, but we feel the fire burning in our hearts and can hear the sound of a going in the mulberry trees. Brothers, our gospel will break in pieces the rocks of indifference, worldliness and skepticism if we will get on the offensive for God. The battle is the Lord's. H. N. Dickerson.

A GLORIOUS REVIVAL IN WASHINGTON, D. C.

Reports of revivals in the nation's Capital City are all too infrequent, and it is refreshing to record a marvelous outpouring of God's Spirit almost under the shadow of the Capitol dome. On October 3rd, Rev. L. A. Mossburg, evangelist, and now pastor of Bradburn Methodist Church, closed a month's series of wonderfully refreshing tent meetings at 13th and K Streets, Southeast, in which a hundred souls were led to Christ.

Brother Mossburg, a consecrated, wholesale produce merchant, three years ago felt the call of God and night after night would be found at points in and near the city preaching the unsearchable riches of Christ without charge and being richly rewarded with many precious souls. Wishing to be in a position to devote more time to the Master's service he sold a profitable business a few months ago and the success of the great revival is proof God honors the work of those who sacrifice for the cause of the Gospel. He has been assisted by Brother Nelson A. Mason, former Bismarck, N. D., attorney and secretary to Senator Frazier, in charge of music. These co-laborers have consistently upheld the cardinal doctrines of Wesleyan Methodism, free as it is from fanaticism and are staunch upholders of the Bible as written.

In a community where men and women had largely forgotten God, Brother Mossburg had faith that he would bring about a revival of the old-time religion and from the very first men felt their hearts strangely stirred, and laying aside those things that had tied them down launched out into the depths of a Heavenly Father's love. Entire families were won for the Lord; neighbors who had not spoken for years were reconciled; men enslaved by drink and tobacco threw off the bonds with a new strength and renewed hope, and women whose diversion had been movies, dances and card parties cast aside frivolity and chose that better part of duty to home and church.

God grant that the work thus begun may continue to bear fruit unto eternal life. Already the pastor and a loyal following are perfecting plans to invade a new sub-division of the city to begin a work where none has yet planted the banner of Christ. Where the Gospel is preached in all its fulness and without fear or favor there the Lord will reward the labors of his faithful servants. All praise to his holy name!

REPORT OF REVIVAL MEETINGS.

Since my last report to *The Herald* I have been busy in the vineyard of the Lord. It is good to be in the battle, and to know that Jesus is more than conqueror over all the power of the enemy.

I was with Rev. J. M. Robinson, pastor of the M. E. Church, South, at Melbourne, Ky., June 21-July 4. The Lord gave us a good meeting. Many of the people there did not want a real Holy Ghost meeting, but the pastor and I prayed and there were a few seekers and finders.

From Melbourne I went over near Mooreland, Ind., with Rev. J. O. Grubbs and wife, pastor of the Nazarene Church. I was with them July 11-25. We had a hard-fought battle, but in spite of it all the blessing of the Lord was on the services. The last Sunday of the meeting I preached to the men and boys, and Miss Ethel Baldwin, who has been with the Friends Rescue Home, Columbus, Ohio, held a very fruitful service for the women and girls.

The month of August was spent with Rev. K. D. Swecker, pastor of the Fairfield Circuit of the M. E. Church, South, Fairfield, Va. We had three meetings on his charge, and God gave gracious victory in each one. During two of the meetings I was entertained at the parsonage, and Bro. Swecker and I had some delightful times of fellowship together. On August 29, the last Sunday of the meeting at Fairfield, Bro. Swecker and I had the privilege of assisting in the dedication of a colored Methodist Church near there. They sang "Swing Low, Sweet Chariot," and others of their songs for us. I preached from 1 Tim. 1:15, and God gave us a very gracious service. Their singing was soul-stirring. Hallelujah! I am open for calls where the Lord may lead.

F. D. Swanson, Evangelist.

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Bishop H. M. Duhose

(Continued from page 1)

science. It is your privilege and duty to discern between truth established and the mere theories of men, and you have a right to speak, and ought to speak, when those theories claimed to be scientific, contradict the plain teaching of the Word of God and the working of the Holy Spirit upon the spirits of men.

May God give you wisdom and clearness of thinking and of statements on these subjects, remembering always that the Word of God is the sword of the Spirit and that the Gospel is the power of God unto salvation to all who believe and accept it by simple faith.

Faithfully yours,
H. C. MORRISON.
(Continued)

Help Circulate The Herald.

Writing these appeals to our good friends to assist us in increasing the circulation of THE PENTECOSTAL HERALD, I am reminded of the wonderful work done for this paper by devout women. But for devout, consecrated women, we never could have carried forward the work of THE HERALD and Asbury College. Godly women have helped us in many ways, for which we are profoundly thankful, and we are looking to them at this time to assist us in a larger life, a greater circulation and better work for THE HERALD. We believe there are 2500 godly women who read this paper who could, without any great inconvenience, secure us a list of one or more subscribers to THE HERALD without any great outlay of money. We hope that they will get busy and help us in this good work. If you cannot get your friends, your neighbor, or some of your family relationships to subscribe, we will join you in placing the paper in some home, into which you desire it to go. You contribute the dollar and we will contribute the 50c and give that family the weekly visit of a full salvation paper.

Isn't this a liberal offer? And is it not possible that it will result in the salvation of a soul, and possibly of many souls? There is somewhere in this broad land a home that is without the salvation of the Lord, the family is in moderate circumstances. There

are two children in the home; a girl sixteen years old, and a boy who will soon be eighteen years of age. They are bright young people, but they have had limited opportunities; their father has a car and they run about quite a good deal. They often go to the county seat, attend the moving picture show. The boy has become a cigarette smoker; the habit is getting a firm grip on him. The girl is inclined to be very fond of dress and foolishly fond of light reading and frivolous society. If THE HERALD could get into their home and their father and mother get sanctified, they would bundle up the whole family next summer and attend a holiness camp meeting and the children would be converted. Their parents would manage to raise some money and send them to a holiness school next fall. They would be sanctified, the boy would become a full salvation preacher and the girl would become a missionary and go out to give her life in winning souls for Christ. Won't you help us find this family? If we can plant THE HERALD in ten thousand new homes, no doubt, we will find this family with many others, and what a harvest of souls! What influences will be set going!

Come, now, sisters, give us a helping hand. Invest some time and, if necessary, invest a dollar. Write to us, sending the dollar, the name and address of the family. We will add the fifty cents and THE HERALD will start into this new home with its message of full salvation.

H. C. MORRISON.

The Only Remedy.

The only remedy for the rampant skepticism and widespread lawlessness and wickedness about us everywhere, is a great spiritual awakening—a powerful revival of religion. Nothing can be farther from the revival needed, the revival we must have, than church drives for membership, committees appointed to go about the community and persuade people who were once churchmembers, but they have moved into the town or city, neglected their church letter, or have lost it, and they are, for one reason or another, or for no reason, out of the church. By all means hunt them up and bring them into the church; this is of vast importance and should be done, but this is not a revival of religion, the kind we are thinking about, and the kind that is our most imperative need.

We need a tidal wave of conviction for sin to sweep over the land; we must have a soul sin-sickness before we can have sound, spiritual health. The people must be brought to repentance, to sorrow for their sins, and the forsaking of them, and a crying to God for forgiveness, before we can have the kind of revival needed. It will take faithful preaching to bring this conviction, this revulsion against sin, this cry for pardon, this seeking after God with all the heart, this regenerating power of the Holy Ghost, this new life of the love of God, and glad obedience to his laws.

This revival cannot come without self-sacrifice. The redemption of human souls calls for privation, humiliation, sorrow, suffering and self-sacrifice. If we have a great revival, the kind that turns back the march of infidelity and the tidal wave of sin, we must have faithful, fearless preachers of the gospel of Christ full of love for lost humanity, who will declare the whole counsel of God.

We are believing that we have men of this character in training for just such work in the summer tent campaigns of The Evangelical Methodist League. Small beginnings, you say? Yes, small beginnings, but a great faith and purpose to contribute at least a small part to a nation-wide revival of religion, a revival of the salvation of souls from sin.

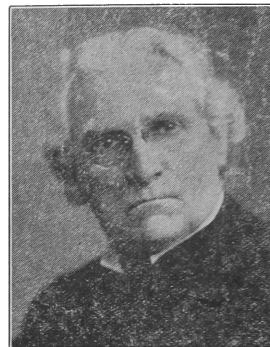
Suppose you join The League and help us; if you won't help, please do not hinder us,

for our one great object is the salvation of souls.

May an all-compassionate God send us a mighty revival. May the Holy Spirit stir us up to use the means God has provided to bring about a widespread revival. Will you fall in line and help?

Monthly Sermon.

"And whosoever doth not bear his cross, and come after me, cannot be my disciple."
Luke 14:27.



