

PENTECOSTAL HERALD

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SOLDIERS OF THE CROSS.

By The Editor.

"Soldiers of Christ, arise
And put your armor on,
Strong in the strength which God supplies,
Through His eternal Son."
* * * *

The Christian life is a warfare. Those who essay to engage in it with any other understanding are quite likely to meet with failure and defeat. Saint Paul, that champion of the Cross, was wont to express the mind of the Spirit in military phraseology. He directed Christians to "put on the whole armor", taking "the sword of the Spirit." We must have armor, defensive and offensive, if we would persevere and make progress in Christian experience.
* * * *

We fear many professed Christians of the present day fail just here. They seem to think that time has wrought such changes that the friendship of the world is no longer death, but a sort of means of grace and notwithstanding the plain teachings of the Word of God, they never look upon the world as an enemy in arms against them and they fail to "put on the whole armor" for battle against the deceptive and wicked world under the control and direction of the enemy of their souls.
* * * *

They join the church; in some instances, they are soundly converted, but they find the church and the world on good terms with each other. The world comes and enjoys with the church its festivals, fads and entertainments. The church goes with the world to its theaters, balls, card parties and various means of entertaining its lost souls. The church seeks to avoid giving offense to the world and the world seeks to draw the church away in all of its frivolities and methods of pleasure seeking, money getting and so almost unconsciously the young convert is drawn away from Christ.
* * * *

The only possible way to have victory over the world is to declare war against it from the very first, to be an open, avowed and well-equipped soldier of the cross. That does not mean that you are the enemy of sinners, but it does mean that you will not participate in their sins. It does mean that you love them, warn and exhort them, pray for them, but keep absolutely free from any and all things in which they indulge that are out of harmony with the teaching of our Master and the true spirit of a soldier of the cross. It does mean that you have denied yourself, taken up your cross, and that you are following Jesus and that you cannot and will not be subject to or enticed away by the world into its sins, pastimes and amusements. You have within the blessed assurance that your sins have been forgiven. You have a holy, hungering and thirsting after righteousness. You are pressing on for the fullness of the blessing of the Gospel of Christ. Nothing can satisfy your soul but communion with the Lord Jesus. The world, with its sins and follies, has lost its attraction for you. You are set free from its en-

ticements; the things you once loved you now hate; the things you once hated you now love. You have become a soldier of the cross. You are heaven-bound. You are living in the world, striving to bring those who are in bondage to its spirit and wickedness to repentance and saving faith in your blessed Lord and Saviour. You have become a soldier of the cross and advance with a drawn sword against sin. May God grant you wisdom and grace.

An Open Letter to Governor Al Smith, Honored Governor of the State of New York.

Governor Al Smith,
Honored Sir:—

FOR a number of years, since you have become prominent in the political life of your great state, I have been a visitor in the City of Brooklyn for some days prior to, and during, the November election.

Your wide political influence and elections to the Governorship of your state, have given you a large place in the columns of the daily press, and I have read with interest something of your rise from a humble and obscure position to the highest office in the great Commonwealth of New York, and to the position of wide influence among the most prominent men of the nation.

If a man of my obscurity could hope for your attention for a moment, I would gladly congratulate you on the heroic struggle you have made, the worthy ambition and native genius which have enabled you to come to such an exalted place in the confidence and love of your fellow-citizens, and the service of your great state.

It is with reference to your candidacy for the nomination of your party for the presidency of the United States, that I am now writing. It will be remembered that the efforts of your friends to secure for you the nomination of your party for this high office as the last Democratic national convention well-nigh wrecked the Democratic party, and is still the occasion of contention and very wide disagreement among your party leaders.

If the reports given out in the daily press are to be trusted it seems evident that your name will again be brought before the next national convention of your party for nomination for the high office of President of the United States. There is a widespread opinion among many good citizens that if your friends insist on bringing your name before the convention of 1928 with the persistency with which they contended in the convention held in New York four years ago it will so completely wreck the Democratic party that it cannot be reorganized and that the organi-

zation of a new political party will become necessary. As a patriotic citizen and a lover of the party which has so highly honored you, it would seem that you should give this matter serious consideration before consenting to have your name brought before your party convention for nomination.

I am not an avowed, whole-hearted member of any political party. For a number of years I have voted for men whom I believed to be capable of legislating or administering law, regardless of their party affiliation. I am practically indifferent as to which one of the two great political organizations of the nation administers the affairs of our government at Washington. I am deeply interested that our high officials shall be men of pure personal character, true patriotism, and that they shall consider with impartiality the interests of all the people in all sections of our great nation. In short, I vote for the man, rather than voting with a party.

If you should be nominated for the presidency those opposing you in your party will raise at least the following objections, that I am confident would cost you many votes. They will insist that you are local; that your influence is confined to the City of New York; that you have never been elected Governor by the American people of your State, but through the powerful influence of Tammany Hall and the foreign-born voters of the City of New York, a people who do not understand, and who are by no means, in sympathy with the best and highest ideals of the best brand of American citizenship. Whether this be true or not, it will be very generally believed and used against you with considerable effect.

Another serious objection will be offered that you are thoroughly opposed to the Eighteenth Amendment, that you have no sympathy with prohibition in any form, and that you will rally under your standard all of the very worst and most dangerous elements of society in all the great cities; that men and women who contribute very little to the financial and commercial welfare of the nation, and nothing to its moral and spiritual interests, will be eager champions of your cause with the feeling that if you should become President of the United States the Eighteenth Amendment will be practically annulled and the saloon with all of its degradation, poverty, disease, moral ruin and crime will be thrust upon us. Of course, the men made wealthy by the liquor traffic, who have robbed untold millions of sobriety, intelligence, character and hope would be ready to pour out their millions of wickedly gotten gain for your support. These money lovers who care nothing for the welfare, happiness and souls of their victims have never ceased to fight prohibition in any and every form. There is a very large element of devout, intelligent people in this nation, members of your party, who will not go to the polls and vote the ticket of their party with that mob of humanity who clamor for the

(Continued on page 8)

THE OLD-TIME RELIGION.

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

I am never ashamed to confess the old-time religion; nor am I ever ashamed to confess that I belong to old school Methodism. I consider it as one of the great providential events of my life that I was converted in the old fashioned way at the mourner's bench in a Methodist revival meeting.

Bishop Ryle, that great saint of Liverpool, England, some years ago said:

"The true remedy for all the evils of our day is the same remedy that proved effectual a hundred years ago—the same pure, unadulterated doctrine that the men of whom I have been writing used to preach and the same kind of preachers. I am bold to say that we want nothing new—no new systems, no new school of teaching, no new theology, no new ceremonial, no new gospel. We want nothing but the old truths rightly preached and rightly brought home to consciences, minds, and wills. The evangelical system of theology revived England a hundred years ago, and I have faith to believe that it could revive it again. There never has been good done in the world excepting by the faithful preaching of evangelical truth."

I. The Old-Time Religion is the religion of the precious blood. "A single flight of the soul to the wounds of our Lord is worth more to God than all the bells and organs and vestments," said John Tauler, a preacher of long ago. Some time ago we passed a big church and it had on its cornerstone the words, "The Church of the Precious Blood." Every church should be a church of the precious blood. Where the pulpit is silent on the blood, where no testimonies are ever heard as to the cleansing blood, where Calvary and the Cross are never honored—this is one place on earth where God is dishonored and the great salvation discounted. Let us make much of the blood—the precious blood.

II. The Old-Time Religion recognizes and preaches the fact of sin and depravity.

In one of the Methodist Sunday School Quarterlies for 1921, one of the writers referring to the old-time doctrine of depravity said: "There was a time when people believed that, but today nobody accepts such dreadful teaching." The fact of sin and depravity is illustrated by the following:

"Leonardo de Vinci's great masterpiece, 'The Last Supper,' is a great teacher in more ways than one. It is not only an exhibition of the marvelous achievement of human genius, the almost miraculous power of portrayal of human passions, the play of emotions and of character betrayed in the lineaments of physiognomies, but it has a deeper and more striking lesson for us than all these. This lesson grows out of an incident connected with the painting of the great picture which required long years of arduous toil. History relates that the great artist, in painting the faces of the apostles, painted the countenance of eminently good men whom he knew. When he came to paint the face of Jesus, however, he knew of nobody who could fill his conception of the need. The face that would be required as a model for the face of Christ would necessarily have to be one of combined dignity, simplicity, sweetness and majesty. After several years of careful searching he finally met one Pietro Blandinelli, a choir boy of exquisite voice who sang in the cathedral. Struck with his beautiful features and his tender, gentle manner which to him seemed to bespeak an angelic soul, the artist persuaded the boy to be the study for the painting of the face of Jesus in the great masterpiece. He was delighted with his success, but one further duty remained to make the great picture complete. He had to have a model from which to paint the face of Judas, which was the last picture

to be accomplished in the painting. He set about in earnest search for a countenance that would answer for the face of the traitor. This search required several years before it was finally rewarded in the discovery of a man whose features were sufficiently stamped with the sinister, depraved, the diabolical and execrable to meet the requirements. He drew the face of Judas from the model and was elated with his artistic triumph. In dismissing the wretched man who had served as his model for Judas it occurred to him that he had not inquired his name and asked the man for his name. The man replied to him: 'You have painted me before.' The artist was horrified to find the man was Pietro Blandinelli. During the intervening years Pietro had been at Rome studying music but had fallen into evil associations and had fallen from purity and innocence to baseness and degradation and with the flight of years had gone deeper and deeper until his very face became a fit model for the awful monster of sin who betrayed our Lord.

III. The Old-Time Religion announces and proclaims a great Redemption and the soul's sanctification.

Rev. John A. Wood, writing on the work of sanctification said:

"Christian sanctification involves two principal items—*consecration* and *purification*. Consecration alone is not purification; it precedes it and always accompanies it. Entire sanctification is a state of entire consecration attended with purification through the soul-cleansing power of the Holy Ghost. We maintain that sanctification, or *heart-purity*, wrought in the soul in part in regeneration, and completed in entire sanctification, strictly speaking, is *instantaneous* and *never gradual*."

IV. The Old-Time Religion is a religion and experience of Holiness.

Bishop E. S. Janes said: "To the regenerate man there is nothing so lovely, there is nothing so winning, there is nothing so precious as goodness, as holiness. Oh, how he admires it in the angels! And how he admires it when he sees it in his fellow-Christian! How attractive it is! How winning! How it captivates the heart! How it excites his desires! How it inspires his aspirations to be holy! How he hungers and thirsts after righteousness in its fullest fruition! How his heart pants after God! How his very nature cries out for the fullness of the blessing of the gospel of Christ! He cannot be satisfied until he realizes it, any more than a famishing man can be satisfied without food and drink. It is hunger and thirst; it is hunger of the soul and thirst of the spirit. It cannot be satisfied without a realization of the good it craves. It is a new need created by his conversion, and he must have it satisfied or he cannot be at perfect peace. His heart, his soul, cries out for the nature and image of God! His soul is continually saying, 'Ah, who that loves can love enough?' Can we realize this full salvation? Is it attainable here and now? Can we be made perfect in love? May we be strengthened with all might, according to His glorious power?"

V. The Old-Time Religion is a religion of answered prayers:

It is said of Augustine that while in his home in Carthage he resolved to visit Rome, but his mother wished to prevent him from going. He resorted to subterfuge to succeed in his plan. He went to the seashore one evening. His mother followed. Augustine pressed his mother to spend the evening in the church dedicated to the memory of the martyr Cyprian while he accompanied a friend on board the ship to say farewell. While she was in the church in tears, praying and wrestling with God to prevent the voyage, Augustine sailed for Italy, and his

deceived mother found herself alone the next morning. She returned to her home in quiet resignation, and continued to pray for the salvation of her son. The mother meant well. Though at the time she failed to realize it, God answered her prayer of denying her request; for the journeying of Augustine was the means of his salvation. "Instead of the husk, God granted rather the substance of the mother's petition in the conversion of her son." Augustine said: "Therefore, O God, thou hadst regard to the aim and essence of her desires, and didst not do what she prayed for, that thou mightest do for me what she continually implored."

VI. The Old-Time Religion promotes a high type of spiritual ministry.

Think back of the godly and powerful men who have moved multitudes for God—Knox, Luther, Baxter, Bunyan, Spurgeon, Wesley, Moody, Inskip, etc. They have been men who have steadfastly adhered to the old paths of redemptive truth and experience.

VII. The Old-Time Religion has produced beautiful Christian characters in all ages. A certain writer has said: "Physics teach us that all the primary colors in nature coalesce to make pure white; so does religion teach us that all the Christian graces combine to make that 'holiness without which no man shall see the Lord.' Objects that are purely white perfectly reflect all the prismatic colors of the rainbow; so does a holy heart, all those prime Christian graces which conspire to make perfect Christian character."

A certain writer speaks of the moral omnipotence of holiness. He goes on to say: "There is a moral omnipotence in holiness. Argument may be resisted; persuasion and entreaty may be scorned; the thrilling appeals and monitions of the pulpit set forth with all vigor and logic and all glow of eloquence may be evaded or disregarded; but the exhibition of exalted piety has a might which nothing can withstand. It is truth embodied; it is the gospel burning in the hearts, beaming from the eyes, breathing from the lips and preaching in the lives of its votaries. No sophistry can elude it, no conscience can ward it off. It speaks in all languages, in all climes, and to all phases of our nature. It is universal, invincible and clad in immortal panoply goes on from victory to victory."

Lastly. The Benefits of the Old-Time Religion are given without respect of persons, to high and low, rich and poor, learned and unlearned.

Bishop Morris was present at one of the Inskip camps and after a sermon by Father Coleman the Bishop testified thus: "I came to this meeting hoping God Almighty would grant me a clean heart and give me his favor and image, and restore unto me the joy of his salvation. I have been earnestly seeking this grace here; and when the invitation was given at the first meeting I came forward as a seeker, and when it was again given in the tabernacle I went forward and every time I have done so and expect to keep on seeking until I get it. Ask God in my behalf to give it; brethren, I want you to pray for me. I do not feel satisfied with my preparation for death and am now in my seventy-eighth year. I came here to seek for a better preparation for death; and I pray God he may give it to me."

So the blessings of salvation are to be sought in the humble way and all the benefits of Redemption are by the way of the cross and the altar.

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.

MODERN APOSTLES OF FAITH.

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

BISHOP JAMES M. THOBURN.

CHAPTER XII.

THE parents of J. M. Thoburn came to America from Ireland in 1825, and finally settled in the state of Ohio. They were devout people, members of the Wesleyan Methodist Church.

There was a family of ten children, of which James was the seventh, who was born March 7, 1836, at St Clairsville, Ohio. He prepared himself for college in the public schools of that little city, and at the age of fifteen entered Allegheny College, from which institution he graduated in 1857. He was genuinely converted when a lad at home, and in his youth felt the call to preach; in the year 1858 he was admitted into the Pittsburgh Conference on trial of the M. E. Church. He traveled a circuit for one year in Stark County, Ohio, and one year later was accepted by the Board of Missions and sent to India.

In the fall of 1859, James M. Thoburn arrived in the city of Calcutta, but was sent at once to Naini Tai, an out-post far up in the Himalaya mountains, a venturesome position for a young man only twenty-three years old, and unable to speak the language. He remained at this post for six years, and was then sent to a mountain district far away from any sort of English civilization into the Garwal country. He remained there for two lonely years, and then transferred to Moradabad, the leading city of Rohilkhand; he spent two years there, and then went to Lucknow, where he spent four years. Truly he was in the "Traveling connection."

At this point of his career, though well established as a strong missionary and well acquainted with the vast country of India, he was assigned to Calcutta where he spent the larger part of his remaining years. He became pastor of the English church in Calcutta, which church under his ministry became one of the largest of its kind in India. Calcutta was the leading metropolis, and the travelers and missionaries passed through that city to all parts of India, and in this way Thoburn had the most conspicuous pulpit in the land.

While located in Calcutta, he invited William Taylor, the greatest missionary evangelist of the M. E. Church, to visit the country. Through the introduction of Thoburn, Taylor toured the entire country with remarkable results. Then Thoburn became an evangelist, visiting all the contiguous cities and countries. He was a delegate to the General Conference in 1888, and at this session was elected Bishop of India and Malaysia; with headquarters still at Calcutta he evangelized his entire episcopal district—all India, Malaysia, and Burma.

While Thoburn was a missionary to India, he did his greatest work among the English-speaking people of all those countries; he evangelized those of his own tongue in Rajon, Burma, Singapore, Malaysia, Borneo, Java, and Sumatra. At this time there was but one city of prominence closed to the gospel in that vast area, and that was Manila, the largest city of the Philippine Islands. Bishop Thoburn prayed until the doors of that benighted, priest-ridden city were opened to the gospel of full and free salvation.

Bishop Thoburn was a great pioneer and path-finder; he seemed to have a sixth sense as to needy places that could be opened for the gospel. Like Paul, he sought continually the regions beyond, and wherever he went the gospel of the Lord Jesus was fully exemplified. In the city of Singapore he founded a great work, and a flourishing English church, besides making it a base for missionary activities among the heathen peoples. This quiet, saintly man became one of

the greatest exponents of missionary truth and conditions, not only within his own denomination, but in great world problems.

James M. Thoburn was small in stature and insignificant in appearance, and the soul of modesty and humility; there was nothing conspicuous about the man. When he returned to America on his first furlough, he visited various Annual Conferences throughout the church, but no one paid any attention to him. It was with much difficulty that he was given even a few moments before the sessions of the conferences. Here is a story worth repeating: He was at the session of an Iowa Conference, and was told very kindly by the "Committee on Public Worship" that they were very sorry that they were unable to make a place for him, as they had all the hours and anniversaries provided for as to speakers. However, the Woman's Missionary Society, at the night service of their anniversary, was disappointed at the last moment by the speaker failing to show up when the time drew near at hand. They were much confused and embarrassed; whereupon, some one suggested that Thoburn, a returned missionary from India was there, and as a make-shift, was asked to deliver the address.

This occasion proved to be the sunrise for James M. Thoburn, and the great Methodist Episcopal Church discovered him by that slip in the program. They had heard many dry-as-dust missionary addresses annually by secretaries and now and then a missionary; but when this quiet man of God opened his speech on India it was a surprise, a shock, a sun-burst. For over an hour the great audience was held breathless and overwhelmed with a message that was not only packed with startling information, told in a new way, but the unction of the Holy Spirit was upon it. The church knew him only as James M. Thoburn, one of the missionaries in India, but now they knew him as a mighty prophet, with a world vision, and with a grasp of things far out of the ordinary.

From that time until his death, Thoburn was a conspicuous figure in Methodism; calls and invitations far beyond his ability to fill, poured in upon him from all over the church. He was the attraction at all the conferences, and missionary conventions; by his long, careful study of the fields, and the Spirit of God on him, he measured up to the highest expectations wherever he went. When he came to America, they conferred upon him the honors of the episcopacy.

Following his great victory at the Iowa Conference, the church budget being insufficient to carry forward the enlarged program for India, as the needs demanded, he went throughout the church and put the needs of India upon the conscience of the people, and thereby raised an extra \$25,000 for the work in his chosen field. With these funds the work went forward with unusual success. Thoburn was a great organizer, and the large measure of success was due to the native workers he equipped. He also saw that it would require consecrated white women to break through the barriers of that land of harems and submerged womanhood; whereupon, he induced his sister, Isabella Thoburn, to give her life to India. The story of this woman's great work is like another chapter to the Acts of the Apostles.

Bishop Thoburn lived in Calcutta until 1896, and then changed to Bombay. When the Philippine Islands came under the protectorate of the United States his district was enlarged to take in that Island Empire. During the administration of Presidents McKinley and Roosevelt, the advice and counsel of Bishop Thoburn carried more weight than any other man, relative to many of the great international questions. Bishop Stuntz said of him: "In all he said and did, there was the prophetic note. He looked into the fu-

ture; he looked at totals, not items. He sought the currents because he was not satisfied with the eddies." At the Laymen's Missionary Congress which met in Chicago, he was introduced by the chairman as "the greatest missionary statesman of this generation." At the Missionary General Conference which met in New Orleans in 1901, of the M. E. Church, South, Bishop Thoburn was an honored guest and speaker.

The New York Christian Advocate said of him editorially: "Without spectacular qualities, with no special gifts of dramatic eloquence; nevertheless by sheer force of spiritual endowments, breadth of sympathy and administrative skill, he won recognition in India and America, and the world, as perhaps the greatest missionary leader Methodism has ever produced." *The Indian Witness*, of which he was the editor for many years, gave this testimony: "Bishop Thoburn walked with God, not ahead of him, not behind him; but with him, in such familiar, joyous fellowship and service, that his aims and utterances were inspired. He knew the Lord, and knew His Word; he knew the human heart, and the only cure for sin, and spared no effort to make Christ known. The Living Christ was his favorite theme. 'It is not enough,' he declared, 'to proclaim the fact that Jesus rose from the dead; but to add to this the supreme assertion, that he who was dead and rose to life again, is still living; that he is King of the nations, the Savior of sinners, the helper of universal humanity.' This conviction characterized his whole life."

Bishop Thoburn wrote many valuable books; his first, "My Missionary Apprenticeship," a work which covered his experiences during the first twenty-five years on the field. Then followed "India and Malaysia," "The Deaconess and Her Work," "Light in the East," and "The Christless Nations." His last book published was: "The Church of Pentecost."

He married first to Mrs. Minerva Downey, in 1861, the widowed daughter of a missionary at Bareilly. There was one son born to this union, Crawford R. Thoburn, who became a prominent minister of the Methodist Church, and when he died in 1899, was the chancellor of the Portland, Ore., University. The wife died in a short time after the birth of this son, and the Bishop lived a widower until 1880, when he married the second time to Anna T. Jones, of Kingston, Ohio. Bishop Thoburn retired from active work in 1908, and lived in quietness and peace at Meadville, Pa., until his death, November 28, 1922, at the age of 87. He lived a saintly life and died as he lived, a saint of God.

Special attention is called to the splendid offers to be found on pages 15 and 16.

ANNOUNCING A NEW BOOK

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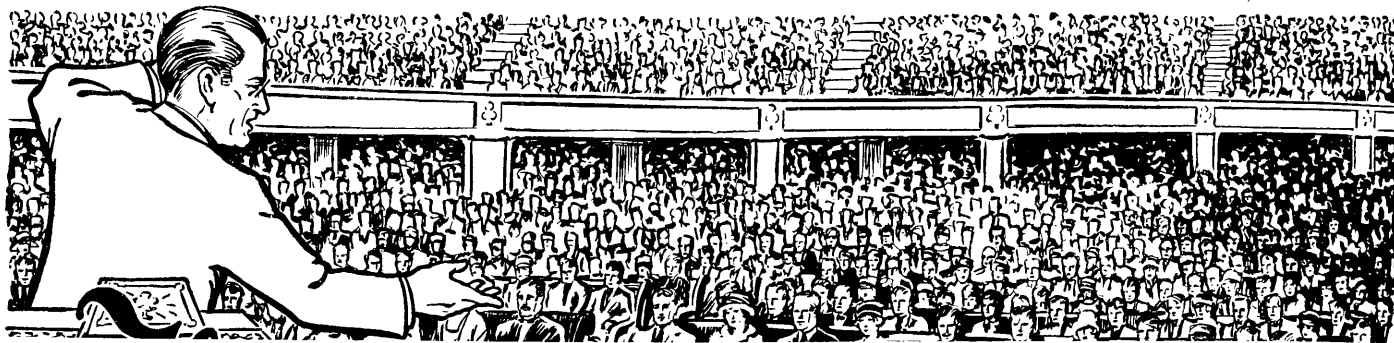
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"FOR THEIR SAKES."

Rev. Charles Milton Griffeth.

Text. John 17:19. *And for their sakes I sanctify myself.*

THE words of this text are a part of the greatest prayer that has ever been offered—the prayer of Jesus Christ in behalf of his followers.

And it is in this text that there stands revealed to us the great determined purpose of Jesus to offer himself a sacrifice in behalf of the redemption of the sinful world.

As we linger over his momentous utterance we are certain that Jesus is thinking of the vast multitude of the lost whose helpless and shepherdless condition so wrought upon his compassionate heart. It is for their sakes that he will sanctify himself.

Do we realize the extent of the sacrifice to which Christ was determined to go? By his use of the word "sanctify" Jesus meant to say that he might devote himself to this one thing—the acceptance of the horrible cross—"for their sakes."

Beneath the words of this heroic determination of Jesus Christ there is a basic fact upon which the Christian life and especially Christian service is founded, namely, that only in proportion as we consecrate ourselves unto God are we enabled to be a spiritual benefit to others. In other words, the more I am consecrated to God, the greater influence do I have for good over others who know me.

Ask thinking people who it is among the members of our church that impress them the most and who have the most influence over them for good and in whom they have the most confidence and they will all tell you that it is not Mr. Here Now-and-Then in whom they have confidence, it is not in Mrs. Come Once-in-a-While in whom they take any stock, but it is in old John Faithful.

Why old John Faithful?

Because he thinks enough of his church to sacrifice all his own desires of selfish ease, the Sunday paper, the comfortable chair, the radio which furnishes a modern excuse for an old-time habit of sinful negligence. Old John Faithful brushes all these aside, gets ready and comes to church on the same principle that his Master went to the Cross,—*"For their sakes, I sanctify myself."*

When Mr. Now-and-Then gets up to give a lengthy testimony, knowing people smile. When Mrs. Once-in-a-While offers an elaborate prayer they begin to watch the clock and wonder how soon she will be done. But when old John Faithful begins to thank God for salvation they begin to wish they could get the same joy out of religion that he does.

This sanctifying ourselves for the sake of others is like the sacrifice which is made by a keeper of a lighthouse out upon some submerged rocks, cut off from all the world by a surrounding sea. For such a light-keeper to maintain a light upon that dangerous place, to safeguard the lives of countless seamen he must forsake the comforts of a home, the pleasures of the town, the attractions of the world, and journey out across the waters

to that isolated lonely tower. Such a light-keeper is a living illustration of the text, *"For their sakes, I sanctify myself!"*

In a similar way, for a Christian to be a faithful keeper of that particular Light which the Holy Spirit has lit in his own soul, and to be a safeguard of the souls of many others who pass by him, he must forsake the lure and call of the worldliness that surrounds him, and even in many cases the legitimate pleasures which are his right to enjoy, give up his desire for a longer rest in bed on Sunday morning, give up that pleasure trip off to see some relatives and to isolate himself within the lighthouse tower of his duty to his God.

There are some who have the impression that to sacrifice one's pleasures and to forsake worldliness is to narrow one's life.

A story is told of a certain student of art who fell asleep before the picture that he was painting. While he was thus asleep, the Master entered the studio and stood behind him and studied the half-finished picture on the canvas. He saw that the picture was marred by being cramped and so he took a crayon and wrote across the canvas the Latin word, *"Amplius,"* meaning larger. When the student awoke, he saw the criticism of the Master and began the picture again in larger proportions.

A great many of our young people think that their lives filled as they are with worldly pleasures are large lives. Like the student they cannot realize how cramped they are. Such lives are lived for one narrow purpose, self-indulgence, the gratification of one's own sweet self.

It is only when one begins to live for others that his life begins to expand from the narrow confines of selfishness. *"For their sakes"* strikes at the root of that selfishness that like a child grabbing the playthings of life and refuses to lay them down in order to do serious tasks that lifts the lives of others.

And today what is it that we need more than anything else but sacrificial living? What we have today is selfish living. But what we need today is sacrificial living.

I ask you to look out upon the world in the midst of which you live, a world that is lost in the quagmire of negation and unbelief, a world deluged with selfish sinful pleasures that are sweeping away the structures which our parents by sacrificing toil and patience have erected for our safety and happiness, a world of which it may be said, *"God is not in all their thoughts."*

Should not a vision of the world, lost, move our hearts as it did the heart of Christ to compassion? Should not we in all earnestness and in all sincerity purpose, *"for their sakes, to sanctify ourselves?"*

A vision of the tragic condition of this world, lost in sin, should convince us that it is not right to live less than our best. If you are living at less than your best, you may be sure that some one else is living less than his best,—as a direct result of your inferior living. When you begin to let up you are directly or indirectly causing some one else to let up. When you become careless and in-

different you will be the means of another's becoming careless and indifferent.

An engine worming its way up the mountainous grade with its long string of cars cannot slow up without slowing up the whole train. Each and every car in that train will feel the easing up of the pull from the engine. Behind you is someone else, if not several, who have been pulled up the grade toward a better life through the power of your influence.

Begin to slow up and these who have been drawn to a higher grade will begin to slow up and never, in fact, attain any higher level than that to which the power of your influence will pull them. And when you begin to stop your speaking about spiritual things, they will begin to stop thinking about spiritual things. When you begin to stop your testifying, they will suffer the loss of the inspiration which they get from it. When you stop your praying, they no longer get the help which came from the radiancy which shone on your face.

A case in point came to my observation when a backsliding Christian was reclaimed. He was a foreman in the coal mines and his renewed interest in salvation was so strong that he carried his Bible to work with him in his hip pocket as he went down into the mines. Now his wife was but a mere church member. She was living less than her best—far less. Instead of taking advantage of her husband's renewed interest in religion and encouraging him by coming to church with him, she was careless, indifferent, unconcerned, with the result that he became discouraged, disheartened, and went back to drinking. Instead of the Bible he now carried the flask, instead of the family prayer, there was now quarreling and fighting in the home. I have often thought of the foolishness of that woman. She has no one to blame for her present unhappy home but her own negligent self. Her neglect was more than foolish, it was sinful. What a different story could have been told had she the purpose of the Christ, *"For their sakes I sanctify myself."*

Oh, think of the blessed results of sacrificial living! Think what it means for others when we live for their sakes!

Think of that precious soul, in your own family perhaps, that by your sacrificial living will be safeguarded while passing over slippery places! Think of the contribution which you can make toward the happiness, the joy, the peace, and the victory which serious souls crave to possess and to enjoy! From your sacrificial living they will be encouraged to mount above their discouragements. From your sacrificial living they will be inspired to live at their best.

Oh, how my heart leaps as I think of it! How well the words of Paul describe the blessed result of sacrificial living, *"Being poor,"* he declares, *"yet making many rich."*

At one time there was a very saintly man, a preacher, who by his sacrificial living was the means of the increasing enrichment of

(Continued on page 9)

Is Evolution An Established Fact?

Dr. A. P. Gouthey.

No. IV. PART II.