The Christianity of Christ is an aggressive Christianity. Its mission is to the uttermost parts of the earth. Its message is for all the people of every nation and tribe. It can make no compromises, form no alliances, agree to

no armistice, or sign no treaties with any other religions. It boldly lays claim to absolute supremacy in the entire realm of divine power and worthiness of worship, and pronounces all and every other form of religion deceptive and dangerous idolatry.

The Christianity of Christ lifts up Jesus as the only and all-sufficient Saviour who, by the grace of God, "hath tasted death for every man," and is able to save to the uttermost. The religion of Jesus is the challenge of Almighty God against all other religions and forms of worship, whatsoever, that do not acknowledge the supreme authority of the Word of God and recognize and trust in Jesus Christ as the Son of God, crowning him King of kings and Lord of lords. Contemplating these facts, we may understand that when Jesus Christ said, "Think not that I am come to send peace on the earth. I came not to send peace, but a sword," he knew full well that his claims were of a character so absolute that they must arouse the strongest antagonism against him and his followers; that the progress of his Kingdom involved battle royal against every form of sin, superstition and false teaching and that only those were fit for service in this holy war who loved him above all the ties of family and were willing to make the supreme sacrifice and follow him joyfully at all cost.

If you will go back and read the chapter from which we take the text, you will find that the text itself comes directly after the parable of the great supper, when the man who gave it sent his servants to say to those who were bidden, "Come; for all things are now ready." The Lord points out how they began to make excuse; one had bought land; he must see his land. Another had bought oxen; he must prove their training and strength. Another had married a wife and had no desire to attend the supper. The Master who had prepared the supper was angry and sent out his servants into the lanes and streets to bring in the poor, maim, halt and blind. The servant did so, but there was still room at the supper table. Then the Lord said, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." He adds, that those who were first bidden shall not taste of my supper. Evidently the parable was intended as a rebuke to the Jews, to whom salvation was first offered, and who rejected it, and Jesus is opening up to them the future

of their ruin. Having rejected God's invitation to salvation, God rejects them, and sends the Gospel to the Gentile world. He will offer the Gospel to the outcasts of humanity; those who are spiritually and morally maimed by sin, blinded with wickedness, and dwell in the neglected highways and hedges of spiritual destitution, shall be sought after and brought into the Kingdom of grace and mercy. But those honored people, those chosen ones, to whom he first appealed shall be left out for the starvation of their proud souls.

Jesus was speaking plain words here. The interested multitudes followed him and he turned to them with the words of the text. He puts the standard very high. They are to understand that men have permitted business and pleasure to keep them away from the Gospel feast. They have many excuses: One is busy attending to land; another is engaged trying out oxen; another is enjoying the companionship of the recently wedded wife, and thus Jesus teaches us that the world is preoccupied with money-making and pleasure-seeking, and refusing to come to him for salvation. He now sets up a very high standard. If a man will come to him, he must not permit his father, mother, wife, children, brethren and sisters, or his own life, to stand in the way of his surrender, consecration and devotion to his Saviour and Lord. Then the text, "And whosoever doth not bear his cross, and come after me, cannot be my disciple."

Thus we see that the Christianity of Christ exalts itself over all religions. Over the claims of all men, all human occupations, all human affection, Jesus at once claims absolute supremacy. Those who would follow Jesus must first of all make up their minds to a great forsaking. They must cut loose from business, pleasure, family, friends, any and everything that would hinder genuine devotion, glad obedience, and zealous following of Jesus. This does not mean that the Lord Jesus would not have us industrious, diligent in business, and affectionate with regard to all family ties and obligations; but it does mean that none of these things is to hinder us from a devoted following after him.

We must not overlook the fact that having broken away from any and all hindrances and incumbances we are to take up his cross. Let it be remembered that the Christianity of Christ involves a cross, and the cross means crucifixion. It means death to selfishness. It involves painful separation and readjustment. The cross means that we are not to shun reproach. We are to be faithful disciples who are glad to bear witness to the godhead and supremacy of our Lord. We are to testify that he is our personal Saviour, that in him there is all-sufficiency; that he, and he alone, can pardon and cleanse and keep those who commit themselves to him.

It means much to follow Jesus. Jesus is moving. He is active. He is going and he does not have a place to lay his head. He is going into Jerusalem when he knows it means brutal treatment, stripes, a crown of thorns, a robe of ridicule, the spittle of hatred and the cross of agony. Those who would be his disciples must follow him when it involves misunderstanding, misrepresentation, loss of prestige and influence among the proud and worldly; when it involves persecution, loss of friends, loss of money, and, if God will it so, loss of life. Multitudes in the past have followed Christ when it has meant all of this, and we have not heard that they have ever regretted their devotion, the sacrifices they have made, the burdens they have borne, and the conflicts through which they have passed.

We have among us today a class of religious teachers who would have us modify the claims of our Lord. They suggest that we compromise with other religions, that we

have a sort of piece-meal salvation, taking out the better part of the teachings of heathen philosophers and mixing it in with the teachings of our Lord Jesus. They would tone down the very sweeping statements of Christ with reference to his supremacy. They would hush up the testimonies of his disciples that he, and he alone, is the supreme Teacher, the only Saviour, and that in him all fullness dwells, and that all other religions must surrender to the sway of his sceptre and bow at the throne of his power, finding mercy only at the foot of his Cross.

It seems that much of present day Christianity has no cross; in fact, no Christ. It makes no sacrifice; it has experienced no separation. It knows nothing of death to the world and to self. We have multitudes of churchmembers about us everywhere who dress like the world, act like the world, seek their pastimes and pleasures with the world. They run after that which the world pursues and find their pleasure in that which the world enjoys. The teachings of Christ being true—and they are true—these people are deluded. They are not the disciples of Christ. They are busy with lands and oxen and wives, money-getting, pleasure-seeking, Christ-forgetting, and yet seek to comfort their deluded souls with the thought that they are the Lord's and in that Great Day will be accepted.

The Lord nowhere teaches that you can give him an hour in church on Sabbath morning and the rest of your time to worldliness. There is not a hint anywhere in his Gospel that you can give him a part of your money, be it a copper or a million, and give your heart to selfishness and sinful pleasure. The teaching of the chapter from which we take the text is comprehensive and clear; nothing can be permitted to come between the soul and Jesus. He must be first. He must be crowned Lord of all. This is not the exaction or whim of a cruel master; it is the supreme tyranny of an all-prevailing and unutterable love. It is the conquest of a love that gave itself to die to redeem men, to win them, to draw them, to make them his own by a love that gladly surrenders, that joyfully consecrates, that follows carrying the cross with songs of triumph. Those who have made the separation, who have taken up the cross, who have experienced the marvelous thrill of the crucifixion of self, bear witness that they have come into a realm where the sun always shines; that they have found the pearl of great price; that they enjoy the companionship of a Saviour so great and glorious that every sacrifice is met with a blessing that far more than compensates for any and all denial and suffering.

Those who separate themselves from the world, if need be, break the tenderest ties of friendship and family relations, to go out with Jesus to bear his cross, to follow him through evil as well as good report, bear witness that they have found the fountains of life; that they have satisfied the thirst of their immortal spirits; that Jesus Christ is able to save to the uttermost and to meet and gratify all the longings of the human soul; that, like the ancient Apostle, they glory in the Cross, by which the world is crucified unto them and they are crucified unto the world.

Beloved, have you made the separation? Have you taken the Cross? Are you a true disciple of Jesus? Have you found in him rest for your souls? Do you experience the thrill of his love and power that saves to the uttermost? Have you committed to him that which he is able to keep unto that day when he shall appear and we shall appear with him in his glory? If so, you are blessed indeed. If not, make haste to make the supreme surrender, the entire consecration. Take up the Cross with its crucifixion and reproach; die to self, and arise in newness of life to follow Christ and shine with him forever.

ASBURY COLLEGE.

Z. T. JOHNSON, A.M.

EVANGELISM.



ASBURY College has always been peculiar in its emphasis upon the evangelistic note. That was the basis upon which the school began—that men and women should be trained to go out into the field of Christian endeavor and win men to a personal, know-so salvation. For fifteen years Dr. H. C. Morrison, by teaching and example, inspired the students to thoughts and endeavors of evangelistic fervor.

In the school there are several organizations that help to keep the fires burning in this cause. The Young Men's Preachers' Association has been functioning for two decades or more. Here the boys preach to the other preacher boys. At the end of his sermon there is general and specific criticism given on the sermon, mannerisms, and diction of the speaker. This proves of lasting benefit to the young men. The girls have a similar organization known as the Young Women's Homiletical Association. Then there is the Volunteer Band. This society meets every Sunday afternoon and studies some phase of the mission question. Asbury has the distinction of having the largest Student Volunteer Band in the United States.