THE following facts taken from the *Literary Digest* for April 21, 1923, are significant:

"Ignorance of the Bible is often astounding, and a most flagrant instance is reported of a body of students of the University of North Dakota. Eight quotations from the Bible were asked of 139 students, we are told, and only eight and one-half percent of the students passed an average of seventy-five percent, the average for the whole body being less than forty percent. As analyzed by *The Watchman-Examiner* (Baptist) from an article in the *Journal of Education* by Professor Vernon P. Squires, the examination figures show that

"Seven percent could not name a book of the Old Testament, and less than fifty percent could give ten books of the Old Testament. And some doubt as to this is caused by the spelling of some of the books, such as 'Deuteromy', Deuteromoty, Deuteromeny, Goshua, Salms, Nehimiah, Joob, Jobe. Fourteen name 'Hezekiah' as one of the Books of Moses.

"Among original ideas were the mentioning of Old Testament books, 'Paul', 'Timothy', 'Titus', '1 and 2 Romans', 'Philistines' and 'Xerxes'. The answers in regard to the New Testament were still more unsatisfactory. Twelve—eight and one-half percent—were unable to mention a single book; only forty-six—thirty-three and one-third percent—mentioned ten, as requested. Five put Samuel in the New Testament, three the Psalms, three Ruth, and two Esther. One mentioned '1 and 2 Judges'. Seventeen mentioned 'Paul' or St. Paul, or Paul's. Three suggested Simon, two Jacob. There was the mention of Thelesians, Phillipi, Thomas, Lazarus, and Samson Agonistes."

"We are weighed and found wanting."

Also the following taken from the Associated Press News under date of October 18:

"Lack of religious knowledge among high school and college students, evil influences affecting children by virtue of modern ideals and apparent lack of proper environment in many homes were deplored by Rev. C. A. Wendell, instructor in the Minneapolis Lutheran University, in an address before the seventeenth annual conferences of the association of English churches of the Augustana Synod of North America. The conference closed a four-day session here today."

Rev. Wendell stated results of a test, conducted among thirty-nine high school students, revealed that:

"Two said that Adam built the Ark, one declared Eve was the mother of God; three believed the Ten Commandments were given on the Mount of Olives, seven asserted Jerusalem is in Egypt, and six said the prodigal son failed to return to his father."

Also the following taken from *The Literary Digest* for December 2, 1922, under the caption "Woman Losing God at College." *The Digest* is quoting from Mary Briarly's "In His Own Image":

"The modern university knows but one god, the scientific spirit, and teaches that 'evolution is a fact and God a possibility'."

"These conclusions were reached by the writer during a study of the psychological effects of certain tendencies in modern university training. Mary Briarly, we are told in a biographical note, is the pseudonym of an author living in Salt Lake City, the wife of a well-known judge. She first began studying the educational problem in the interests of her three children, the youngest of whom has completed her sophomore year in college, and has helped to verify some of her mother's data. Science, continues the writer, is striving to explain all spiritual cravings, love, reverence, friendship—all hu-

man tenderness—in terms of physical reaction, so that "every human longing, from the desire for immortality to the mother's love for her child, has been classed as either self-preservation or sex. Judged by its effect on the undergraduate student, the modern college course is an almost continuous propaganda for materialism. Here and there some professor who still believes he has a soul tries to reconcile Darwinism with a Creator, or mechanistic psychology with immortality. But the usual academic dictum is that the relating of these theories to religion and character must be left to the individual." And the consequence:

"The majority of college graduates take the easy course of leaving such problems unsolved. They begin life strongly tinged with materialism, not knowing what they believe as to the existence of God or as to what moral teachings are really obligatory. And despite the popular depreciation of the modern home, statistics would reveal that a large percentage of these students entered college with a more or less definite religious creed of some kind, and with very definite moral ideals—whether they lived up to them or not.

Youth, it is asserted, has been taught that adaptation to environment is man's highest law; and woman is being instructed that "there is no god to protect her; that no righteousness on her part can help her; she must control environment or be controlled according to Nature's law." And in a last analysis, says the writer, "this is merely the law of the jungle energized by human intelligence." As she views it, then, it is a case of man's materialistic concepts overriding woman's religious and emotional instincts, leaving her to "follow her primitive impulses armored with the full panoply of science." Adaptation to environment has become the keynote of living. Conscience has been taught to be a delusion, and obligation to God is being replaced by a "species of noblesse oblige. . . . The church is a refinery agency, the family the most practical method of caring for children so far devised, no existing human institution is conceded any quality of permanence. For better or worse, education is discarding both authority and the spiritual."

With authority in the discard how shall we hope to have regard for law? Are not we getting exactly what we might look for? Some of us think so, and we trace responsibility to the same source as does Mary Briarly and a host of other deep and serious thinkers.

The Associated Press is just now running a questionnaire concerning these matters, and I doubt not but that we shall be told that a great majority answering the question, "Do you believe in God" answered in the affirmative. But what kind of a god? The answer to this question is the important answer. Unless it be the God of the Bible, and belief in him go deep enough to grip and hold the conscience, belief even in the true God is of no value whatever as regards the matters with which we are dealing. And this is the thought with which we close the discussion.

It is impossible to enforce law except back of law we have authority. A revival of religion which will put God into the American conscience and consciousness is the most urgent need of the hour. The government itself could well afford to set aside large sums of money for such evangelism. Money thus appropriated would bring the largest returns of any appropriation now being considered by Congress. The government is responsible for this Christian nation. The decision of the Supreme Court necessarily implies this. The government must do something about the growth of materialism in any tax-supported institutions which are the very cornerstone of our national life, or be false to

the highest ideals of the Fathers who gave their very life to bring forth this government "conceived in liberty, and dedicated to the proposition that all men are equal" in the sense of having the right to pursue happiness, home-building, business and the rearing of families in the most wholesome atmosphere possible.

If the present attitude of lawlessness continues neither life nor property, nor liberty will be guaranteed to any of us.

The slogan of "my personal rights" will become the battle-cry of the selfish mob who have been educated in the materialistic philosophy that desire fulfilled is the only true religion; failure to get what we want the only hell, and evolved man the only deity.

There is no such thing as "personal rights" when the highest good of the group is involved, and this question of keeping God in the conscience of the Nation in order that law, order, and religion may be maintained involves the highest good of the group, therefore it is a question to be dealt with by way of the altar of prayer, the public school, and legislature. Congress and State Legislatures may not "pass the buck" to the church, and the church may not "pass the buck" to legislature, but both must recognize the responsibility and work out the problem. Ministers who will not be true to the Bible as the authoritative word of God must be made to go. Schoolteachers who will not be true to the Christian principles of our government must be dismissed. Politicians who play with our sacred ideals must be sent to the brush by voters who love God more than party, and the fundamental thing of government more than power. Tax-payers, who make our institutions possible, must be made to understand that these institutions are ours to preserve, and not the playthings of pseudo-scientists who seem to have little to do only protect their "academic freedom" even though it damn our youth, and destroy the government.

The question is: Are we brave enough to put this program into action, or will we stand idly by and witness the wreck of western Civilization? The next few years will tell.

101 Facts About Heaven.

By DR. C. F. WIMBERLY.

Here is a marvelous booklet, and we know of no truth needing greater emphasis to reaffirm our faith in the dear age-old dream of the soul—Heaven. We are in a time of doubt, and this message will be a powerful stimulus for such times. Get this booklet—order a dozen of them, and give them to sorrowing friends and loved ones. It will be the sun-burst of a new day and a new joy; its truths come like a cool breeze across a parched desert. Help spread this ministry of Hope. Remember also that "101 Facts About Heaven," is one of twelve similar booklets. Each one a gold mine of up-to-the-minute truths. Here is one: "101 Facts About Hell," another: "Ten of Life's Biggest Questions," still another: "The Gospel of the Body," which is worth the price of the whole set. Each 15 cents; the whole set, \$1.50, and the entire set for two new subscribers to THE PENTECOSTAL HERALD, \$1.50 a year.

Heart Talks.

Rev. Lovick Pierce Law, one of the general evangelists of the Methodist Church, South, and a most excellent and lovable minister of the gospel, whose ministry has been greatly blessed of the Lord, has just brought out a book with the title, "Heart Talks." These are pithy, pointed sermons, full of punch and suggestion that Bro. Law has given in his morning messages in his revival meetings. Price, \$1.50.

THE PRICELESS GIFT.

DR. L. R. AKERS, President Asbury College.



HE Book of Acts has well been called, "The Gospel of the Holy Spirit," for here, as in no other place in God's Word, is recorded the transforming power that comes to believers who have received the gift of the Holy Spirit. We are impressed with the frequency of the emphasis placed upon his coming throughout this marvelous narrative of the early church. In fact, the dominant question asked the early church seemed to be, "Have ye received the Holy Ghost since ye believed?" This question is made in a frank, matter-of-fact way, in expectation of a direct answer.

One cannot read this Book of Acts without being impressed by its definiteness. It is not a book of theories. It is a record of facts. The early Christians recognized the gift of the Holy Spirit as an essential part of the Christian experience, not to be received in a vague and uncertain way, but as a matter of definite consciousness and at all times susceptible of proof. To appreciate this primitive conception and the apostolic clearness of the blessing above mentioned, let us note this threefold truth. *First, the gift of the Holy Spirit is a distinct and real blessing, instantaneously given subsequent to the work of regeneration, and is easily and clearly known. Second, this gift of the Holy Spirit was generally bestowed upon the disciples of the early Church. Third, the same gift of the Holy Spirit is the privilege of every believer today and is absolutely essential for the fullest accomplishment of Christian service.*

It is as truly sad as it is sadly true, that at the present time a large portion of the Christian church has taken the Pentecostal story, embalmed it, and placed it among the dead, while in almost every church there is an occasional prayer for the presence of the Holy Spirit, or less frequently, for the baptism of the Holy Spirit, yet even while the prayer is made the simple conditions that would bring about such an answer are utterly ignored.

Referring again to the first phase of this triple blessing, let us affirm that the gift of the Holy Spirit is a distinct and real blessing, instantaneously given subsequent to the work of regeneration, and easily and clearly known. We hear often the objection made to the term, "second blessing" because it is unscriptural. Whether we like this term or not, the fact remains, and it is undeniable, that there is a second blessing promised to every believer and that second blessing is *the gift of the Holy Spirit*. In this gift lies the real power for fruitful service and for vigorous spiritual growth. To receive this gift, or this experience, changes the life of the disciple from a more or less unsettled, and up-and-down state, to a steady and continuously joyful life. In the Spirit-filled life every service rendered, every word spoken, every sacrifice made, becomes a joy where before it may have been a cross. This experience is quite distinct in its purpose and in the results that follow. A person may be converted or regenerated and yet know nothing of the baptism of the Holy Spirit. This experience of purity, or of entire sanctification, is a tangible fact, an experience of which the receiver is as conscious as he is of his own existence. It is an event to be spoken of in unequivocal terms. Men did not simply hope or trust that they had received the Holy Spirit. The language of the Scripture is clear-cut that the outpouring of the Spirit was a clearly discernible fact. When they received it, they knew it and they could tell about it. In the case of the Ephesian disciples, the outpouring of the Spirit was described in terms as plain as those which recorded the baptism with water. There was nothing inexpressible or intangible or uncertain about this definite endowment of new power producing definite results. Pre-

vious to Pentecost we note the apostles and other disciples waiting and praying. They undertook no Christian service except the transaction of some incidental matters of business. They did not even attempt to preach the Gospel. Why? Was it because of discouragement, or depression? Not at all. It was because Jesus had said unto them, "Tarry ye in Jerusalem until ye be clothed with power from on high." After Pentecost, however, they went forth by unanimous consent to the work of proclaiming the Gospel to the world. They had received the power for which they had been waiting. Now for the first time they were fitted to work effectively. Note again the reality of the gift of the Holy Spirit in the account of the preaching of the Gospel in Samaria: "When the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost for as yet he was fallen upon none of them, only they had been baptized in the name of the Lord Jesus. Then they laid their hands on them and they received the Holy Ghost." Let it be borne in mind concerning this experience that it is no mere exaltation of feeling, of deep stirring of the emotions, or simply a blessing, but it is a distinct work of grace, an actual gift of power from above.

The popular notion that a disciple may grow into this experience is without foundation in the Scriptures. One may grow in grace, but not into grace. Growth in grace is a matter quite distinct from the baptism of the Holy Spirit. That gift never comes in the way of imperceptible growth. In every instance where this experience is recorded there is an immediate, sensible reception of divine power producing in the receiver unspeakable joy and a vastly increased efficiency,—yes, a holy, new efficiency in Christian service.

We have no case on record where this gift came as a result of gradual growth, but invariably those who received it were presented with unmistakable tokens, evidencing its reception, as for example the sound of a rushing, mighty wind, or in another place the record of the place being shaken wherein they were gathered together and the immediate infilling of the Holy Spirit resulting in the preaching of the Word of God with boldness. And yet again the record that "they of the circumcision which believed were amazed as many as came with Peter because that on the Gentiles also was poured out the gift of the Holy Spirit for they heard them speak with tongues and magnify God. It is then apparent that the results of this work of the Holy Spirit are to be determined to a great extent by the needs of those who receive it. We should therefore carefully distinguish between the essential elements of the gift and those things which are merely incidental.

From a careful study of Christ's promises and the record of their fulfillment we discover five essential elements in this gift of the Holy Spirit. First, light. Second, power. Third, cleansing. Fourth, courage. Fifth, joy. The gift of the Holy Spirit is designed to bring to the disciple divine illumination of mind that he may discern and rightly divide the word of truth. Again, it brings to him new power to prevail with God and with man. There is also the cleansing of the heart from sin, the courage to serve the Master under any and all circumstances, and a new joy in Christian life and service. These all came to the apostles and they came at once. After Pentecost you hear of no denials like that of Peter, no desertions from the standard, no false teachings from those who had received the Spirit, no sinful courses of action in the ranks of the apostles, no striving as to who should be the

greatest, but everywhere the hot-headed sons of Zebedee, impulsive Peter, and Paul, the fierce Pharisee, alike displayed a meek and Christlike spirit, forgetting selfish ambition, losing all fear for personal safety or comfort in their deathless zeal to proclaim the unsearchable riches of the gospel of Christ.

Let us note again that this gift of the Holy Spirit was universally bestowed upon the disciples of the early church. Quite contrary to the commonly accepted view that this experience is for the chosen few, the fact remains that the gift was everywhere received with evidences of great joy. Peter in preaching to the multitudes said, "Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Following this, there is the record of the bestowal of the gift upon the disciples in Samaria and the little band at Ephesus, and upon Paul and Cornelius, so that it would be impossible to avoid the conclusion that every true disciple of that day received the baptism of the Holy Spirit.

This brings us then to our third and concluding point, namely, that this same gift of the Holy Spirit is the privilege of every believer today and is absolutely essential for service. The promises sustaining this point are varied and not limited to any special class of disciples nor to any particular age. They were freely given and apply as truly to the disciples of today as to those whom Christ addressed in person. What could be more general or far-reaching than the promise, "If ye then being evil know how to give good gifts unto your children how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Or than this promise: "He shall give you another comforter that he may be with you forever?" Peter positively declares the perpetuity of this gift when he said to the multitude assembled in Jerusalem, "To you is the promise and to your children and to all that are afar off even as many as the Lord, our God, shall call unto him."

That this gift has been and is being received by a large number of men at this present time cannot be gainsaid. It is the testimony of evangelists, pastors and Christian workers in all parts of the world today. The great Finney of the last generation clearly testified to the baptism with the Spirit. John and Charles Wesley emphasized this in their preaching and living. Equally clear and explicit is the declaration of the late Rev. A. J. Gordon. Dwight L. Moody attributed his success to the baptism of the Spirit which he received after he had been a recognized Christian for a number of years. In the so-called Holiness Movement today there are such outstanding preachers as Joseph Smith, Henry Clay Morrison, C. W. Ruth and a vast army of others who clearly and definitely testify and experience this heaven-sent experience of purity and power. In the mouth of many witnesses shall not the truth be established?