Besides these organizations named, there are various means by which the evangelistic note is kept ringing. Many of the boys have student charges. Others go out to various points like High Bridge, Brooklyn, Nicholasville, etc., and preach on Sundays. Groups of boys are assigned to Lexington, Lancaster, Danville, Versailles, Nicholasville, and other places to preach on the streets on Saturday evenings. During the Christmas holidays several groups go to the Kentucky mountains and hold revival meetings. In the summers numbers of boys and girls go out and hold meetings.

Back of all this there is an evangelistic faculty. Dr. Akers, Dr. Harrison, Dr. Ridout, Dr. Morris, Professors Maxwell, Hilliard and others are outstanding in the chapel services on this line. Many times the chapel services are turned into old-time class meetings. The students feel free to give their testimony at any time. The writer has seen as many as fifty on their feet, and has seen practically the whole faculty in tears of joy at one time. Whenever the old war-horse, that grand old man, Dr. Morrison comes on the scene, things always pick up in interest. And it happens often that when the students and professors are in the midst of a long steady pull at books, themes, examinations, etc., that he comes in to brighten things up.

Asbury was born in a passion for the evangelization of the whole world. She has been rocked in the cradle of evangelism. The whole theme of her existence has been evangelism. She has no excuse for existence if it is not to train young men and women to go out into the fields of world service with the evangelistic passion to win men to God. She believes in organization; she believes in a vital social gospel; but over and above everything else she believes that it is the business of men to win men to God. May her passion for evangelism never chill! May she ever be the light set on a hill, a light that bears the whole Bible to the whole world, in a gospel of full salvation of all men from all sin. Let us pray that it may be so.

How could you spend \$5.00 more wisely for the work of the Lord than to distribute three hundred copies of THE HERALD among your church members and neighbors?

OUR BOYS AND GIRLS

Dear Aunt Bettie: What is the smallest room in the world—Mushrooms. What is the largest room in the world—Room for Improvement! In order to improve I must keep within me "the faith which was once for all delivered unto the saints," and never go outside of the room made for me by the Carpenter of Nazareth, the Ruler of the Universe. There is no time like the present time, the future is not ours; if we would make our lives sublime, improve the present hours. O, gather the rosebuds while ye may, old Time is still a-flying, and the flowers that bloom so bright today, tomorrow will be dying. So let us like the little busy bee improve each shining hour, but let us not like many people omit looking unto Jesus, as there is abroad today so much so-called "New Thought" which tells people that they can greatly improve and be worldly-great by repeating certain human suggestions. But they surely offer no suggestion at all comparable to Paul's: "I can do all things through Christ who strengtheneth me." And they should remember Jesus' words: "Without me ye can do nothing." Through him we all may be finally transferred from this Room for Improvement into the House of Many Mansions. Now keep out of the dance, theater, billiard room, etc. A good man burdened with care returning home with a package for his wife asked his small paralytic daughter where her mother was. "She is upstairs, papa; give me the package and I will carry it to her." "Why," he replied, "how can you carry it? You cannot carry yourself." Smiling she answered, "I will carry it and you will carry me." Reminded of, "Casting all your care upon him, for he careth for you" great ease and peace came to him.

Truly improving, seeking true success, there surely is no suggestion or quickener like "Christ in you, the hope of glory."

Will C. McGinnis,
Repairer, R. 5, Atlanta, Georgia.

Dear Aunt Bettie: Please let me come in and have a talk with all the cousins. How many of you cousins know the Lord as your Saviour and Master? Cousins, if you do not, will you come and surrender to Jesus? He will lift your burden and carry it for you. I know that the Lord is good, because I have tried him. I have been a Christian for about a month and a half, and the Lord has been with me. "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." John 3:16. "But as many as receive him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:12.

Leona Young.

Dear Aunt Bettie and Cousins: I have written several letters but they have gone astray and I am coming again hoping to get this in print as I've lost so many of my Cousins' friendship. Miss Edney Myers, what has become of you? I sure miss you, Dorothy Smith. Please come again as I sure always enjoyed your sweet messages. We have so many bereaved people in our vicinity we ask an interest in your prayers that God will comfort their sad hearts and help us to say the right words at the right time and in the right way. Yours saved, sanctified and kept.

Lizzie M. Perry

Dear Aunt Bettie: I am staying at my Grandma's now. I was reading the letters on page ten and thought I would write to you. I am a little girl nine years old. My father and mother belong to the F. M. Church and I hope to belong to it some day. This is my first letter to The Herald and I hope to see it in print. With lots of love to Aunt Bettie and the cousins.

Ivy Farley,
Wing, North Dakota.

Dear Aunt Bettie: Will you please let an Akron girl join once more? I am praising the Lord that there are more than one or two that love and

serve Jesus Christ our Lord, the true and living God. I am saved and sanctified, kept and satisfied. I am fourteen years old and in the seventh grade. I have two sisters and two brothers living and one brother who has gone to heaven. I expect to meet him in the sweet by and by. Some one wrote to me in August and I have lost the name and address; some one wanted to know where I lived and for me to tell them all about my country and community. If you will write again to me and give your name and address I will write and tell you all I know about it.

M. Edan Price,
887 E. Crosier St., Akron, Ohio.

Dear Aunt Bettie: It is a long time since I have written to page 10. This winter I am going to Normal, so that I can teach next year. I am looking forward to going to Asbury College some day. How many of the cousins are witnessing for Jesus, daily in word and deed? "If any man will come after me; let him deny himself, and take up his cross daily, and follow me." Luke 9:23. Here is a thought I would like to pass on in the form of poetry.

Tell It Today.
Tell how they crowned him; they mocked him they scourged him!
Tell how his own cross, he bore to the hill!

Tell how his hands, and his feet, and his side
Were pierced; that his blood might
from sin set us free.

Tell how he died, on the cross crucified;
To save a poor sinner like thee.

Tell how he died, how he rose from the grave;
And reigns evermore, e'en today!

Tell how he promised to all who obey him;
A comforter, tender and true;

Tell how he's coming in clouds and in glory;
To take us away with him, home.

Tell it, oh! tell it today!
That others may know him, whom
you believe and obey.

Then tell it, oh, tell it, in praise or in song.
But tell it, oh, tell it today!

Elizabeth Spickler,
Voltaire, North Dakota.

Dear Aunt Bettie: Now as I got through with my afternoon chores, I thought I'd drop in and visit you for a while. As I have never written to The Herald before, I do hope you will welcome me same as the others, won't you? Why don't you other cousins from North Dakota write? I am sure there's many who take The Herald and read the Children's Page. Well North Dakota isn't so bad. Really I am fond of it. Am sure I would get lonesome if I'd move away from these great Plains! There isn't very many trees or lakes but more rocks than we need. Don't some of you States want some? We have had a heavy rain this past week. I am a girl of sixteen happy summers, five feet, five inches tall, weigh one hundred and twenty-one pounds, have dark brown hair, brown eyes and fair complexion. My birthday comes October 12. Won't some of the cousins near my age write to me? With lots of love to you all.

Sadie Antilla,
Wing, North Dakota.

Dear Aunt Bettie: Youth is the time of dreams and air castles. Youth looks out upon Life, and what does it see? Across the Valleys on yon hills and mountain tops it looks all sunshiny and bright, the trees and grass are fresh and green with flowers blooming everywhere, the sky blue and cloudless. How wonderful Life is, how glorious, how real! But when youth starts his journey to climb to the castle of success we see him stumbling; perhaps fall. Why? In taking a view of Life he has not taken the valleys, turns and curves, into consideration and has not prepared himself to meet them. So in walking through the valleys he has met one great monster that dwells therein by

the name of Failure and by him has been turned back. Again and again he may try different paths but become discouraged and finally listen to Satan's dog-eared words "What's the use?" and return to a lower country there to dwell until the evening of Life.—Such may be the journey of one who has not foreseen the danger ahead. Is there a path leading to the summit of success whereby these foes may be escaped? No, but there is one who will stand by our side day and night helping us, giving us strength to fight our enemies. If we would be a Success in Life we must make Jesus our Saviour to share our burdens. If we are but willing to surrender our lives entirely into God's hands, he will do the fashioning: At times we will meet failure, but let us remember that strength is obtained from struggle and beauty from suffering, character comes from conquest, and failure, if met in the strength of Jesus, will prove to be stepping stones to the higher life. Failure is not necessarily shameful, nor need it to be disheartening. Many have found it a tonic, quickening resolve and fortifying the heart. Thus, may our foes be spoiled and our losses turned to gain. Be not depressed by failure, for failure may yield considerable gain. Let us look to Jesus for strength that we may conquer these foes and keep our eyes upon him that he may lead us into paths that will bring us to the castle of Success. In leaving ourselves to him we need have no fear of failure. May God richest blessings rest upon the young people that read this page.

Esther A. Cross,
Box 91, Climax, Kansas.

Dear Aunt Bettie: Will you let a Missouri girl join your happy band of boys and girls? This is my first letter to The Herald. Ma takes the Pentecostal Herald and I enjoy reading it. I live six miles from church. We go almost every Sunday. My teacher is Mr. Arnold King. There are twelve in our class. I am ten years old. I am 55 inches tall and weigh 70 pounds, have light complexion and in the 6th grade. My birthday is Jan. 13. I like to hear from the boys and girls.

Anna May Muntzel,
R. F. D. No. 4, Bunceton, Missouri.

Dear Aunt Bettie: I will write you a few words. I will not describe myself any more than to say I am not good looking, but I want to be a good boy. I am ten years old. Am in the fourth grade. All The Herald cousins write me and I will try to answer. This is my first letter to The Herald and I hope it will be interesting enough to print.

Leon Walker,
Rt. A, Box 3, Arcadia, Fla.

Dear Aunt Bettie: Wonder what you and all The Herald cousins are doing this pleasant autumn day? It has been a good while since I wrote to page ten, about eight or ten months, have been thinking I would write again for some time. I would like to know what is the matter with Florida? I don't see many letters from Florida. Girls and boys of all ages wake up and get to work and don't let the other states get ahead of us. Let's see how many of the Florida girls and boys can write to The Herald. I read about Dr. and Mrs. H. C. Morrison visiting Florida last winter; wonder how they like sunny Florida? As I received a good many letters when I wrote before, from other States, hope I will do so this time. Will answer all I can with a letter or a view of Florida.

Vesta Walker,
Rt. A, Box 3, Arcadia, Fla.

Dear Aunt Bettie: May I join your happy group? I have been a reader of your page for almost a year, and I have always enjoyed the letters printed there, especially those written by saved and sanctified boys and girls. I am glad that I am able to say that the blood of Jesus Christ atones for all of my sins. I consider it a privilege indeed, to be able to write that, "don't you?" I was saved only last time ago. So you see, I have not been long in the way. During this short time I have had many trials and temptations but Jesus' grace is sufficient. I graduated from high school only

last year. My last year was rather trying, on account of the various social functions which the Senior class was expected to attend. I had the privilege of having two very dear friends graduate in the same class. They, too, were Christians, saved at the same time I was, so, together with the help of God, we stood up for Jesus. I want to make my life count for Jesus. I have a desire to win souls to him. I feel that I have received a call to go into work for him. In a year I expect to go to a college to prepare for evangelistic work. I fear I have made this letter too long, but when I get started on this theme it is rather difficult to stop. I should be glad to receive letters from any of the cousins of eighteen years or over. God bless you.

Yours in Jesus,
Marguerite R. Mugridge,
1615 16th St., Port Huron, Mich.

Dear Aunt Bettie: How are you and all the cousins? I am a little West Virginia girl and would like very much to see my letter in print, as I want to surprise my daddy and mama. I am seven years old. I can not write yet. My aunt Mary is writing this for me. She takes The Pentecostal Herald and I enjoy hearing the letters read. Elizabeth L. Esry, I have your birthday, Feb. 4. I hope Mr. W. B. will not get my letter as this is my first one. With love to all the cousins.

Elinor C. Whitzel,
Glebe, W. Va.

Dear Aunt Bettie: I take The Herald and enjoy the good sermons; also page ten. I have never seen a letter from New Mexico so thought I'd write. We have a lovely climate out here and beautiful mountain scenery. We are at an altitude of 6,400 feet, so we always have cool nights. Las Vegas is a beautiful city of 12,000; has many churches of all denominations, and schools; the State University is here also. There are several large lakes that furnish irrigation; there is a lot of head lettuce and garden peas and all kinds of fine vegetables raised on these projects; also wheat, oats, corn and alfalfa. If any of the cousins care to write me I will answer all letters.

Mrs. George Brace,
E. Las Vegas, N. Mex., Box 27.

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Marguerite R. Mugridge,
1615 16th St., Port Huron, Mich.

Dear Aunt Bettie: How are you and all the cousins? I am a little West Virginia girl and would like very much to see my letter in print, as I want to surprise my daddy and mama. I am seven years old. I can not write yet. My aunt Mary is writing this for me. She takes The Pentecostal Herald and I enjoy hearing the letters read. Elizabeth L. Esry, I have your birthday, Feb. 4. I hope Mr. W. B. will not get my letter as this is my first one. With love to all the cousins.

Elinor C. Whitzel,
Glebe, W. Va.

Dear Aunt Bettie: I take The Herald and enjoy the good sermons; also page ten. I have never seen a letter from New Mexico so thought I'd write. We have a lovely climate out here and beautiful mountain scenery. We are at an altitude of 6,400 feet, so we always have cool nights. Las Vegas is a beautiful city of 12,000; has many churches of all denominations, and schools; the State University is here also. There are several large lakes that furnish irrigation; there is a lot of head lettuce and garden peas and all kinds of fine vegetables raised on these projects; also wheat, oats, corn and alfalfa. If any of the cousins care to write me I will answer all letters.

Mrs. George Brace,
E. Las Vegas, N. Mex., Box 27.

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last year. My last year was rather trying, on account of the various social functions which the Senior class was expected to attend. I had the privilege of having two very dear friends graduate in the same class. They, too, were Christians, saved at the same time I was, so, together with the help of God, we stood up for Jesus. I want to make my life count for Jesus. I have a desire to win souls to him. I feel that I have received a call to go into work for him. In a year I expect to go to a college to prepare for evangelistic work. I fear I have made this letter too long, but when I get started on this theme it is rather difficult to stop. I should be glad to receive letters from any of the cousins of eighteen years or over. God bless you.

Yours in Jesus,
Marguerite R. Mugridge,
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EVANGELIST CLIFFORD KEYS.
It gives me pleasure to commend to the churches and camps Bro. Clifford Keys, a young man who has received his training at Asbury College, and who intends soon to enter the evangelistic field. Brother Keys is making a record as a very able preacher of the gospel; he is earnest and intense and on fire for souls and salvation. He has preached very extensively in many of the states and is now open for engagements for the winter months. Address him, Rev. Clifford Keys, Wilmore, Ky.
G. W. Ridout.

FALLEN ASLEEP

"AND THE SAINTS GO MARCHING IN."

Obituary read at the funeral of Rev. Frank T. Hoon, Pastor of our church at Morgantown, Indiana.

One of the most triumphant deaths the writer has ever witnessed was that of the Rev. Frank Theodore Hoon, formerly of Kokomo, Indiana, Lincoln, Nebraska, and for a number of years pastor and Conference Evangelist of the Indiana Conference, Methodist Episcopal Church, at the home of his son, Rev. Earl Hoon, pastor of the Hyde Park Church, Cincinnati, Ohio. He went to his coronation consciously, gleefully and anticipatingly, September 21st, 1926, at 12:42—High noon!

Brother Hoon's last illness began with his appointment to Morgantown, Ind., just one year ago. In February he suffered a severe heart attack from which he never fully recovered, though he was able for some time to fill his pulpit and do some pastoral work. The first of August he was taken to the Christ Hospital, Cincinnati, where he lingered for five weeks and where the most beautiful care and expert treatment humanly possible were tendered him. Just a few days before his going he was removed to his son's home preparatory to his translation. During these six weeks, time and again, he coolly, calculatingly, carried on extensive conversations about his life, death, God, Jesus Christ, Heaven, Immortality, the Bible and the power of its promises to hold—the reality of it all—. He arranged all his earthly matters and bided the time of his going. He was superlatively conscious of Jesus in the room with him and those visiting with him were lastingly and deeply impressed by the clearness and transparency of his experience of Christ and God. Time and time again he declared "it holds, son, it holds!" He was perfectly conscious up to within fifteen minutes of the passing, conversing with his nurse and family. Just a few hours before the departure he asked his son and family to join in singing, "Jesus, Savior, pilot me"—"If ever I loved thee, my Jesus 'tis now!" and the last verse only of "I am thine, O Lord" of "There are depths of love that I may not know till I cross the narrow sea, there are heights of joy that I cannot reach, till I rest in peace with Thee." He joined heartily in singing these hymns and then asked to have the Emmaus chapter, the last one of Luke, read to him. Then he asked his son, Earl, to have the members of his family clasp their hands and lead in prayer after which he himself fervently prayed one of those characteristic prayers that

had marked him among his conference brethren through the years. One of the most remarkable incidents of his closing hours was his exposition of the 24th Psalm, "Lift up your heads, O ye Gates, be ye lifted up ye everlasting doors and the King of Glory shall come in." His boys (all ministers) will never forget this half hour with their departing father.

Brief funeral services were held in Cincinnati by his "last son in the gospel," the Rev. Harold Mohler, of Morgantown, Rev. Hoon's last charge. The formal funeral services were conducted from Grace Church, Kokomo, Indiana, with the Drs. Chas. Brown, the pastor of his young manhood officiating, assisted by Doctor Potter, pastor of Grace Church. Interment was at Crown Point Cemetery, Kokomo, Indiana.