Let us then recognize the indubitable fact that if we would put on the whole armor of God, if we would be at our best in Christian service, if we would carry a message convincing, compelling and comforting, we must experience first the indwelling presence of him who cleanses from all sin and who gives us unmistakable power from on high.

How then shall we obtain this priceless gift? What was the first condition fulfilled by those who received the blessing at Pentecost? "Prayer," says one. "Faith," says another. "Eager desire," says a third. But there was something that went before any of these that must come first in the life of every one who would receive spiritual power. That is *self-surrender*. Let us remember the com-

(Concluded on page 7, col. 3)

REPORTS FROM SOUL WINNERS

ANNOUNCEMENT.

The Fundamentalist Association will hold its regular annual business session at Wilmore, Ky., sometime during the Asbury Commencement for the election of officers for the ensuing year. The Association is an independent organization, in no sense officially connected with Asbury College, but has its National Headquarters at Wilmore. All Fundamentalists of whatever church or institution are invited to become members. If one believes in the Inspiration of the Bible, the Genesis account of creation, the Virgin Birth, the atonement, the Deity and the Resurrection of Jesus Christ and is opposed to modernism and the unfounded theory of the evolution of man from the lower animals, he is eligible to membership in the Fundamentalist Association. The membership fee is only one dollar per year. Send name and this amount to Miss Amy Person, Secretary, Wilmore, Ky. All true evangelical, orthodox Christians ought to line up with the Association in its fight against the modernists who are trying to undermine the faith of our fathers.

Andrew Johnson, Pres.

P. S. Our new book entitled, "Facts For Fundamentalists," will soon be out. It will be good campaign thunder in the fight against Evolution.

A TABERNACLE IN THE MOUNTAINS.

The Bible speaks something to the effect that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills. (Isa. 2:2). While this is general and refers to the last or millennial days, we come now to speak of a local condition in the present day. We conducted a tent meeting on Terrill's Creek in the mountains of old Kentucky last Fall, at which time we made plans to build a Tabernacle on one of the hills overlooking the Terrill's Creek Valley. It is located at the junction of three mountain counties—Clay, Jackson and Laurel. The Tabernacle, when completed, can be seen far and near from hillside and valley. It will mean the greatest blessing that could possibly come to the mountain people who, on account of bad roads, have been deprived of many advantages, privileges and opportunities. Last year during the entire revival there was only one automobile seen on the grounds. Good roads will soon come to this community, but before the roads reach the people we want the Gospel Tabernacle to appear on the hilltop where it can stand as a light-house for hundreds of Kentucky's most loyal, patriotic, but to a great extent, unfavored citizens.

About one mile from where we are going to locate the Tabernacle the writer first saw the light of day. He is proud of the fact that he was born in the rugged regions of the dear old Kentucky mountains. As a barefoot boy he roamed up and down the old Terrill's Creek road, plowed corn, mowed grass, stacked hay, hauled wood, maled rails, drove cattle, fed hogs, cleared new ground, cut weeds, milked cows, played in the merry green fields, chased the chipmunk and the gold-winged butterfly and studied reading, writing and arithmetic, taught to the tune of the hickory stick.

People have subscribed about one thousand dollars for the Tabernacle. We are going to hold a three-days' rally, May 6-8, and organize a committee, perfect plans and start the work. Remember it takes grit, grace and greenback to carry on God's work.

Andrew Johnson, Evangelist.

FIELD GLEANINGS.

Our first meeting of this assembly year was with Rev. Haughtaling, Nashville, Mich. This was a good meeting in many ways, some earnest seekers who got through in the old-fashion way. This meeting was well represented from Hastings and other towns.

Our next battle was fought with Rev. Ralph Beaulieu, Elgin, Ill., where a modern miracle has been performed. A short time ago, Bro. Beaulieu went into that city of over thirty thousand people with a tent, stayed on the job until today they have a thirty-thousand dollar property in the central part of the city; not a large membership, but the most encouraged crowd you ever saw. We held noonday meetings at the Elgin Watch factory where they have four thousand employees, at the clock factory, watch-case factory, and thread factory. Had fine services in the church building with seekers and happy finders. Elgin will soon be a strong church.

We next joined Rev. W. L. Brown at Kewanee, Ill. Bro. Brown is a fine man in that needy field, has a splendid wife to labor with him and a good work is coming along there.

We then made our way to St. Bernice, Ind., where Rev. Harry Carter is the splendid pastor. We had an old-fashion revival from the start. We had conducted a revival here some months before and apparently took it up just where we had closed the previous meeting. A burden of prayer came on the saints, conviction settled on the people, splendid altar services followed. It was a common thing to be called out in the night hours to pray with folk who could not sleep and would call for help. What an inspiration to thus pray with folk who had never been saved. Thanksgiving Day we had twelve preachers on the platform and a full house. It was a great day in St. Bernice. A splendid class was taken into the church. The last Sunday morning we took an offering for the indebtedness on the church property which was \$4,500; without any fixed plans or stated amounts promised, \$5,000 was raised, fifteen

hundred of that amount coming from the outside. About fifty got through to victory in the meeting.

North Side, Indianapolis, where Mrs. C. W. and Miss E. W. Jay are the pastors, was our next meeting. We certainly enjoyed working with these sisters. Professor G. S. Harter officiated at the piano; the meeting was well attended and the services highly spiritual. More than sixty bowed at the altar. Our Sunday afternoon services were well attended by the Nazarenes from throughout the city and were spiritual feasts.

J. E. and Ada Redmon, Evangelists.
1231 N. Holmes Ave., Indianapolis, Ind.

REVIVAL NOTES.

We have held several meetings since we reported last, the first with the Nazarene Church at Mohall, N. Dak. It was during the month of January, the coldest part of the winter, in the coldest part of the United States, near the Canadian border. The thermometer went down to 35 degrees below zero and was stormy most of the time. On this account the attendance was never very large, but the Lord gave us a good meeting. Rev. H. E. Titterton, the good pastor, has a fine class of young people in his church, a number of school teachers among them. There are some good singers and musicians, and it was a delight to hear them sing. Quite a number of young folk prayed through during the revival and the church was greatly benefited.

Our next meeting was with Pastor Hegstad, of the Church of the Nazarene, at Mandan, N. Dak. Bro. Hegstad is doing good work in this city and has some wonderful people who love God and sacrifice to keep things going. Our district superintendent, E. E. Wordsworth, had preceded us in a two-weeks' meeting at this place. Bro. Wordsworth is a great booster and inspirational preacher and the revival was on when we got there. Evangelists, pastors and laymen alike, love Bro. Wordsworth. He is a big brother to all of them and we believe he is God's man for the place. God gave us a good meeting with good attendance, and souls praying through to victory. Bro. Hegstad is planning on putting on a campaign just across the Missouri River at Bismark, N. Dak. Pray for this good man that God will give him souls during the campaign.

Our next meeting was at Ellendale, N. Dak., preceding and going into the Annual District Preachers' Convention of the Minneapolis District. We had a fine time, a gracious spirit prevailed, and the revival was in good swing when the various delegates and pastors arrived. It was a great gathering and God's presence was manifested in all the sessions. Bro. E. E. Wordsworth presided to the delight of all, and Dr. J. B. Chapman's lectures and sermons will never be forgotten. It was the great privilege of the writer to bring both the opening and closing messages of the Convention and the closing altar service was blessed with souls praying through to victory. Rev. Herman Lintz and wife are the pastors at Ellendale. They are spiritual, congenial, and have the confidence of the people.

At this writing we are in a meeting out from Claire City, S. Dak., with Rev. O. E. Marsh, pastor. Remember us in prayer.

Julius Miller.
Home address, Mattoon, Wis.

HARRY S. ALLEN REPORTS.

I am now in a tent meeting in this growing Florida city of four thousand people and God is giving us a great victory. We spent March at Dixiana, Ala., and Bowling Green, Fla.

At Dixiana, Ala., Rev. S. R. Lester is pastor of the Methodist Church. He is a most remarkable man; though seventy-six years old he is more active in looking after the interests of the church than many pastors in their forties. He has served for over forty years in the North Alabama Conference. He has been presiding elder and has filled some of the important stations of his conference. He has never taken a chew of tobacco, smoked a pipe, cigar, or cigarette in his life. Has never drank a bottle of Coca Cola or a glass of soda water, has never seen a game of professional or college football, baseball, or a moving picture. Has never played a game of cards, or tasted whiskey, or cursed an oath. Has never been on a Sunday train but twice and that was when going to the bedside of some one supposed to be dying; does not drink tea or coffee and numerous other things that make him a truly remarkable man indeed. He has never started a service late a minute in forty-eight years of his ministry. He even began a funeral service at the hour announced before the corpse had been brought in. What a lesson for promptness to every preacher. He has fine terminal facilities as well as his promptness for starting. He will stop short in his sermon if the hour has arrived for the end of the service. Truly he is a wonder in this age, of doing things in a loose, haphazard way. He magnifies God's work and puts first things first. It is no wonder God has blessed him through his ministry and continues to bless him, though he is in his ministry where many men his age have long ago laid aside the active duties of the itinerancy.

The revival we held with him was wonderful in many respects. The Baptist pastor, Bro. Jones, and his people dismissed all their services and attended and assisted in every way possible.

About as many people were converted and united with the Baptist as with the Methodist Church. Wherever a spirit of co-operation can be had of this kind God always blesses and gives success. The first Sunday the revival started the town deputy sheriff was called from the congregation to arrest a young man who was drunk and causing a disturbance in the negro part of the town. He was carried to Birmingham and lodged in jail. The Judge released him on the promise he would attend the revival services. He was brightly converted and joined the church. He was separated from his wife and sin had just about wrecked his life. The result of his conversion was, his wife came back to him and they set up a family altar and started a Christian home. Nothing but the mighty power of God can change a life like that. He was only one of the hundred or more saved and blessed during the revival. Scores were baptized and received into the churches of the city.

Possibly the most remarkable revival I have held this year was the tent meeting at Bowling Green, Florida. Here, as at Dixiana, the co-operation given by the other churches was beautiful. Bro. Judah, the Baptist pastor, dismissed all his services and was present at nearly every service under the big tent to pray and do personal work, and God mightily saved and blessed his people, about forty joining the Baptist Church and over sixty uniting with the Methodist Church during the revival. People attended for miles around in the country districts and the large tent at times would not hold the people who crowded around on the outside.

We have never worked with a sweeter spirited man than the pastor of the Methodist Church, Rev. J. L. Bourn, and much of the success of the revival is due to the fact that he had made such splendid preparation for the campaign in advance.

From Wildwood, Fla., we go to LaBelle, Fla., for a tent meeting, then to Williston, Fla., following with meetings in Georgia, Kentucky, Virginia, Texas, and Mississippi. My permanent address is Route 1, Macon, Ga. I have a few open dates for the summer and fall, if any of the brethren wish to write me relative to revival work. I prefer to hold union meetings under a tabernacle or my big tent.

Harry S. Allen.

General Evangelist, Methodist Church, South.

THE PRICELESS GIFT.

(Continued from page 6)

mand, "Tarry ye here in Jerusalem until ye receive power" and they obeyed.

"Theirs not to reason why,
Theirs not to make reply."

Obedience is the keyword to every victorious life, yet how rare it is to find an unquestioned obedience. The "Here am I" of Abraham in the Old Testament and the "Not my will but thine be done" of Christ in the New Testament furnish us supreme examples of this prerequisite to spiritual success.

The gift of the Holy Spirit involves a great deal in the way of personal consecration, a great deal in the way of self-sacrifice, a great deal in the way of arduous service. It is not simply an ecstasy to be enjoyed; it is a power to be used. To the early Christians this meant persecution, suffering and death. To us it means no easy-going, comfortable life of fashionable religion, but real devotion that may call us into very uncongenial surroundings, that may overturn all our plans of life, that may upset our most cherished ideals. Are you ready for this? For everything worth while an adequate price must be paid. In this supreme spiritual achievement that price is the abrogation of the human will and the complete dominance of the divine will. This transaction, however, is invariably "the step without regrets."

What would the result be were the Christian Church willing to tarry until the new Pentecost comes? Columbus discovered a new world. Greater than this would be the result of the church's waiting before God. The morning stars would sing together and the angelic hosts would shout aloud with rapturous joy over a new-born world in which the Prince of Peace becomes the acknowledged sovereign of men's hearts, and the nations of the world would join in the glad refrain,

"All hail the power of Jesus' name,
Let angels prostrate fall.
Bring forth the royal diadem,
And crown him Lord of all!"

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(Continued from page 1)

saloon. They feel, and rightly so, that prohibition has been one of the most helpful, uplifting forward movements in the progress of our nation in all of its history. They feel that one of the greatest calamities that could possibly befall us, would be to replace King Alcohol upon his throne of disease, crime and the wreck and ruin of humanity.

There is a feeling among the better element of our citizens that we should have a president of such high ideals, such reverence for God, such love for humanity, and such strong conviction with reference to drunkenness and the train of evils it carries with it, that he must not only be a believer in the prohibition of the liquor traffic, but he must with strong conviction and determination, insist on the enforcement of law, and the punishment of all that criminal class who have insisted upon trampling upon the Constitution, in their effort to ignore all laws prohibiting the liquor traffic. There are millions of Christian men and women in the southland who fear God, keep his commandments and love humanity, who will never vote for any man with sentiments and a record in sympathy with the bar-room, the people who advocate it, and the ruin it has always wrought among human beings.

There is another objection that will be brought against you, whether it be properly so or not, nevertheless, it is inevitable, and that is, that you are a Roman Catholic. I absolutely deny any charge that may be brought against me of intolerance and personal prejudice. I have too many loving friends who are Roman Catholics, to be for one moment guilty of having any personal hatred for people who are members of that church. But as you well know, it is very generally claimed among Protestant people that the Roman Catholic church, in addition to being a church, is also a powerful political organization, and that this organization is under control and operation of the hierarchy in Rome. Whether it be true or not, many people in this country believe and will insist that with members of the Catholic Church the will of the pope is supreme.

We have many citizens in every part of the country who insist that the domination of the church at Rome is largely responsible for the illiteracy, poverty and lack of progress found in Mexico, Cuba, and the Philippine Islands. They contend that for hundreds of years the Roman Catholic Church has had the people in their educational and religious interests almost completely under their control, and that conditions there do not reflect credit upon the influence of the church. Whether these are facts or not, they will all be brought up as an objection to placing this country under the influences of the hierarchy at Rome, Italy. I have no doubt that many unreasonable and radical charges will be made, but your opponents will hark back to the Dark Ages, to St. Bartholomew, to the Reign of Terror in France, to the decline of Spain, to unsettled conditions in South America; all of this will be brought into the campaign in a way to provoke unpleasant and hurtful discussion and contention among our fellow citizens in every part of the nation.

Your nomination would furnish an excuse for the organization of Ku Klux Klans everywhere, and would bring on a situation between that organization and the Knights of Columbus which would certainly be most unfortunate. In view of these facts, it is to be profoundly hoped that the coming Democratic Convention will not nominate a man for the Presidency whose nomination would rend this country with a spirit of strife and animosity that has not been known since the days of our great Civil War.