He leaves, beside his faithful and loving wife, Hester Elizabeth Quick, to whom he was married in 1879, and who has been an incomparable minister's wife, three sons and one daughter, of whom he was outspokenly proud and who gave him such delight in the evening time of his life, the Reverend Earl Hoon, Hyde Park Church, Cincinnati, Ohio, Rev. T. Ernest Hoon, pastor of our church at Lohrville, Iowa, Mrs. Hester Harper Woodrover, Nebraska, and Rev. John Francis Hoon, pastor of our Orient Heights church, Boston. Bro. Hoon was blessed with three sons, all of whom are successful Methodist ministers. Rev. Hoon came from a long line of Methodist and Baptist ministers. His father was a Methodist minister, his only brother growing to manhood was a Methodist minister and he has a grandson just entering the Methodist ministry. Brother Hoon was always an enthusiast for Jesus Christ and has led thousands to Christ. 104 men entered the ministry through his ministry, 54 OF WHOM WENT INTO "TRAVELING CONNECTION" OF THE METHODIST CHURCH, WERE ORDAINED AND BECAME PASTORS OF CHURCHES. Among these were those prominent in the Methodist pulpit, including the Episcopacy. Two sisters also survive Bro. Hoon, both of our city, Mrs. Bruce Williams and Miss Nellie Hoon.

Rev. Hoon began his religious work when a mere lad of 14 and his actual ministry in 1894. He served the following churches in Nebraska: Stockville, Elwood, Ogalalla, Bloomington, Giltner, Donophan and Utica, and in Indiana: Paoli, Ottwell, Tell City, Washington Ct., Boggstown, Carthage, Saint Paul and Morgantown.

Brother Hoon's strong character and personality were largely a matter of heritage. On his maternal side coming from the House of Eddy, the reigning house of England and through Priscilla and John Alden of early American history. He could trace his ancestry back to the Saxon invasion of England. He was intensely religious and spiritual in his nature with an abandoned passion for his Christ:

"His sun went down after the morning,

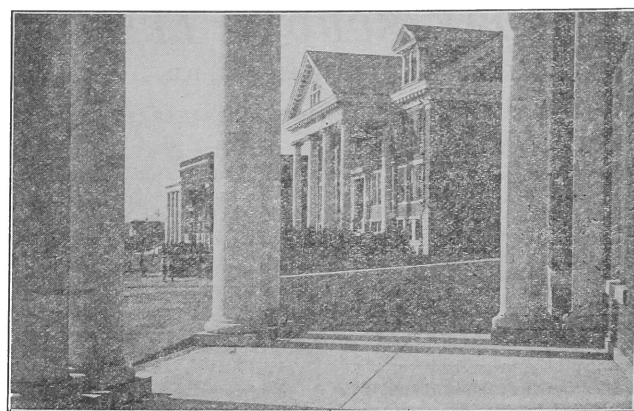
While all was fair and bright
But it was not the eclipse of darkness
That hid him from our sight,
For the valley of death was brighter
Than the hills of life that he trod.
And the peace that fell on his spirit
Was the calm deep peace of God.
His sun went down just after the morning

While all was fair and bright
But it shines today on the hills far away

In the land that knows no night."

WRIGHT.

R. G. Wright, age 79 years, crossed over the river from his home, Waco, Texas, Sept. 3rd, 1926, after an illness of two years. He was stricken at the camp ground he loved so much, first Sunday of 1924 meeting. This is the dear Bro. Wright who, with his wife, gave the ground for the noted Waco Holiness Camp meeting. They loved holiness, its literature, meetings, people, ways. From the beginning of his illness he expressed a willingness and a readiness to depart. In my visits to his bedside I read the Bible, sang the old hymns and offered prayer. His heart was filled with love and his soul would overflow at the thoughts of God's goodness. Left fatherless in his boyhood, he learned well through the struggling in early life to cherish a kindness and helpfulness for the



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less fortunate. Becoming successful in business, he was in a position to help the needy. With great joy he granted favors to the struggling sons of toil, helping many a parent to provide for the family. His was a robust, rugged character, always devoted to the sturdy, the substantial, and the good. He championed the cause of temperance and was an inveterate foe of the liquor traffic, giving enthusiastically to the prohibition cause his moral and financial support.

His wife, Sister Ann E. Wright, age 83 years lived two more weeks and on Sept. 19th, laid aside the toils of life for the starry crown. Her crown was well earned. She stood by her husband for those things which build a community and also make a nation. She came with her parents to Waco 64 years ago when Indians depredated. At one time the Indians became so hostile it became necessary to retire to the settlements, leaving their belongings, corn in crib, and so on, left hurriedly on horseback.

Six children and twenty-four grand children survive them. One son, Major Fiske Wright, died in action on the battle field of France. Being Methodists of the Jno. Wesley type they left the influence of long well spent lives. Scores of friends will

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miss them here and greet them yonder as among their dearest and best benefactors.

C. V. Bailey, Waco, Tex

DWIGGINS.

Annie Sue Kathleen Dwiggins was born June 27th, 1917; died July 12th, 1926, aged 9 years and 15 days. She was always affectionate to her parents, kind and loving to every one, and every one who knew her loved her. She was taken to the Hospital Sunday and died Monday. Just before she passed away she sang a beautiful song, then put her little mouth up to kiss her parents good bye. Heaven seemed so close while she was passing away. I am sure she saw Heaven by the lovely look on her face, as she went to sleep. I can hardly realize that she has gone from us and that we shall see her no more, but we sorrow not without hope for we expect to meet her where we shall sing around the throne of God.

Mrs. M. C. Griffin.

SUNDAY SCHOOL LESSON

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

Lesson 5.—October 31, 1926.

Subject.—The evils of strong drink. Proverbs 23:29-35.

Golden Text.—At the last it biteth like a serpent, and stingeth like an adder. Proverbs 23:32.

Time.—About 1000 B. C.

Place.—Jerusalem.

Introduction.—It is hardly to be supposed that king Solomon was the author of all the proverbs given in the book of Proverbs. Doubtless many of them were the crystallized wisdom of the sages who preceded him. Inspiration does not demand that these proverbs should be God-breathed; but it does demand that they be accurately given, which we may rest assured is true. They are marvellous gems of thought that can never grow old, nor become out of date.

We are studying today a very old lesson, but one that is ever new. Wine was the curse of Noah's family life. Of all people, it seems that none would so hate strong drink as the children of Ham. They have a right to fight the old serpent; for he has stung the entire colored race. But, strange to say, their thirst for the accursed stuff is almost uncontrollable. But other races cannot be exempted: for love of alcohol seems to be one of our besetting sins, no matter what may be the color of our skins, nor what the contour of our faces.

The lesson is just the every day picture of a drinking man, needing scarcely a word of explanation. The work before us, and before the S. S. teachers, is to so enforce the lesson as to create prohibition sentiment among the people. The fight is on now against the Volstead act. If the wets could win in that battle, the next struggle would be to repeal the 18th amendment to the federal constitution. If one is to gain his knowledge of prohibition from most of our daily papers, and from what the "wets" have to say in general, he must believe that all our prohibitory legislation has been unjust and farcical. Following is a clipping from one of our Georgia weeklies. The weekly does not claim responsibility for the statements, as it uses the half-printed papers sent out by some omnibus printing establishment, filling in the blank pages. Note that this wonderful league for the promotion of temperance is incorporated under the laws of New York. It is a wolf in sheep's clothing. The findings, if true could apply only for New York city. Otherwise they are false in toto.

Drunken Children and Drunken Drivers on Increase in United States.

Drunkenness in the United States last year increased almost twice as fast as it did in 1924 and now has reached its pre-prohibition level, the Moderation League, Inc., reports, announcing the findings of a nation-wide survey of conditions in more than 1,500 cities.

Reaching the conclusion that "the Volstead act has failed utterly to promote temperance and sobriety," the report expresses the belief that "a greater degree of temperance would be attained by a wise restrictive law."

The survey was the second conducted by the league, a similar finding as to the effectiveness of enforcement under the Volstead act having been announced last year.

The league is an organization composed of men from all ranks of life and is incorporated under the laws of the state of New York with its announced object the "restoration of temperance."

The league bases its findings on reports obtained from police department records of intoxication arrests which in 384 cases extended back twelve years.

When on the basis of these records, the report states, "we consider that drunkenness generally has already increased to the pre-prohibition level, and that drunken drivers and drunken children have increased far above anything ever known before in this country, we cannot escape the conclusion that the Volstead act has failed utterly to do what it was intended to do, namely, promote temperance and sobriety."

"Moreover, since conditions have become worse, not better, each year, and with the 'next generation' drinking as never before, there seems to be no hope that the Volstead act, in its present drastic form, can ever accomplish its purpose."

Keep both your eyes wide open. This is from New York, the state that would repudiate some parts of our national constitution. It is from Al Smith's state, the state that wishes to palm him off on this nation as its next Democratic candidate for the White House. "God save the mark." Thank God, that statement does not represent the convictions of the best people of that state. They are clean, sober people, and are heartily ashamed of the booze element that is blackening the good name of their fair state.