Begging your pardon for any annoyance this letter may give you, I wish to say that I shall ever admire the energy, and endeavor that have lifted you to your high position, and if you should ever be elected President of the nation, I will be a true and loyal citizen and remember you at a throne of grace in prayer.

Respectfully yours,
H. C. MORRISON.

They Cannot Do Better.

I see that Ex-Governor, Ex-United States Senator Beckham has announced himself as a candidate for Democratic Nominee for Governor of Kentucky. I think the other candidates had as well withdraw from the race. Now let the Republicans put up the very best man they have and we shall have a decent campaign and a good Governor. I wanted Judge Quinn for the Republican candidate, as I said some months ago, but he writes me he will not be a candidate; he has all the qualities of a good Governor. I judge Commissioner Lucas, Republican candidate, is a fine man and in every way worthy and well qualified.

H. C. M.

Open for Revival Work Next Summer.

Rev. Sam Maxwell, who is now taking work in Cambridge, Mass., will be available for revival meetings the coming summer. Prof. Maxwell is one of our professors in Asbury College and is a man of sound faith, zealous for the salvation of souls, and very able in his expositions of the Scriptures. Let those who are looking for a good helper in revival work get in touch with Rev. Sam Maxwell, 146 Upland Rd., Cambridge, Mass.

H. C. MORRISON.

The National Association for the Promotion of Holiness.

At Chicago, Ill., May 9-15, 1927.

The Call includes all Members and Auxiliaries of the National, also all Churches, Schools, Associations, Organizations, Evangelists, Pastors, and people who stand for Holiness of heart and life, and who are interested in spreading Scriptural holiness.

The program promises great Salvation messages by choice messengers of the Word and song.

Convention themes, including Holiness in its relation to education and to gifts of the Spirit, are to be considered.

All are asked to become intercessors, praying for a mighty outpouring of the Holy Spirit, bringing gracious revivals.

Business sessions of vital interest will consider New Policies and Larger Plans.

Chicago Evangelistic Institute again opens doors of welcome to this Assembly.

Concerning entertainment, address Mrs. Iva D. Vennard, 1754 Washington Blvd., Chicago, Ill.

The President, Rev. Joseph H. Smith, answers to the same address.

Send all reports, and other similar matter, to the Corresponding Secretary, Millie M Lawhead, Van Wert, Ohio.

FRIENDS OF THE FRIENDLESS

MRS. H. C. MORRISON.

It was George S. Hilliard who said that "Books were the friends of the friendless," and he made use of no extravagant statement when he uttered these words, for when we come to consider the matter, we are forced to exclaim, "Thou hast well said."

Another has truthfully said that perhaps no other things have such power to lift the poor out of poverty, the wretched out of misery, to make the burden bearer forget his burden, the sick his suffering, as books. This being true, we can easily see how they can be the friend of the friendless in comforting in times of despondency, supporting us in solitude and keep us from being a burden to ourselves.

We are frank to say that we do not believe there is a single point at which the highest and most lasting interests of children are neglected, than in the matter of providing the proper kind of literature for their entertainment and development. Parents are in the habit of getting those things which the uncultured and uneducated whims of their children desire, instead of placing before them that which they, in their judgment, know they need. You say, well my children do not have any taste for reading, and it does no good to buy books and papers, all of which may be true, but there is such a thing as teaching children to love to read, just as you teach them anything else. Take time to read to your children, calling their attention to the striking parts of the story and arouse an interest in what otherwise they would not see. We do not think it unwise to offer inducements to get children to read. If you can pay them to read *long enough* they will get into the habit, and when once fixed, you have brought to your child, that which will mean incalculable good, provided you select the right kind of books. There is another advantage you have in reading to, and with, your children; you can decide *what* they shall read, and thus while they are learning the habit, you are shaping their tastes in selecting their books and papers.

Just to say you have read books, is not all; it were better to have never learned a letter than to be switched off on that which is full of poison to mind and soul; therefore, we would emphasize the importance of parents keeping an eye on the literature that lies upon their tables and rests upon their shelves. Nothing truer was ever stated than that some books are to be *tasted*, others to be *swallowed*, and some few to be *chewed and digested*. This being the case, the parents should discriminate between the questionable

and the safe, and when an unreliable book is found, discard it at once ere it contaminates the good seed which may have been sown.

Do not be anxious to have a large variety of books, but be careful to select the most wholesome and helpful. A man of experience once remarked that all the books necessary to a liberal education could be placed on a four-foot shelf. It is not the *quantity*, but the *quality* that must be looked after; one book may change the whole trend of a child's life. Robert E. Speer said one of Bushnell's books falling into his hands suggested a line of thought regarding Christian evidences which had been the controlling principle of thought ever since.

It is not mere chance that we have the leaders in the great world movements of today; back in the days of long ago, influences were brought to bear upon their minds and hearts which are now blooming out in the glorious fullness of developed impressions received from quiet hours spent with master minds, whose inspiration caught the clinging tendrils of childish thought and today they shine before the world as giants of intellect and heroism. On the other hand, there are multitudes of criminals who date their fall to the fact that they received their ideas of daring, desperado exploits from the concocted schemes laid in yellow-back novels and other books they were ashamed for their mothers to catch them reading. Boys and girls, beware of a book you have to hide when your mother or father comes around. "There is death in the pot" and you had better flee from it as you would a viper. This is where parental responsibility can wield its most powerful influence, in directing the mind of the child. This will determine whether the habit of reading will prove a blessing or a curse. You can very easily determine what kind of *minds* are in a home, by noticing what kind of *books* are lying on the table, and the kind of papers that come to the home week after week. Often we hear people say, we cannot afford to take a paper, when they throw away on trash and foolishness, ten times more than the paper would cost. What is the result? The foolish whims are gratified, the appetite for unwholesome things cultivated, and the mind starved and dwarfed until the capacity for appreciating the high and good, if cultivated, is buried beneath the debris of abnormal and sinful proclivities which have been gratified in preference to the highest and best.

Give your boy or girl a good book instead of some foolish thing that will perish with the using and no lasting benefit will remain. It is always a bad indication when a good book fails to be appreciated. Can you not see the reason why? There is a vacuum that has been filled with something else besides that which contributes to intellectual development and culture. Of all poverty, the spiritual excepted, to be most dreaded, that of the mind is paramount. It were far better to have no money in the bank, than to have no ideas in the head. It is no wonder the wisest of men said, "Happy is the man that findeth wisdom, and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared with her."

"FOR THEIR SAKES." (Continued from page 4).

others. In speaking of him one man asked of another, "How is it," he inquired, "that Bramwell always tells us so much that is new?"

"Bro. Bramwell," replied the other man, "lives so near to the gates of heaven that he hears a great many things which the rest of us do not get near enough to hear."

In the remark of this man concerning Bramwell, we have revealed to us the fact that sacrificial living not only enriches the

lives of others but it also enriches the life of him who lives for others. Bro. Bramwell's own life was the one that was first enriched with the things that were newly revealed from heaven.

It was through his sacrifice for us on the cross that Jesus found himself to be greatly enriched by joy. As the Scripture declares, "Who for the joy that was set before him, endured the cross." To live at your best for others cannot help but be enriching to one's own self, for to live at our best for others will mean to stop squandering our time on the empty things of life and to devote ourselves to the best in pleasure, the best in associations, the best in reading, the best in speaking and the best in our own secret thinking.

In this determined purpose of Jesus Christ, he has set for us an example that challenges the heroic in our manhood. In embracing the horrors of the cross for the sake of others, he appeals to us to embrace for others' sake the cross of sacrificial living.

Shall we not then, following the example given us by our Master, with a shout of Christian triumph, and with a heart burning with a passion for the salvation of the world, and with a spirit on fire to lift that precious soul whom we love, shall we not so dedicate the remainder of our lives to Christ and in sincere consecration pray:

Forth in thy name, O Lord, I go,

My daily labor to pursue,
Thee, only thee, resolved to know,

In all I think, or speak or do.

For thee delightfully employ

Whate'er thy bounteous grace hath given,

And run my course with even joy,

And closely walk with thee to heaven!

"RAISED WITH CHRIST."

CHAS. M. KELLY.

"In time past ye walked according to the course of this world . . . and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ . . . that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." Eph. 2:1-7.

Hundreds of Easter Sundays have come and gone. Another has just passed. What does Easter mean to you? To the world at large, and to many professed Christians, it means little. But to those who are truly "born again" it means everything. We hear it said that Christ's death means everything to us, and it does. But if he had not risen on that first Easter morning, his death had been in vain. "If Christ be not raised, your faith is vain, ye are yet in your sins." But, thank God, the cold grave could not hold our Christ, the monster Death had to give way to him; for he was, and is, the Son of God.

When he was crucified, "He bare our sins in his own body on the tree." But this is made a reality to us only as we believe on Christ as the risen Son of God who bore our sins for us. Then, as the new-born chick emerges from the egg-shell and leaves it behind him, so do we, by the all-power of the risen Christ, pass out of and leave behind us our condemnation, our sinful lives and our rebellious hearts, to walk with him in newness of life, —yea, in a new life. And now, through faith, our sins have been removed as far from us as the east is from the west, placed behind God's back, cast into the depths of the sea, blotted out; and we are assured that the great Judge of all the earth will remember them against us no more forever. We have become "dead indeed unto sin," "crucified with Christ," "buried with him by baptism into death"; and as death hath no more dominion over him, so sin shall not have dominion over us. We do not live our

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old lives of sin any more, but the risen, living Christ is living his divine life within us and through us. "If any man be in Christ he is a new creature; old things have passed away, and behold, all things are become new."

How wonderful! How beautiful! How exceedingly precious is this new life in Christ Jesus! Among all the incomprehensible wonders of God's great universe there is nothing that will compare with this. Praise be to our God and his Christ forever! "Cry aloud and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee." By faith we are now "in Christ," and not only that, but we have "Christ within, the hope of glory."

God, even our God, "hath called us out of darkness into his marvelous light." He "hath made us meet to be partakers of the inheritance of the saints in light, and hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood, the forgiveness of sins." "Partakers of the inheritance"—what inheritance is this? Can it be that we have fallen heir to a great fortune? Yes, yes indeed! Jesus, being the Son of God, is heir to his Father's throne. And—wonder of wonders!—"what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" "He [Jesus] is not ashamed to call them brethren." He gives us a share in his inheritance to the throne. We are made heirs of God and joint-heirs with Christ, and we shall reign with him forever and ever.

The Christ of the Gospels.

There is no end of sermon literature scattered about; some of it good, and much more of it mediocre and below. Published sermons, as a rule, are dull reading unless the personality of the preacher is so well known that it can be supplied in the printed page; or if not, the sermon must be saturated with fresh, startling truths, and illuminated by telling illustrations, giving point and purpose to the message.

In a beautifully bound volume bearing the above title, Dr. H. C. Morrison has given us the cream of his Gospel messages. His rank as one of America's greatest pulpit orators is too well known for need of further mention. As a preacher, Dr. Morrison is in a class all alone, and in this volume he has put his greatest thinking, and his personality beams from every paragraph. Those who may own this book of sermons—which are "the beaten oil of the sanctuary," and are messages that have thrilled and blessed the thousands up and down the land—they are his best.

C. F. WIMBERLY.

Price \$1.00. Pentecostal Publishing Company, Louisville, Ky.

A true and faithful Christian does not make holy living a mere accidental thing. It is his great concern. As the business of the soldier is to fight, so the business of the Christian is to be like Christ.—Jonathan Edwards.

OUR BOYS AND GIRLS

My Dear Boys and Girls:

If you will spare me a little space on "Your Page" I will greet you from my busy desk, and assure you that your letters are all read and every one of you seem like a blood relative.

I am glad to tell you that I am going to soon start a treat for you. Mrs. Brown, better known as Abbie C. Morrow Brown, has promised to give us the "Life of Lincoln" for our Page, which I am sure you will each enjoy. I bespeak for you a happy time reading a chapter each week. I shall give it in the first column of Page ten, and follow with as many letters as space will allow. I am not sure when the first chapter will get to me, but be on the lookout and probably within another month you will be reading the first chapter.

My dear Boys and Girls, I feel like the "Old woman who lived in a shoe, who had so many children she didn't know what to do." I can manage you very well, by letting you come in your turn, although I fancy you think it is a long time for you to speak, and maybe conclude that Mr. Wastebasket has been feasting on you. I congratulate myself on thinking I have the finest "bunch" of Boys and Girls in all the world. I think you all want to make useful men and women, and in order to do this, you must give your hearts to Jesus, who alone, can make you what you ought to be.

Lovingly,

Aunt Bettie.

Dear Aunt Bettie: Will you move over and let a Louisiana girl join your happy band of boys and girls? My father takes *The Herald* and I enjoy reading page ten very much. I am a girl of fifteen years and in the eighth grade, have dark hair, fair complexion and blue eyes; weigh 114 pounds. Who has my birthday, Oct. 22? How many of you cousins go to Sunday school? I go to Sunday school when I can. I live on a farm. I have three sisters and three brothers and still blessed with both father and mother. I would like to have any of the boys and girls to write me. I will answer as many as possible.

Myrtle Mixon.
Crowville, La.

My Dear Aunt Bettie: Tonight after getting all of my lessons ready for recitation tomorrow I decided to write you, if you would permit a West Virginia old-fashioned girl into your band of happy boys and girls. Why do I call them happy boys and girls? For this reason only: If they are real Christians and are living for our blessed Lord and Redeemer they are happy, because he makes them happy by helping them to do his good work. I am a Christian worker myself and I know when we do something good that the act makes us rejoice. I became a worker for Jesus about three years ago, during the revival of Rev. P. W. Arbogast and Rev. Don Nicolas in a Methodist Episcopal Church. The sweetest peace I have ever enjoyed, I enjoyed it that night. I shall never be sorry that I entered the cause for Jesus. I will never depart from the Christian life that I have chosen, not if I was offered ten million rubies and diamonds and all the riches for it. No, it is far more precious to me than all of the gold. "What shall it profit a man if he gain the whole world and loses his own soul?" The boys and girls who are living for Jesus should be training their lives to be leaders of tomorrow. My dear cousins, our fathers and mothers, aunts and other religious leaders are not going to live forever. Well then, who will take up the responsibility of Christian leadership, if we don't? It is we who must be prepared to take up that great responsibility of leading the next generation. In order to do this we must begin now. My father, mother and sister are living. There are only four of us in our family. We are all Christians. Isn't that nice? We live on a farm of 115 acres. I like the farm much better than the city, although I do not intend to stay on the farm always. I walk eight miles to school every day through snow and

rain, but I'm nearly always on time at 9:45. When I have completed High School I think I shall attend Asbury College. I expect to be a teacher. I am five and one-half feet tall, weigh 140 pounds, have dark complexion, blue gray eyes and straight, unruly, long, unbobbed brown hair. My age is near eighteen and my birthday is in the eighth month of this year. Your cousin and niece,

Betty.

Dear Aunt Bettie: Will you let a Texas girl join your happy band of boys and girls? My father takes *The Herald* and I always look forward for it to read page ten. I have brown (bobbed) hair, blue eyes, fair complexion, five feet, four inches tall, weigh 125 pounds and am sixteen years old. Who has my birthday, June 2? I am a member of the Nazarene Church. I have five brothers and two sisters. I had better quit for this time as it is getting rather long. As this is my first letter I would like to see it in print.

Myrtle Keene Curtis.
Box 61, Floresville, Tex.