It is heartening to know that in the face of all these misrepresentations the Federation of Labor refuses to endorse Al Smith for the presidency, and that 10,000,000 of the best women in the nation are combining to fight for the full enforcement of the Volstead Act. May God bless them for ever more.

The "Drys" declare that there is far less drinking now and much less drunkenness than there was previous to the passing of the Eighteenth Amendment and the Volstead Act. We are fairly well satisfied with the progress we are making toward a dry nation. As far as I know, the "Wets" are the only disgruntled ones among us. But why should they be worrying if they are selling more booze and getting worse drunk than in former days? O wonderful to tell! they are in favor of temperance, and would flood the land with wine and beer to bring it about. It looks like a sheep; but skin it, and you will find that it is all wolf. I am in favor of killing the beast, and banishing some of his closer kinsfolk. At least, that is the way I feel when I am praying the hardest.

I would like to write something that would stir the very souls of our people for the battle before us. We have gained much. We must not suffer loss. In W. C. T. U. language, this is a fight "for God and Home and Native Land." Shall we not "go over the top," and put the "Rummies" to an everlasting flight?

Comment on the Lesson.

The first verse gives us a picture in

interrogatory of a woe-be-gone drunkard. He has tarried long with his pals at the bar; and now he is babbling and cursing about the streets; or perchance he has arrived at what he calls his own home to terrorize his suffering family. The redness of his eyes smacks of beastliness. We used to see this living picture almost daily before the days of national prohibition; but it is seldom seen now. Multitudes of our young people have never seen a drunken man. (Of course, this does not apply to New York, Baltimore and Chicago). Moonshine liquor and drunkenness abound there.

31. Here we have something well understood by every drinking man. Mixed liquors as mentioned in verse 30, produce drunkenness more quickly, and in worse form, than one single sort. Its color and its moving itself aright in the cup refer to the beading and sparkling of old liquors, so enticing to the confirmed drinker.

32. Here we have the aftermath. The figures are true. Its fangs are as deadly as those of the rattlesnake, or the adder. The snake here called the adder is a deadly serpent of Bible lands. I wonder what Solomon would have said about whisky, rum, and moonshine? Their drink was mostly wine (most of it unfermented), and something that the Bible calls "strong drink." God's curse is ever upon this latter substance.

33. This is another consequence of strong drink for both men and women. Reason is dethroned, beastliness takes the reins, and chastity is murdered. People who are working to repeal the Volstead Act may be following their convictions; but their course does not speak well for their morals. I am not their judge; but God is.

What pictures we have in the last two verses. The besotted wretch has lost his bearings. His head is swimming. Now he is being tossed upon the waves of the sea. Again he is swinging to the top of the ship's mast. He reels, but thinks the earth is rocking to and fro. He falls, and bruises himself, but thinks some one has beaten him. He sleeps somewhere in the ditch till late hours of the day, and dreams of being unable to awake out of his drunken slumber. But, Horrors! When he does awake, he has learned nothing from his fearful experience. When he comes from under the spell of delirium tremens, he cries: "I will seek it yet again." Time and time again I have heard such men curse themselves with many bitter oaths, and vow that they would never drink another drop; but they were beastly drunk again in less than a week.

And this is what the "Wets" would turn loose on America again? May God give us grit and grace to whip this fight.

DOES ANY MAN LIVE ABOVE SIN?

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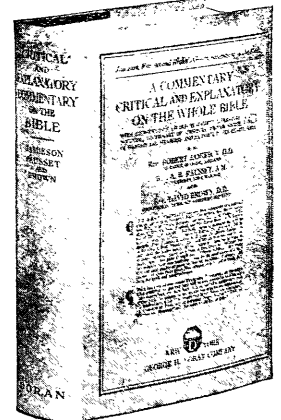
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Special Revival Issue, Nov. 24.

EVANGELISTIC AND PERSONAL.

Roy L. Hollenback: "For some cause my evangelistic slate has a gap in it of six weeks from Nov. 14 to Dec. 20. I can give two pastors a three Sunday meeting in that time, anywhere between the Atlantic and the Pacific. Which three Sundays do you want? Address me, Cambridge City, Ind."

Dr. S. A. Danford, until recently, district superintendent of the Methodist Church in Oregon, has accepted the pastorate of the Hamilton Street Methodist Church in Spokane, Wash. Dr. Danford's new address is West 224 Indiana Ave., Spokane, Wash.

Rev. and Mrs. Jack Linn, evangelists and singers, will be in the South this fall and winter. They invite correspondence from any one interested between Chicago and Florida. Address, Rev. Jack Linn, Oregon, Wis.

Rev. W. A. Vandersall is about to make an evangelistic itinerary into the states of Oregon, Washington, and possibly California. Any church or pastor who wishes to have this man of God for a winter or spring campaign should write him 1208 N. Cary St., Findlay, O., or 1709—25th Str., Everett, Wash., where he is slated for a campaign from Oct. 29 to Nov. 7.

S. E. Polovina: "Since my last report I have suffered almost death. I was called to preach to a near-by town and while there I ate some sausage that poisoned me, and for five days I thought I might die any time. The only physician I had was Jesus, and he brought me through. Please to pray that God may give us souls, and that he may keep my body well. May the Lord bless The Herald family. I would be glad to hear from any of my friends in America. Address me, Deakova Ulica 47, Nova Sad, Yugo Slavia.

At the Euclid Avenue Baptist Church, Cleveland Ohio, on November 3-4-5 will be held the eighth annual Assembly of the International Association of Women Preachers. Reservations are to be made at the New Amsterdam Hotel which is very

near the church. Cleveland is the home of the vice-president, the Rev. Mary A. Lyons, and that assures the very best arrangements. An excellent program is being planned with Judge Florence Allen of the Ohio Federal Court as one of the chief speakers.

Evangelist Mordecai Fowler Ham, of Anchorage, Kentucky, head of the Ham-Ramsay Evangelistic Party, inaugurated his fall schedule of work at Mayfield, Kentucky, on Sunday, October 17th. A large tobacco warehouse has been remodeled into an ideal campaign Tabernacle with a seating capacity of 5000 and splendid interest is evident throughout the entire section and large crowds are attending the services. Mr. Ham has just returned to America from London, England, where he was a lecturer in the recent World-Wide Bible Conference held there. The Mayfield Campaign is scheduled to last five weeks after which Mr. Ham and his party will lead in a city-wide Tabernacle campaign in Okemah, Oklahoma, which will continue to the Christmas holidays.

Mrs. Mable Wenrick: "I have been an invalid for about three years and have no one to help me. I have an income of about \$15.00 per month from keeping the country postoffice, but have a daughter fourteen years of age that must be cared for. If any of the readers have any old clothes they can send us we shall be glad to get them. I live at Palouse Falls, Wash.

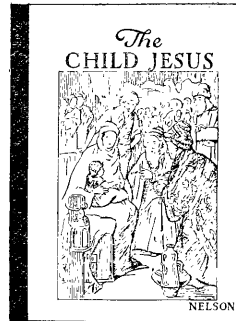
Rev. Susie Eagan, of Jester, Ala., wishes to know the name of the party who wrote her some time ago, as she has lost the name: the letter was from somewhere in Alabama.

THANKSGIVING POST CARDS.

The scenic designs on these cards are appropriate to the season. The message in Scripture and verse emphasizes the truth that Thanksgiving Day is, above all a day of praise and gratitude to God.

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Then the blessed hope in Jesus,
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For Jesus is the same today
As when he stilled the waves of Galilee.

O listen friend, for his sweet voice
When he whispers, "peace be still,"
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Emmerton, Pa., Nov. 15-Dec. 5.

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See page 16.

OUTLOOK FOR OLIVET COLLEGE

We are starting in the new school year at Olivet with a fine outlook in every way. I never saw a finer student body here than now. The registration is about the same as for last year. When we consider the lateness of knowing whether or not there would be school at all, we think it is remarkable to have such a fine student body.

Our new President assumes his new duties and responsibilities in a very acceptable way. Already the Lord is blessing him and the school in a remarkable way. There are some valuable additions to the faculty. Matters are getting well organized and we are believing for the best school year in the history of the Institution.

We have completed much of the repair work. Our heating plant is put in fine condition, the boilers having been given a complete going over, and two new pumps having been installed. Our toilets and drainage system has been completely readjusted. The girls' and boys' dormitories have been redecorated; in fact, the property is in the best condition that it has been in for ten years. Our new President has labored faithfully in doing this very fine piece of work for us. The beautiful thing is that we have our finances in far the best shape that we have had them at any time during the history of the Institution.

At the present writing, our good pastor, with the assistance of Rev. Edna Wells Hoke, our pastor at Peoria, is engaged in a good revival meeting. There is a fine spirit and God is in our midst. People are getting to God. Brother Williams has faithfully served us for one year. He has brought up the finances of the College Church and put them on a good basis.