Dear Cousins: If Aunt Bettie does not object I will say a few words of encouragement to the dear girls and boys who have told us they are Christians. My heart rejoices that there are so many. This is the most important decision you will ever have to make, and the very wisest step you could possibly have taken. It is a decision you will never regret. It will bring you peace and joy evermore. You will have battles to fight against sin, there will be many temptations from the world, for Satan wants you to serve him, but Jesus is stronger than the evil one and is always present to help us in time of need. Only be faithful, trust and obey Jesus and "he will carry you through." It is many years since I accepted him as my Savior, and my Lord and Master and I know his blessed promises do not fail. My faith grows stronger and the way brighter as the years go by.

My dear mother passed away very peacefully sixty-four years ago, but I cherish the memory of her beautiful Christian life and faith in Jesus. Just a few days ago I wrote some verses in memory of her, which I will enclose for your page. I have several original poems I will send occasionally if you would enjoy them and Aunt Bettie will permit. I will be so glad to hear from any of you. Here are the verses.

Fond memories of my mother
Linger still, and give me joy,
For she loved me as no other,
Nothing could her love destroy.
She told me early of the Savior,
Taught my childish lips to pray.
Prayed that I would love and serve him

Who had been her Friend always.
Then God called my precious mother,
Bore her in his arms of love,
From this world of sin and sorrow,
To her heavenly home above.
Years have passed, still I remember
The parting kiss, the promise given,
"Yes, I will meet you mother dear,"
I'll surely meet you up in heaven.
There I will find my sainted mother
When my life on earth is o'er,
She will greet me at the portal
When I reach the other shore.

Mrs. S. H. Doughty.

Dear Aunt Bettie: I am a young man 26 years old and a member of the Salvation Army. I enjoy receiving letters and pictures. I am saved. My favorite verse is John 3:16. What is yours? I will answer every letter. I don't believe Christians should go to movies or dances. What do you think? Everybody write. Arthur Grunden.
428 Ninth Ave., Beaver Falls, Pa.

Dear Aunt Bettie: Hello, everybody! This is my third visit so I think we are well acquainted by now, dear cousins. What are you doing these lovely days? It sure has been nice and warm here in the Southwestern part of Michigan. Oh, it will be so nice when the warm summer

days come again and with them the birds and flowers. I love to gather wild flowers, don't you? It has been quite a while since I last read *The Herald*, and I hope to have it to read again soon, for it is one of my favorites, and cannot be without it.

Marie E. Lancaster.

Lake Shore House, Allegan, Mich.

Dear Aunt Bettie: Will you let a Georgia girl join your happy band of boys and girls? This is my first letter to *The Herald*. I have light hair, blue eyes and fair complexion. I am sixteen years old and weigh 125 pounds. My birthday is Dec. 26: if any of the cousins have my birthday and will write to me I will send them one of my pictures. I belong to the M. E. Church. Mary E. Holcomb.
Apalachee, Ga.

Dear Aunt Bettie: I am sure no one enjoys page ten more than I do. I seldom ever see any letters from my states—Pennsylvania and West Virginia. I claim them both for I live in Pennsylvania and attend school in West Virginia. I am seventeen, have dark hair and blue eyes. I am five feet, six inches tall and weigh one hundred and thirty-four pounds. I am a Junior in High School and I think that a good education is worth while. Will some of the cousins my age write me? I love to correspond.

Gladys McAdoo.
Bethany, W. Va.

Dear Aunt Bettie: Will you please let me join your happy band? I want to join your band of Christian cousins as I am a Christian too, and have been for over three years. I was converted in a flower service at Cosby church, of which I am a member. I go to church every time I can. Our pastor is Bro. B. M. Dewitt. We like him fine. I am fifteen years of age and have my diploma for high school. Cousins, please write me as I am so lonesome. Will answer all letters. I hope to see this in print.

Gladys Slaughter.
Rt. 2, Hardyville, Ky.

Dear Aunt Bettie: Will you let a Tennessee girl join your happy band of boys and girls? I have blue eyes, brown hair, am five feet, seven inches tall, and weigh 113 pounds. Beatrice Rosenut, I have your birthday, Sept. 30. Please write to me. I am a Christian and belong to the M. E. Church. I want all of the girls and boys to write to me. I will answer all letters I receive. I hope Mr. W. B. is fishing when this letter arrives.

Idella Norfleet.
Indian Mound, Tenn.

Dear Aunt Bettie: How are you and the cousins? I have one sister. I do not take *The Herald*, but my aunts take it. I suppose you are all waiting to see what I look like. I have dark complexion and dark brown hair and brown eyes. I am ten years of age. Who has my birthday, March 23? There were camp meetings last June. Bro. Miller and Bro. Suffield were leaders. This is my first letter. I would like to see it in print.

Helen Dier.
Westport, Ont.

Dear Aunt Bettie: Will you let a Tennessee girl join your happy band of boys and girls? This is my first letter to *The Herald*. How many of you cousins like to read *The Herald*? Do you cousins like to go to school? I am trying to finish the eighth grade this term. We have a new schoolhouse and it is a nice building. My teacher's name is Mr. Lester Moore; he is a good teacher. Mrs. Irene Moore is the other teacher. How many of you cousins like to go to church? Who has my birthday, April 22? I am sixteen years old. I have medium light hair, blue eyes, fair complexion, and five feet, six inches tall, and weigh 125 pounds. Bonnie Plunk.
Star Route, Finger, Tenn.

Dear Aunt Bettie: May I come in for a few moments? I am glad so many of the cousins are Christians. I think it would be much better if the cousins would tell what Jesus was doing for them and their hope of heaven in the place of giving their weight and color of their hair. God doesn't look on the outward appearance but at the heart. There are two songs that I would like to have: "I believe

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in the old-time religion," and "The Life Boat."

"We are floating down the stream of time,

We have not long to stay."

If any of you cousins know those two songs would you be so kind as to send them to me? Remember me at a throne of grace.

Mary C. McDonald.
Rt. 1, Laurelville, Ohio.

Dear Aunt Bettie: I am just a nine-year-old lad, that lives just about one hour's drive from your fair city. We very often drive into the city and sometimes go around to *The Pentecostal Herald* book store. Dad takes *The Herald* and I read the letters quite often on page ten. Some of the cousins write very interesting letters; but I wish they would tell more worthwhile news, besides the color of their hair and eyes, and also age. We live on a farm; most of the cousins know what farm life consists of. Just at present I have a baby lamb for a pet. I help dad all I can with the farm work, but am in school most of the time. I have two certificates for two perfect years in school, and was working hard for one this time. Was a regular at school until the 7th of this month. Whooping cough got in the school and I was one that had never had it so of course I will be out of school several weeks. I am getting along very well; want to get back to my studies just as soon as I can. I am in the fourth grade. I want to work hard and do my work well and if the Lord spares me I expect to be an Asbury boy when I complete my high school work. Pray for me for I do want to live right. Would love to see you and the cousins all together. Aunt Bettie, we know some of your folks over at Jefferson-town, Mr. and Mrs. D. Leichhardt. Dad thinks a great deal of Mr. Leichhardt. Hope my letter makes the trip safely and will meet your approval for I will be on the watch for its appearance on page ten.

Ivan Allen Insko.
Fisherville, Ky.

Sermons in a Nutshell is a splendid book of about 100 sermon outlines that would be profitable to any minister who desires the best preparation for his work. It gives the main thoughts as suggestions for further study.



REV. FRED ST. CLAIR, Evangelist.

I was born in Marion County, S. C., 1867. My father, Col. J. W. St. Clair, was a Kentuckian, educated in the Transylvania University, also in the Lexington Law School. Mother was from one of the best families in South Carolina. Her grandfather, Rev. John Honour, was a member of the M. E. Conference and is mentioned very favorably by Bishop McTyre in his history of Methodism. He died a martyr to duty and faithfulness. My maternal grandfather was also a Methodist preacher, the Rev. John Honour, D.D., of Charleston, S. C. So you see as far as blood is concerned, I had a fair start in life.

When about sixteen years of age mother went to heaven and I drifted into bad company and away from my early training; but when about nineteen, the Lord blessedly saved me in the very county where I was born the first time. Eleven months later, under the preaching of Rev. Thomas Leitch, I was gloriously sanctified. Immediately I conferred not with flesh and blood, but began to preach. In 1889, I joined the South Georgia Conference on trial, and was at once transferred to the State of Washington, when Bishop Haygrove read me out for "Big Bend, Columbia Conference." God gave me many revivals, and I organized four Methodist churches. Beyond my highest expectation, I was promoted rapidly and was soon filling some of the best stations in the West; but I always preached holiness and hell; it created a stir, but the Holy Ghost gave me gracious revivals everywhere. In 1908, I felt divinely called into holiness evangelism. I united with the Pentecostal Church of the Nazarene soon after the union. From that time, I have been busy all the time; have conducted revivals in 28 states, holding great campaigns in Portland, Me., Boston, Chicago, Los Angeles, San Francisco, Portland, Ore., and Seattle.

Yes, I am married; have one wife and three splendid grown children.

As my temples grow whiter, I find the way grows brighter. I am confidently expecting my Lord to soon burst through the skies. I am also a believer in divine healing, but not the wild, inconsistent kind. Greater than all, is old-time, middle-of-the-road holiness, the "Second Blessing, properly so-called."

Fred St. Clair.

Sixty sermonic studies on the ministry of Jesus that will give one material for many valuable sermons are found in **Sermon Notes From the Ministry of Jesus**, by Boteler. It will cost you \$1.65, but you will never regret buying it. Try it and see. Pentecostal Publishing Company, Louisville, Ky.

FALLEN ASLEEP

POOR.

Mrs. Elizabeth Jane Poor was born in Garrard county, March 22, 1849; died August 16, 1926, aged seventy-seven years, four months and twenty-four days. She was married to John J. Poor in 1869. Three daughters and one son were born to this union. Only two daughters survive her, Mrs. Wm. Broadus and Mrs. Ed. Ballard, both of Stanford, Ky. Their husbands and four grandchildren mourn with them the loss. She united with the Methodist Church when a girl and was converted in the old-fashioned way while young, and lived close to the Lord and was faithful to her church.

When about the age of thirty, Rev. W. B. Godbey, "Father Godbey," she called him, came to old Mt. Olivet Church preaching holiness. She sought and obtained the experience of entire sanctification in the shouting way. She never wavered in her testimony to this blessed experience and exemplified it in her life. In her greatest trials and testings, she never hesitated in her testimony. She was earnest in her dealings with all she met, inquiring about their spiritual welfare and urging them to accept Jesus. She was also earnest in her work in her church, and her home was always open to the preachers. She was devoted to her Bible and read it daily. After her husband's death she moved to Stanford to make her home with her daughter, Mrs. Ballard. For the past ten years she was not able to attend church but gave her support and prayers to the end. She never compromised between right and wrong and taught her children to shun the very appearance of evil. She was a constant reader of *The Pentecostal Herald*, and always treasured its teachings and the principles for which it stood.

Mother lived a beautiful Christian life. Oh, what a legacy she left her loved ones, not in worldly goods or fame, but a Christian influence which will live throughout eternity.

Her request for years had been that Rev. A. P. Jones, a former pastor, preach her funeral sermon. The service was held in her old home church, Mt. Olivet, where, many times in years gone by she had shouted the praises of God, and had helped scores of young people to Christ.

Mother is gone but we expect to meet her where there will be no parting and where good bye's are never said.

"Rest, dear sainted mother, from thy labors,

Rest, there tried and true,

Rest, from sorrow, sin and suffering,

Rest, through eternity with Jesus.

"When mother prayed, she found sweet rest,

When mother prayed, her soul was blessed,

Her heart and mind on Christ were stayed,

And God was there when mother prayed."

I need only add, as her pastor, that I always found her bright in her experience, and glad to talk of the things of God. She always rejoiced in her experience and love of God's word and the privilege of prayer. It was always a blessing to me to visit her.

T. W. Watts, P. C.

KENNEDY.

James Kennedy was born near Pittsburg, Pa., Oct. 3, 1843. Died March 4, 1927, at his home in Farmington, having reached the age of 83 years and 5 months. Being the youngest of a family of ten he outlived them all and was older than any of them at the time of his death.

On Dec. 24, 1879, he was united in marriage to Sarah Elizabeth Douglas, who preceded him in death about thirty-two years ago. Two children died in infancy and his oldest son John preceded him in death. He is survived by three daughters and two sons, and many other relatives and a host of friends.

He was converted 45 years ago last January and soon after united with the Methodist Episcopal Church. He was one of a few who were instrumental in forming the Church of the Nazarene in Farmington, and became a charter member and continued faithful and active in that organiza-

WHAT'S IN A BOOK?

CONDUCTED BY

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

This week we are listing a number of sermon outline books. This is done for the benefit of those preachers and Christian workers who desire to know the nature of such books before they buy. The writer will be glad to answer your letter if you desire further information.

Book of 750 Bible and Gospel Studies. 35c.

This is a small vest pocket book bound in Morocco. It gives a topic and then lists several main headings, with Scripture reference for their support. It is not a fully developed sermon outline, but rather suggestive thoughts from which an outline may be made. An index in the back makes it easy to find the subject desired.

500 Bible Studies, by Harold F. Sales. 35c.

This little book is bound in paper. The outlines contained therein are on the order of those mentioned in the book above, but are somewhat fuller; they are arranged according to subject, topic and sub-topic. Since they were gathered from many sources they do not follow one certain style of arrangement, but in general they are brief and suggestive.

In the back is found a list of the preachers who contributed to the book, and also an index of the subjects. One knows from whom he is quoting if he desires to do so in these outlines.

Sermons in a Nutshell, by J. Ellis. 75c.

This is a small cloth bound book containing about a hundred sermon outlines and addresses. The sermons are given in regular homiletical style. Most of them give the headings, topics and sub-topics. There is no illustrative material, but rather the complete sermon outline, ready for development according to the thoughts of the individual. The addresses generally give the main thoughts to be used and leave the rest for development.

The Holiness preacher will find several sermons in this book that are to his liking. They suggest outlines for holiness sermons.

A topical index is appended, and also an index showing Scripture references used throughout the book. This is a splendid little book.

Pulpit Germs, by William W. Wythe. \$1.50.

This is a nicely bound book of usual size. It contains 455 sermon outlines. They are given in the following manner: The subject or title is stated. Then the text is quoted. The main divisions are given in order, with their sub-topics listed properly. The sermons are logically arranged in homiletical order, and each point stands out very clearly.

There are no illustrations used, but the reader is left to take the suggestions and fill in as he likes best. Any preacher will find these helpful, but they seem to me to be of special value to the pastor.

Outlines and Illustrations, by J. Ellis. \$1.25.

This book contains 600 outlines and 250 illustrations under four general headings: 1. Sermon Outlines. 2. Pegs of Thought. 3. Sunday School Addresses. 4. Advice and hints to open-air workers and temperance advocates.

The outlines are brief. They do not

go into detail, but rather suggest topics for discussion.

The Pegs of Thought are suggestive thoughts for various occasions.

The Sunday School Addresses contain many items of interest and value for the S. S. teacher and worker.

The illustrations are concise, definite and illuminating.

There is an index, which makes it easy to find any subject desired. This is really a compilation of about four small books by the author, and the fact that this edition runs to the fifty-fifth thousand shows its popularity. It was printed in London.

Sermon Notes From the Ministry of Jesus, by M. W. Boteler. \$1.65.

Here are sixty sermonic studies taken from the ministry of Jesus. They take the various significant acts of the Master and treat them sermonically. For instance, the Sermon on the Mount is shown in its main divisions, and these are briefly discussed.

The plan of the author is unique. The subject is given, a complete sermon outline is placed in the beginning, showing the main and secondary divisions, and then follows a paragraph or two on all the topics suggested. This gives the advantage of leading one's thought into the depths of the suggested topics so he can see what the author really intends to convey.

As a book suggestive of material for Bible study centered around Christ, this is splendid. You will like it.

Outlines of Sermons on the Old Testament, Edited by Sir W. Robertson Nicoll, M.A., LL.D. \$1.00.

"This volume contains one hundred and thirty-nine outlines of sermons by forty-six famous American and English preachers, with a complete index of subjects treated and texts used."

The editor has arranged these outlines in the following manner: The subject and text are given. From the sermon the editor seems to have arranged an introduction to lead up to the main points of the discussion. These main divisions are treated one after another. There are very few sub-topics stated. From reading the short discussion the individual is supposed to gather material for his own sermon. A list of the authors is given, so one will know from whom he is reading.

Outlines of Sermons for Special Occasions, Edited by Sir W. Robertson Nicoll, M.A., LL.D. \$1.50.

This book follows the same style of the one mentioned above. "There are eighty-seven skeleton discourses by fifty-five English and American pulpit leaders."

The subjects are given for almost every special occasion in the church calendar. They are treated in the same manner as the sermons in the book just referred to, but a little more fully.

There is a list of the preachers found in the front. In the back a complete index is found; and also an index of the Scripture texts used.

All of the books reviewed in these columns may be bought from The Pentecostal Publishing Company, Louisville, Kentucky.

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SUNDAY SCHOOL LESSON

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

Lesson VII.—May 15, 1927.

Subject.—Peter at Pentecost.—Acts 2:12-14, 32-41.

Golden Text.—Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. Acts 2:38.

Time.—A. D. 30.

Place.—Jerusalem.

Introduction.—At the close of our last lesson, we left Peter shouting over the resurrection of our Lord. Courage had come back, because the blessed Father had begotten him and his brethren unto a living hope by the resurrection of Jesus Christ from the dead. Fifty days elapsed between the time of that lesson and the present one. During the first forty days following the resurrection Jesus tarried on the earth, appearing ever and anon to his beloved disciples that he might encourage them and teach them those things that were left behind at the time of his crucifixion. You will recall the conversation between him and Peter on the shore of the Sea of Galilee, as recorded in our last lesson. Those were blessed times of communion with the glorified Master; but there must have been some hours of embarrassment to Peter. He would of course remember his rather blatant boasting of loyalty to his Lord, and certainly his cursing and swearing that he did "not know the man" could not be driven from his mind. But Peter had repented, and was back in favor with his Master. If one does fall into sin, the only sensible thing to do is to repent and receive forgiveness. There is no good in moping and pining away precious time about it; for "if any man sin, we have an advocate with the Father, Jesus Christ the righteous." Time may deaden one's sense of guilt and shame; but only repentance and faith can remove the sin from the soul.

Our lesson cannot be understood without reference to the preceding context. The Master had invited and commanded his disciples, of whom there were more than five hundred, not to leave the city of Jerusalem, but to tarry for a certain endowment of power which he would send upon them in answer to the Father's promise made through the prophet Joel. This was a renewal of the promise made in the seventh, fourteenth and sixteenth chapters of the Gospel according to St. John. The Master renewed the promise in the first chapter of Acts (verse 5); and in the eighth verse he promised that the baptism with the Holy Ghost would give them power to be his witnesses. Immediately after his ascension one hundred and twenty of his disciples began tarrying in an upper room in the city of Jerusalem for the fulfillment of this oft-repeated promise. We wonder why the other three hundred and eighty-odd did not tarry, but they did not. Failing to tarry for the baptism with the Divine Spirit, they passed out of sight; and we never again hear anything of them.

The promise was fulfilled on the morning of the tenth day about nine o'clock in the morning, and Peter was one of those who received the Holy Ghost. The outpouring was preceded by "a sound as of a rushing, mighty wind from heaven." Cloven tongues, "like as of fire" sat upon the heads of the hundred and twenty; "and they

were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

The writer has sometimes heard it said from the pulpit that this was the regeneration, or conversion, of the hundred and twenty disciples; but if that were true, then there had never been any regenerated people in the world before that hour, an unbelievable thing. Surely such men as Enoch and Abraham, Moses and Elijah, Isaiah and Daniel were regenerated. If Pentecost means regeneration, then Jesus at one time ordained a dozen unconverted sinners to preach his gospel, and at another time he ordained seventy others, and sent them out to preach. He gave all of them power to heal the sick, raise the dead, cast out demons and heal lepers—strange power to be given to unconverted sinners. But he told the seventy to rejoice because their names were written in heaven. Salome and Mary Magdalene and Mary the mother of Jesus were in the upper room, and all received the baptism with the Spirit. Who believes that Jesus was born of an unregenerate woman? No, no; they were all converted before the day of Pentecost, and that was something else. Mr. Wesley used to call it "the second blessing properly so-called"; and the writer has no inclination whatever to change the name. Spiritual birth precedes spiritual baptism, as certainly as physical birth precedes physical baptism.

Comments on the Lesson.

12. They were all amazed, and were in doubt.—The multitude of Jews who were drawn to the temple by the unusual excitement. What meaneth this? They could not understand what had happened to the disciples. We often witness a similar thing at great camp meetings and revivals. Spiritual things are spiritually discerned by spiritual people.

13. Others mocking said, These men are full of new wine.—This was sarcasm. "Glucose," meaning unfemented grape juice, was the word they used.

14. Peter, (he is lion-hearted now) standing up with the eleven.—It is a good thing when one is preaching a high gospel to have some sample goods on exhibition. Peter calls upon the men of Judea and Jerusalem to give attention to what he is about to say. It is a pity to have to skip so much of that great sermon; but readers of the notes can read for themselves the verses that intervene between fourteen and thirty-two. Read carefully, and get the connection. The sermon is short; but greatness is not always measured by length.

32. This Jesus hath God raised up.—Some modern critics tell us that the resurrection of our Lord is not essential to Christianity; but the inspired writers believed and taught to the contrary. They could see no Christianity without the resurrection. In this verse Peter claims that he and his fellow-disciples were witnesses of the resurrection.

33. Therefore being by the right of God exalted.—At the right hand of God. Having received of the Father the promise of the Holy Ghost.—The Spirit proceeds from the Father and the Son; and yet in some sense the Father promised him the Spirit for his Church. Christ gave the

Spirit to the Church in his baptismal office on the day of Pentecost.

3. David is not ascended into the heavens.—Peter is careful to show that certain prophecies refer to Christ, instead of David; and to make his proof strong he quotes from David: "The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool." The quotation is from Ps. 110:1, where the word translated LORD is Jehovah in the Hebrew of the Old Testament.

36. Here Peter applies his teaching by telling his audience "that God hath made that same Jesus, whom ye crucified, both Lord and Christ." We lose much unless we keep before our minds the meaning of these names. Lord means Master; Christ, the anointed One, the Messiah of Jewish prophecy.

37. Men and brethren, what shall we do? The Holy Spirit put the hearers under conviction for sin, exactly what Jesus said he would do when he came to the church. Sinners cannot be saved without the convicting and the regenerating power of the Holy Ghost.

38. Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.—If this were the only passage bearing on this subject, it would be easy to prove baptismal regeneration; but fortunately there are many other passages that make this one clear. It is faith in Jesus' blood and not water, that removes sins. "For the remission of sins" should read, With reference to the remission of sins. And ye shall receive the gift of the Holy Ghost.—Of course, they would receive the Holy Ghost in his regenerating office; but Peter was referring to his baptismal office. It is the duty and privilege of every converted soul to so receive him, but it must be done by a special act of faith exercised subsequent to conversion.

39. Some one, like some modern folk, must have objected to the universality of this promised blessing; for Peter declares: "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Would God that his words might ring in the ears of the modern Church.

40. Save yourselves from this untoward generation.—That preaching is applicable to our generation as well as to Peter's. Much of the world has invaded the ranks of the Church to such an extent that thousands are being led away from their Lord by following in the footsteps of worldliness and folly.

41. That was a great day's work: "There were added unto them about three thousand souls." Why do we move so slowly? It does seem that we are doing almost nothing, when one considers our equipment for the work whereunto we have been called. Nothing but a repetition of Pentecost upon the Church will ever quicken her pace. She cannot do God's work without the fulness of God's Spirit. She prays for power, but it does not come. It cannot come, except through the incoming of the Holy Spirit.

NOTICE!

If any reader of The Pentecostal Herald has a copy of my little booklet on "Sanctification" which this Company printed for me several years ago, and will mail it to me at 939 N. Harvard Blvd., Los Angeles, Calif., I shall be very grateful, as I haven't a copy left and the edition is exhausted.

T. L. Adams.



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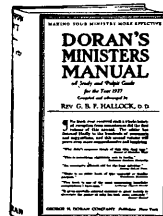
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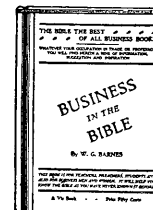


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EVANGELISTIC AND PERSONAL.

Rev. D. L. Griffin, Box 1595, Shreveport, La., is ready to assist any one in church, community, or union revival meetings. Brother Griffin can furnish satisfactory references if desired. We trust parties in need of evangelistic assistance may consider this worthy brother.

Rev. W. A. Vandersall, 1208 N. Cory St., Findlay, Ohio, is open for calls for summer work. He can furnish tent equipment, with, or without singer. Any church or committee who can use this brother may address him as above.

Rev. L. E. Williams, Wilmore, Ky., has open dates in June, July and August which he would be glad to give camp meetings whose workers are not yet secured. He is willing to give this time to churches or tent work, if such work presents itself. Brother Williams has been very successful in revival work and should be kept busy for the Master.

Revival meetings will be held at the First Wesleyan Methodist Church, 312 N. 23rd St., Birmingham, Ala., May 12 to June 5. Rev. Preston Kennedy, one of the outstanding evangelists of the Holiness Movement, will do the preaching. Brother Edson Crosby, "the man with the silver bells," will be with us for the latter part of the campaign. Let the people of God plan and pray for a gracious ingathering of souls. Rev. H. R. French is the pastor.

Rev. Wm. Kelley: "I had three good meetings in Big Sandy Valley, and recently closed a good meeting at Wallingford, Ky., in which 14 were saved, two sanctified, and eleven united with the M. E. Church. I am now in a meeting at Berea, Ky., after which I go to Wallins, Ky., and then to Louisa."

Rev. S. W. Phillips, pastor-evangelist, is ready for meetings anywhere the Lord may need. He has a tent which can be used, if needed. He has had seven years experience in the pastor-evangelistic work, also was a student in Asbury Theological Seminary. His address is Fairview, N. C.

Rev. J. H. Lott recently closed a three-weeks' meeting in Florence, Ala., in which 45 professed conversion and 40 united with the M. E. Church. About 400 young people pledged never to use tobacco in any form. Every one who sought regeneration at the altar claimed to receive the experience, and a number sought definitely the blessing of sanctification.

Dr. W. H. Nelson, the editor of the Pacific Methodist Advocate, San Francisco, is bringing out a book called "Alluring Arizona." It will contain descriptions of the Grand Canyon, Painted Desert, Petrified Forests, Indian Picture Writing, Cliff Dwellings. These articles were written by one who has spent a great deal of time in that country for the past thirteen years, traveling up and down the length and breadth of it many a time and oft, seeing these marvels of Nature again and again before attempting to write on them. Those who have read the articles and have seen these interesting wonders, say that the descriptions are true to life, and could not be improved upon. The General Passenger Agent of the Santa Fe, Mr. James B. Duffy, of Los Angeles, said

that the description of the Grand Canyon was, to his mind, the finest description of the canyon that had ever been written, and he had read everything on the subject. The articles were written by one who sought to give the reactions he had while viewing these evidences of God's handiwork, and he attempts to put you in his place,—to cause you to feel that you are looking at these things as you read about them. He feels that these outstanding creations speak of God, and he brings out the spiritual lessons to be found in them. Also there will be articles on the Hopi Indians and the Snake Dance, which takes place in Arizona every summer; Spanish Explorations in Arizona, and a view of Arizona Today. You will be interested in knowing some of the great things connected with this youngest State in the Union. This book will be well illustrated, with good binding, and will make a very suitable gift. It will be out in time for the vacation season,—about the first of July. Eight hundred and forty advance orders have already been received. The cost will be \$1.00 plus postage. Send no money, but send an order to W. H. Nelson, 307 Pacific Bldg., San Francisco, Calif.

Where can you find a book with 600 sermon outlines, 250 illustrations, equipped with an index for ready reference, that sells for \$1.25. We have it. Order Outlines and Illustrations, by J. Ellis. You'll like it. Pentecostal Publishing Company, Louisville, Ky.

TRIBUTE TO H. C. MORRISON.

I read everything that Dr. Morrison writes. His books of Sermons are models of spiritual power. His editorials in The Herald constitute a standard of spiritual life and doctrine which Methodism would do well to stand by. I have the portrait of this mighty preacher on the wall of my study as an inspiration to my eye, and I read his paper and books to cause my heart to burn with zeal for the gospel.

James W. Hervey.
Oberlin, Kan.

REPORT FROM REV. AND MRS. E. L. SANFORD.

My first meeting this year was in the M. E. Church, South, Combs, Ky. Rev. P. S. Elam is the splendid pastor. It means very much to have a good pastor that will stand by the evangelist when he preaches against sin. The Lord gave us a great revival at this place; more than one hundred prayed through at the altar and about eighty-five came into the churches. Several prayed for the second work of grace and the Lord satisfied their souls.

Our next meeting was at Greenup, Ky., with Rev. E. F. Burnside, pastor M. E. Church. We had large congregations and several were saved and taken into the church. Rev. Burnside knows how to have things done at his church. We had a fine meeting.

From Greenup we came to the Second M. E. Church, Ashland, Ky. Rev. J. F. Burden is the pastor of this beautiful new church; everything was ready for the opening of the meeting and we had nothing to do but to go ahead and preach, pray and sing. We made the first call for seekers and five came forward and were gloriously sanctified, and from that time they came and were either saved or sanctified until 58 were blessed; 25 were taken into the church. It was said to have been the best revival in the history of the church.

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GEO. B. BURKHOLDER, Principal.
Wilmore, Ky.

Our next engagement was with Rev. Carl Hill, at Tollesboro, Ky., Mt. Tabor Church. We preached two weeks and the Lord saved and sanctified a few precious souls. Rev. Hill is a man well liked by his people and is doing a good work. We were entertained in the lovely home of Mr. and Mrs. John Fernlee. We enjoyed being in their home. From this place we came on to Lothair, Ky., with Rev. Elam. Our crowds are nice as any and we are expecting a great revival.

We certainly do enjoy The Pentecostal Herald. We give out sample copies and take subscriptions at every place we go, for meetings.

455 sermon outlines, homiletically arranged, may be found in Pulpit Germs, by Wythe. They give no illustrations, but provide full topics for immediate use. It sells for \$1.50. Order of the Pentecostal Publishing Company, Louisville, Ky.

REVIVAL NOTES.

Since our last report we have held two meetings, one at Pittsburgh, Pa., at Everybody's Mission, a holiness work, in the heart of the city, and is doing a great work. All who know about this mission know that it stands for holiness. Rev. O. O. Watson is leading them on to blessed victory. We had good results and enjoyed being with them very much. Our next meeting was at Osage, Okla., with our Nazarene Church. This was a hard meeting but God gave victory; we had a good round-up the last week, and closed with souls at the altar, and with a request to return next year. We enjoy being in Oklahoma; will hold two more meetings then go north, and return again next fall. We are in the fight to stay, are enjoying good health and religion. Remember us when you pray that God will keep us on fire, humble, and true to our calling. Any one desiring to correspond with us write us at 2923 Troost Ave., Kansas City, Mo.