There is a fine spirit in our College community. I do not think you will find a finer crowd of people any place than constitutes the citizens of Olivet. Since the raising of the money to pay off the old debt, there is a new life, a new inspiration, and a new faith among our people, and we take courage. So, summing it all up in every way, the outlook was never brighter or more promising for Olivet College than now. Do not forget to pray for us.

E. O. Chalfant.

POWER.

Rev. Walter E. Isenhour.

Just before our Lord Jesus Christ ascended back to heaven, where he now sits at the right hand of the Father making intercession for us, he said to his disciples, "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). Naturally we would think they had power already, as they had done many wonderful things. They had even healed the sick and cast out devils. God had honored their work and their ministry, but there was something more which they needed. They were too easily discouraged, too timid and too fearful. They couldn't stand persecution. And many folks today who are trying to follow Jesus are in just that condition, and even worse. Jesus knew the disciples needed something more—power.

Some people think the disciples had never been converted up to this time. But that won't do. You know it is unreasonable, that an unconverted man could cast out devils and heal the sick. A man in sin can't do the

things that are wrought only through godliness, righteousness and obedience to God. It doesn't look reasonable that Jesus would call men who are sinners to do his work, and send them out in that condition. Sinners can't heal sinners, neither can they save sinners. The disciples had a vital experience with Jesus Christ. They were his chosen and his commissioned. Time and again they had followed Jesus into a secret place of prayer, and time and again Jesus had instructed them. They were good men, having experienced salvation. How could it be otherwise?

However, Jesus knew he was going away and could no longer be with them in bodily presence. Hitherto he had encouraged, blessed and strengthened them. They had his advice and instructions, and the very heartening uplift of his divine company. He was their great leader and teacher. But his mission on earth was accomplished; he was leaving the great work of the Kingdom with his disciples, and he must return home to the Father. He knew the disciples would be tempted, tested and tried, would be persecuted for righteousness' sake, would have to bear many scoffs and much scorn and criticism, would be apprehended and cast into prison, would be falsely accused, would be beaten and buffeted as he was. Therefore they needed an experience which would give them more power—power sufficient to enable them to stand it all. Hitherto their power had been insufficient to withstand what they had to endure. They had no strength of heart and courage of soul to endure all things for his name's sake. When they were in a close place, after the arrest and trial of Jesus, when he seemingly was meeting defeat at the hands of his enemies, some of them were too timid to own that they were his disciples. Peter swore that he was not one of his disciples. Many men today don't have the courage of their convictions to stand for Jesus Christ in close places, nor to overcome sin, although they have a desire to do so. Such men need power, and it can only be had by tarrying before God and surrendering one's life unreservedly unto God.

Jesus told the disciples to tarry in Jerusalem until they be endued with power from on high, saying, "Ye shall receive power after that the Holy Ghost is come upon you." The Scriptures teach us that the disciples returned from the ascension of our Lord to Jerusalem and "went up into an upper room" apart from the outside world, one hundred and twenty in all, and tarried and waited until they indeed were baptized with the Holy Ghost, which gave them the needed and promised power. It was a blessed experience. How marvelous were its effects! It was a second definite work of grace. How can anyone deny it? Yet multitudes of professed followers of Jesus Christ are denying it. They sorely need the experience. They are weak and fearful, timid and full of unbelief. I never saw a man who opposes sanctification, or the baptism of the Holy Ghost, who has spiritual power. But I have seen many who have the experience who have wonderful power. They are strong in the Lord, and have victory in their souls.

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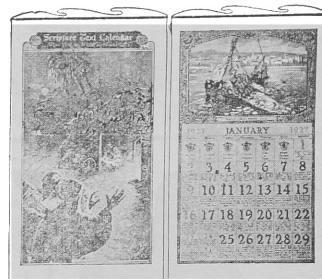
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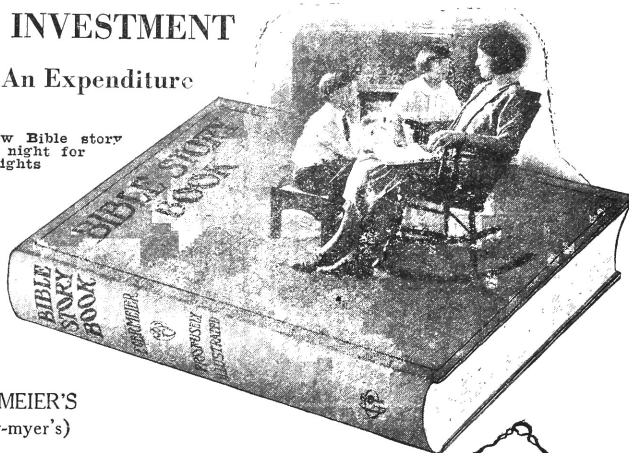
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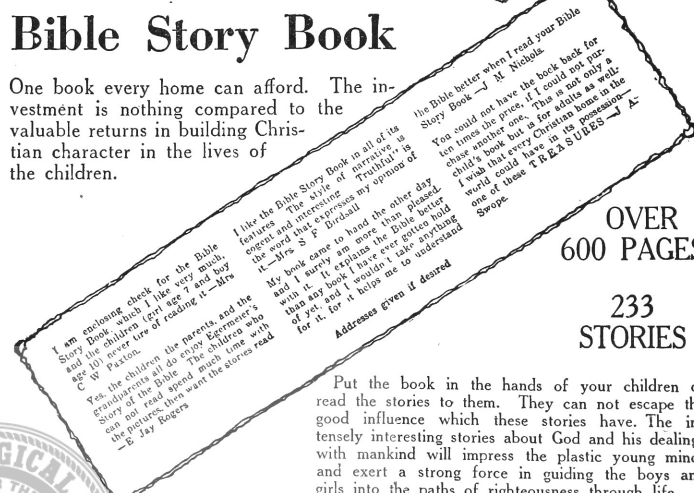
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STORIES

Put the book in the hands of your children or read the stories to them. They can not escape the good influence which these stories have. The intensely interesting stories about God and his dealings with mankind will impress the plastic young minds and exert a strong force in guiding the boys and girls into the paths of righteousness through life.

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The Bible is completely covered with these unusually fresh and illuminating stories. The language is so simple yet dignified that it appeals alike to young and old. It will aid any one to get a better understanding of the Bible than he has ever had before. Sunday-school teachers have found this book a wonderful aid. It contains in addition to the many black and white pictures, fifteen beautiful full-page color pictures. You can not find better in any book.

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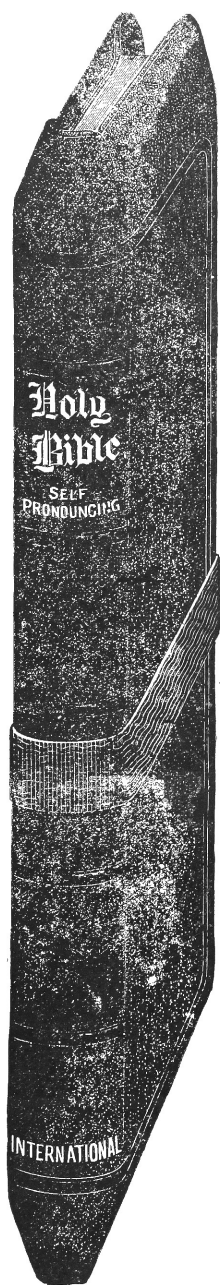
LOUISVILLE, KY.

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OF ASBURY THEOLOGICAL SEMINARY

THE GIFT SUPREME

THE OLD KING JAMES VERSION USED IN EVERY BIBLE ON THIS PAGE



This cut shows the style of all the overlapping edge Bibles mentioned in this advertisement.

Maroon Bible.

Illustrated Scholar's Pocket Bible. Size 3½x6 inches. Clear, black ruby type; strong, durable binding at a price within reach of all. Contains Bible Atlas, 16 full-page illustrations printed in colors, beautiful presentation page and frontispiece of a picture of Christ at prayer in colors. It is bound in genuine leather cut from heavy, soft hide, overlapping edges, gold titles. Ideal gift for a young lady. Special net price **\$2.45**

Most Complete Bible

Just the Bible for the home for family use, most helpful for the teacher or pastor, very attractive for the old folks, a good study Bible for the student.

- 26 SPECIAL FEATURES.**
1. It has fine Morocco binding, overlapping edges, stamped in gold on back and backbone, size 5½x8½x1-5⁄8.
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 3. It has a beautiful quality of white opaque Bible paper.
 4. It has 32 pages of attractive half-tone illustrations.
 5. All the words spoken by Christ, printed in red.
 6. It has the large long primer type, self-pronouncing.
 7. 40,000 references, chapter numbers in figures.
 8. A beautifully printed family register for names, marriages and deaths.
 9. Chapter headings, giving the subjects treated in each chapter.
 10. A summary of the principal events connecting the Old and New Testaments.
 11. A chronology of the entire Bible.
 12. A chronological table of Old and New Testaments.
 13. The Old Testament and the monuments.
 14. An itinerary of the children of Israel from Egypt to Canaan.
 15. The tabernacle: its materials, its structure and its contents, with their symbolic meaning.
 16. Harmony of the four gospels, making a wonderful study on the life of Christ.
 17. The parables and miracles of the Old and New Testaments.
 18. The names, titles and characters of the Son of God.
 19. The sacred books of non-Christian religions.
 20. Index of proper names, with their accentuation and meanings.
 21. Obsolete and ambiguous words.
 22. Tables of measures, weights and coins.
 23. Alphabetical index of the Holy Scriptures, comprising the names, characters and subjects.
 24. Four thousand questions and answers (121 3-column pages of these.)
 25. Complete Bible concordance.
 26. Fourteen maps in colors with index to same.
- The regular net retail price is \$6.50. Our special sale price, **\$4.50** postpaid. Your name in gold, 50c extra. Patent thumb index, 50c extra.
- Each copy packed in a box, wrapped inside and out. The above Bible is the very best value that we know of in the way of completeness, large type, all the attractive features for Bible study, neatness in size and durability for the price.

Ideal India Paper Bible

For Teacher, Pastor or Friend
It is printed in long primer type.
It is self-pronouncing.
It is bound in Persian Morocco.
It is silk sewed, guaranteed not to break in the back.
It is leather lined to edge.
It is printed on fine India paper.
It has references, concordance, maps.
It has silk headbands and marker.
It is 3½x5½ inches, weighs 22 ozs.
It is only 15-16 of an inch thick.
It is sold regularly at \$10.20. **\$7.50** Special price, postpaid. It will last a lifetime, ordinary use. Improved thumb index, 50c extra. Name lettered in gold, 50c extra. (Specimen of long primer type)

THE LORD is my shepherd; "I shall not want."
2 He maketh me to lie down in
Same style as above bound in extra fine binding that will last 20 years ordinary care, for **\$10.00**.

Plain Type Text Bible

Clear black face minion type. Helps: Moody's Bible Study, Harmony of the Gospels, great periods of Bible history, prophecies, warnings and promises, dictionary of scripture proper names, maps, etc. Morocco bound with overlapping edges, stamped in gold. Size 5x7½x1½ in. thick. A regular \$3 value that we **\$1.25** are offering for. Same Bible as described above with the words of Christ in red, \$1.50.

Ideal Child's Bible

Bound in a beautifully grained, genuine leather, with overlapping edges, stamped in gold, red under gold edges.
It has a very clear, readable agate type; is self-pronouncing, chapter numbers in figures. Size 3½x5½, only ¾ of an inch thick, and weighs 11 ozs. It contains twenty choice helps.
1. The books of the Bible in rhyme.
2. How to find the books quickly.
3. Finding great things in the Bible.
4. How to read the Bible through.
5. The treasures of the Bible.
6. How to study a Sunday school lesson.
7. The death of Moses.
8. How to study a Bible Character.
9. The story of Joseph.
10. How to study a book of the Bible.
11. The story of the Acts.
12. How to analyze a book of the Bible.
13. Analysis of the book of Acts.
14. Hints on studying the Bible.
15. The Bible in life and death.
16. What great men think of the Bible.
17. Testimonies to the Bible.
18. Golden verses of the Bible to be committed to memory.
19. A study of the Holy Land.
20. Bible manners and customs.

Every child should have a nice, convenient, attractive Bible that they can call their own, and this one is ideal. We contracted for a large quantity at such a low price that we can sell this **\$2.50** Bible, postpaid, for **\$1.50**. Same style of Bible as above, keratol binding, red edges and not overlapping, 90 cents.

Old Folks' or Home Study Bible

The Home Bible for daily devotional reading. A superb record, and 17 maps, printed in colors, compiled from authoritative sources, covering completely the geography of the Bible, and a Calendar for daily reading the Scriptures, by which the Bible may be read through in a year. This book fills the ever-increasing demand for a Bible with large, clear print, and a size that makes it convenient for family services. For aged persons with impaired eyesight it will prove a blessing and add pleasure to the reading of God's Word.
It takes the place of a family Bible. Bound in a splendid quality, flexible morocco, stamped in gold. Regular agent's price, \$6.50. Our price, postpaid **\$3.00**. Your name in gold, 50c extra.

Same style as the above in genuine leather binding with overlapping edges, special price, **\$5.00**.

Ideal India Paper Pocket Reference Bible

This Bible weighs only 11 ozs., is ¾ of an inch thick, and size 4½x6½. It has very readable minion type, splendid Morocco binding, overlapping edges, silk headbands and marker. White opaque India paper, contains references and maps. Guaranteed not to break in the back. Just the Bible for men to carry in their pocket or ladies in their handbag—so small, light and convenient. Our special price, postpaid **\$4.00**. The same Bible as described above, with a complete Bible concordance. **\$5.00** Special price. Your name in gold on either of the above, 50c extra; index, 50c extra.

Smallest Bible Made

We mean by this the smallest Bible with a readable type and with the references and concordance. It has an antique nonpareil readable type, 40,000 references, a complete Bible concordance with maps in colors, the chapter numbers in figures, and is printed on fine India paper, with red under gold edges, silk headbands and marker, bound in genuine Morocco with overlapping edges, stamped in gold, size 3½x6 in. and a little over ½ inch thick. It weighs 10½ ounces. This Bible is a regular \$4.00 value that we are selling, postpaid, for **\$3.00**.

Sunday School Scholars Red Letter Bible

THE BINDING.—Genuine leather with overlapping edges, and very flexible.
THE TYPE.—Large, clear, easy to read nonpareil black face, pronouncing. Chapters in figures. All of Christ's words printed in red.
THE PAPER.—A very thin white opaque Bible paper, durable. Red under gold edges, silk headbands and marker.
ILLUSTRATIONS.—Sixteen full pages, printed in eight colors, and 32 full pages in one color. Frontispiece, presentation page and family record.
HELPS.—1,500 revised questions and answers, a complete Bible concordance, 14 pages of maps in colors, Hebrew, Phoenician, Greek and Latin alphabets.
THE SIZE.—5x7x1 in. thick, weight 20 ozs. Stamped in gold on back and backbone.

Specimen of Nonpareil Type

IN the end of the sabbath, as it began to dawn toward the first day of the week, came MARY MAG-DA-LENE, and the other MARY, to see the sepulchre.

THE PRICE.—This Bible is a good value at \$4.50. Our special price, postpaid **\$2.75**. Name in gold, 50c extra.

BLACK TYPE EDITION.—Same Bible as described above, without the red letter feature. Price, **\$2.50**.

Small Red Letter Bible

The size is 4½x6-¾x1 in. thick. It has a very bold, clear, readable type, is self-pronouncing, has 40,000 references, chapter numbers in figures, beautiful white opaque Bible paper, silk headbands and marker, guaranteed nonbreakable back, bound in genuine Morocco with overlapping edges, stamped in gold, red under gold edges, with all of Christ's words printed in red. Regular net price \$3.85. Our special price **\$3.00**. Patent thumb index, 50c extra. Same Bible as above, on fine India paper, without the red letter feature, **\$4.75**.

Precious Promise Testament

With a complete index. All Precious Promises marked in red. It has large, clear type. The only complete index to the New Testament. Special net price **\$1.00**. Same as the above in genuine leather binding, overlapping edges. Price, **\$1.75**.

Extra Special Testaments

Large minion type, words of Christ in red, full page colored illustrations, splendid grained morocco binding. Stamped in gold, round corners, gold edges. Size 4x6½ inches. Price, postpaid **\$1.00**. Vest Pocket, leather bound, nonpareil type Testament, stamped in gold, round corners, red edges. **60c.** A Real Bargain. 500 copies of a vest pocket size, flexible morocco bound Testament with a splendid black face type. Only **25c.**

Workers' Testament

1,000 copies of a beautiful thin, hip pocket size, with all the scripture pertaining to salvation indexed and underscored in red, making a wonderful study for a layman, teacher or Christian worker. It is bound in Morocco with overlapping edges. The net price is \$1.70. Our special price **\$1.40**. 100 copies same as the above without the overlapping edges, 75c.

Jewel Testament

Fine Morocco binding, overlapping edges, India paper, silk sewed, largest type in a little book, size 2½x4 1-6x3½ in. thick; weight less than 3 ounces. Fits the hand and vest pocket. It is self-pronouncing, contains the Psalms. **\$1.50** Price. 5 copies for \$6.00. Same style of Testament on regular paper, without the Psalms, 75c. Or with the words of Christ in red, 90c.

PENTECOSTAL PUBLISHING COMPANY - - LOUISVILLE, KENTUCKY.