Lewis J. and Edythe Rice.
Evangelists.

When you are called on for that special commencement sermon, or college address, or Easter message, what will you do if you have no ready reference to help you? Outlines of Sermons for Special Occasions, by Nicoll, were gotten up in book form to meet that special need. It sells for \$1.50 and is well liked. Pentecostal Publishing Company, Louisville, Ky.

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E. C. WILLS, Wilmore, Ky.

ASBURY COLLEGE COMMENCEMENT.

If you are planning to attend Asbury College Convention and Commencement May 25th to June 1st, better write us for information regarding all kinds of residence and business property. Get details before coming. Some real bargains in residences. Some good business openings. Write us at once and be prepared to choose what you want when you come.

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CAMP MEETING CALENDAR.

ALABAMA.

Dothan, Ala., Camp, July 15-24. Workers: Rev. K. H. Bird, evangelist; J. P. Peacock, singer. Address: Rev. W. H. Newton, Sec., Dothan, Ala., Rt. 5.

IOWA.

University Park, Iowa, camp, June 3-13. Workers: The President of the National Association in charge; Dr. J. L. Brasher and A. L. Whitcomb; W. B. Yates, song leader; Mrs. O. W. Rose, children's worker. Address Rev. Anna L. Spann, Pres., University Park, Iowa, or Mrs. Hattie Riddle, Sec., Lacona, Iowa.

OHIO.

Mt. Vernon, Ohio, (Camp Sychar), camp, August 4-14. Workers: Rev. C. M. Dunaway, Rev. John Owen, Rev. E. Hilton. Post. Song leader, Prof. W. B. Yates; Young people's worker, Miss Anna McChie; Children's workers, Miss May Gorsuch and Miss Ollie Tanner. Young people's song leader, Rev. W. L. Mullet. Address Rev. E. E. Shiltz, Sec., Shadyside, Ohio.

LOUISIANA.

Lake Arthur, La., Camp, July 7-17. Workers: Rev. Will H. Huff, assisted by Mr. W. R. Wilder, leader of song, and Mr. James V. Reid, young people's worker and pianist. Address J. W. Fontenot, Pres., Box 1621, Shreveport, La.

NEW YORK.

Freeport, L. I., N. Y., Camp Roosevelt, Prince Ave., West of North Main St., July 14-24. Workers: Rev. John F. Owen, Rev. Howard Sweeten; song leader, Miss Florence Fairbanks. Address: H. J. Cornell, 46 1/2 Burling St., Flushing, N. Y.

Outlines of Sermons on the Old Testament, by Nicoll, contains 139 sermon outlines by some of the most prominent preachers of England and America. You will find much valuable material in it. Price \$1.00. Pentecostal Publishing Company, Louisville, Ky.

"Hallelujah Jack," the thrilling life-story of Rev. Jack Linn, who is a converted actor. Read how he sold papers as a child in the great city; how in turn he became a bootblack and bell-hop, and an actor. Then was saved and called to preach. Price 50 cents. Pentecostal Pub. Co., Louisville, Ky.

EVANGELISTS' SLATES

ALBRIGHT, TILLIE.

Newton, Kan., May 6-21.
Mt. Lake Park, Md., June 26-July 10.
Moersers, New York, July 24-Aug. 14.
Richland, N. Y., Aug. 21-Sept. 5.

ANDERSON, T. M.

Pittsburgh, Pa., May 20-29.
Upland, Ind., June 7-10.

ANDERSON, MACK AND ETHEL.

Wichita, Kan., May 6-22.
Address, 519 E. 8th, Hutchinson, Kan.

BABCOCK, C. H.

Pt. Wayne, Ind., May 5-22.
Cincinnati, Ohio, May 27-June 5.
Jamestown, N. D., June 16-26.
Mt. Lake Park, Md., July 1-11.
Douglas, Mass., July 14-24.
Hollow Rock, Toronto, O., July 28-August 7.
Wakefield, Va., August 5-15.
Wichita, Kan., August 18-28.
Blackwell, Okla., Aug. 29-Sept. 4.
Thomas, Okla., Sept. 15-25.

BANNING, EDNA M.

Columbus, Ohio, May 8-22.
Cardington, Ohio, June 5-19.
Cadiz, Ohio, June 26-July 10.

BELEW, P. P.

Webster City, Ind., May 3-22.
Ladoga, Ind., June 7-26.
Home address, 1529 W. Nelson St., Marion, Indiana.

BENNARD, GEORGE.

Orchards, Wash., May 5-22.
Hermosa Beach, Calif., May 25-June 15.
Home address, Hermosa Beach, Calif.

BONINE, GRACE O.—RIGGS, HELEN C.

Ravenna, Mich., April 21-May 8.
Open dates for spring and summer.
Address, Vandalia, Mich.

CAFFRAY, D. WILLIA—CHRISTENSEN, CLARA

Portland, Ore., May 1-15.

BLOWING, RAYMOND.

Lansing, Mich., April 17-May 8.
Home address, Wilmore, Ky.

CAIN, W. R.

Augusta, Kan., May 1-15.
Grinnell, Kan., May 22-June 5.
Ironton, Ohio, June 12-26.
Home address, 515 So. Vine St., Wichita, Kansas.

CALLIS, O. H.

Loyal, Ky., May 8-22.
Permanent address, Wilmore, Ky.

CHATFIELD, C. C. AND FLORA.

Troy, Ohio, May 4-8.
Reed City, Mich., May 11-29.
Shelbyville, Ind., June 5-26.
Anderson, Ind., July 1-17.
Warsaw, Ohio, July 28-August 7.
Radcliffe, Ohio, August 14-28.
Columbus, Ohio, Aug. 29-Sept. 11.
Durand, Mich., Sept. 11-Oct. 2.
Ellet, Ohio, Oct. 3-16.
Home address, 2601 Pleasant Ave., Hamilton, Ohio.

CLARKE, C. S.

Fairfax, Okla., May 1-15.
Three Sands, Okla., June 10-July 3.
Ulysses, Kan., May 19-June 5.
Home address, 808 N. Ash, Guthrie, Okla.

COLEMAN, PAUL.

Connersville, Ind., May 22-June 5.
Monroe, La., May 5-15.
Cincinnati, Ohio, June 6, 7, 8.
Wooster, Ohio, June 10-26.
North Vernon, Ind., June 27-July 10.
Frankfort, Ind., August 8-11.
Springfield, Ohio, August 12-24.
Home address, 1620 Fairfax Ave., Cincinnati, Ohio.

COLLIER, J. A.

Lewisport, Ky., May 22-June 12.

GRAMMOND, PROF. C. C. AND MARGARET.

Mesick, Mich., May 8-22.
Home address, 726½ Washtenaw St., Lansing, Mich.

DICKERSON, H. N.

Adrian, Mich., April 24-May 8.
Mitchell, Ind., June 5-19.
Manville, Ill., June 26-July 10.
Bloomington, Ind., July 17-31.
Home address, 2608 Newman St., Ashland, Ky.

DUNAWAY, C. M.

Langdale, Ala., April 18-May 4.
Atlanta, Ga., May 8-29.
Austell, Ga., June 1-20.
Mt. Lake Park, Md., June 26-July 10.
Bentleyville, Pa., July 14-22.
Dalton, Ga., July 23-31.
Mt. Vernon, Ohio, August 4-14.
Home address, 216 N. Candler St., Decatur, Ga.

EDWARDS, C. E.

Open date until June 6.
Marshall, Texas, June 10-19.

ELSNER, THEO. AND WIFE.

Newport, Ky., April 24-May 8.
Ashland, Ky., May 15-29.
Haver, N. J., June 10-19.
Brooklyn, N. Y., June 24-July 4.
Old Orchard, Maine, July 8-17.
Reading, Pa., July 22-31.
Home address, 1451 Pacific St., Brooklyn, N. Y.

FLEMING, JOHN.

Ohio Assembly, May 4-9.
Cincinnati, Ohio, May 27-June 6.

Barberton, Ohio, June 8-19.
Salem, Ohio, June 21-July 3.
N. Little Rock, Ark., July 29-Aug. 8.
National Park Camp, New Jersey, Aug. 12-21.

FLEMING, BONA.

Clearwater, Kan., May 1-15.
Olivet, Ill., May 20-29.
Mannington, W. Va., June 3-13.
Kennard, Pa., June 14-26.
Dallas, Tex., July 15-24.
Little Rock, Ark., July 29-Aug. 7.
National Park, N. J., August 12-21.
Ingersoll, Okla., Aug. 26-Sept. 4.

FLEXON, R. S.

Vestal, N. Y., April 27-May 7.
Central Bridge, N. Y., May 11-22.
Woodbury, N. J., June 5-19.
Warm Springs, Va., June 26-July 11.
Lotham, Md., July 15-31.
Clinton, Pa., August 5-14.
Glassboro, N. J., August 15-21.
Delanco, N. J., Aug. 17-Sept. 5.
Home address, Shackelfords, Va.

FRYE, H. A.

Open date, May 1-15.
Franklin, Pa., May 22-June 12.
Worthville, Pa., June 15-July 10.
Home address, 1326 Hurd Ave., Findlay, Ohio.

FUGETT, C. B.

Hutchinson, Kan., May 26-June 6.
Halltown, Mo., July 24-Aug. 7.
Normal, Ill., August 10-28.
Cape May, N. J., Sept. 9-17.
Home address, 2813 Holt St., Ashland, Ky.

GADDIS, TILDEN H.

Carlantville, Ill., April 25-May 8.
Wabash, Ind., May 13-29.
Phillipsburg, Ohio, June 1-12.
St. Louis, Mo., June 13-26.
Monroe, Ind., June 27-July 10.
Aspen Grove, Ky., July 11-24.
Oregon, Wis., July 31-Aug. 14.
Charleston, Ill., August 19-28.
Upland, Ind., Sept. 2-17.
Home address, 4805 Ravenna St., Cincinnati, Ohio.

GALLOWAY, H. W. AND WIFE.

Lone Tree, Iowa, April 17-May 8.
Open date, May 10-20.
Home address, University Park, Iowa.

GASAWAY, MRS. STELLA.

Effingham, Ill., April 20-May 11.
Sullivan, Ind., May 15-June 1.
Home address, 1112 7th Ave., Terre Haute, Ind.

GEIL, PAUL AND DORA.

(Singers and Xylophone Players)
Argo, Ill., June 5-26.
North Manchester, Ind., July 1-30.
Kokomo, Ind., Aug. 1-28.
Home address, Frankfort, Ind.

GLASCOCK, J. L.

Bargersville, Ind., May 1-15.
Home address, 1350 Grace Ave., Cincinnati, Ohio.

GLEASON, RUFUS H.

Central, S. C., April 29-May 22.
Central College Commencement, May 26-29.
New Castle, Ind., June 2-19.
General Conference, June 22-26.
Home address, Central, S. C.

GLENN, REY AND MRS. J. M.

Midway, Ala., May 8-22.
Millport, Ala., July 3-17.
Chatham, Ala., July 24-Aug. 7.
Indian Springs, Ga., Aug. 11-21.
Eastman, Ga., Sept. 4-18.

GREEN, JIM H.

Randleman, N. C., April 24-May 8.
Open tent dates, May and June.
Connelly Springs, N. C., Aug. 7-15.
Home address, Box 200, Connelly Springs, N. C.

GROGG, W. A.

Landburg, W. Va., April 19-May 5.
Paint Park, Va., May 8-22.
Winfred, W. Va., May 24-June 8.
Edray, W. Va., June 10-26.
Smithers, W. Va., July 2-22.
Mt. Lake Park, Md., July 26-Aug. 4.
Pinch, W. Va., August 20-Sept. 3.
Home address, Ronceverte, W. Va.

HALLMAN, W. A. AND WIFE.

Covington, Ohio, April 24-May 22.
Absaraka, N. Dak., June 23-July 3.
Alsask, Sask., July 7-17.
Didsbury, Alta., July 21-31.
Elkhart, Ind., August 4-14.
Lincoln, Nebr., August 19-29.

HAMES, J. M.

South Bend, Ind., May 20-June 5.
Home address, Greer, S. C.

HENLEY, CURWEN.

(Evangelist, Singer and Musician)
Waverly, Ill., April 24-May 8.

HODGE, H. W.

Jamestown, N. D., May 1-15.
Fargo, N. D., May 22-June 5.
East Branch, N. Y., June 30-July 10.
Open dates, July and August.

HOLLENBACK, ROY L.

West Concord, Minn., May 1-15.
Chadron, Neb., May 27-June 12.
Marion, Ohio, June 16-26.
Indianapolis, Ind., July 1-10.

HOLLENBACK, URAL T.

Elwood, Ind., May 5-8.
Belgrade, Mo., May 13-22.
Auburn, Pa., June 14-26.
Norristown, Pa., Oct. 2-18.

HORN, LUTHER A.—MARSHALL, R. P.

Blountstown, Fla., April 28-May 8.
New Augusta, Miss., June 5-15.

Healing Springs Camp Meeting, June 30-July 10.
Salem, Ala., July 12-28.
Clear Springs, Ala., Aug. 14-28.
Louisville, Ala., Sept. 1-14.
Home address, Box 1322, Mobile, Ala.

HOWARD, FIELDING T.

Open date, May 1-15.
Mt. Carmel, Ky., May 16-29.
Open date, June.
Sunrise, Ky., July 4-17.
Depoy, Ky., July 20-31.
Milton, Ky., August 5-14.
Tolu, Ky., August 18-28.
Home address, Wilmore, Ky.

HUNT, JOHN J.

Lake Odessa, Mich., May 29-June 12.
Hurlock, W. Va., May 16-26.
Park Lane, Va., July 29-August 8.
Wilkesburg, Pa., Sept. 10-25.
Home address, Media, Pa., Rt. 3.

HYSSELL, HARVEY B.

Putney, W. Va., April 20-May 8.
Boomer, W. Va., May 11-29.
Pax, W. Va., June 5-19.
Clay, W. Va., June 26-July 10.
Open date, July 11-31.
Bowersville, Ohio, August 4-14.
Mt. Nebo, W. Va., Aug. 17-31.
Home address, Box 1231, Charleston, W. Va.

IRICK, ALLIE AND EMMA.

Guthrie, Okla., May 1-15.
Florence, Ala., May 22-June 3.
North Little Rock, Ark., June 5-19.
Jasper, Ala., June 23-July 3.
Olive Hill, Ky., July 8-18.
Goddard, Ky., July 21-31.
Cambria, Ill., August 4-14.
Bonnie, Ill., August 19-29.
Millport, Ala., Aug. 31-Sept. 12.
Thomas, Okla., Sept. 15-25.
Home address, Bethany, Okla.

JOHNSON, ANDREW

Terrills Creek, Ky., May 6-8.
West Concord, Minn., May 12-26.
Wilmore, Ky., May 27-June 1.
Bryantville, Ky., June 1-15.

KEYS EVANGELISTIC PARTY.

Rev. Clifford E. Keys, Evangelist. Mrs. Clifford E. Keys, Pianist. Rev. Roscoe Bancroft, Trombonist.
East Colorado, Ohio, May 29-June 12.
Marlette, Mich., June 16-July 3.
West Colorado, Ohio, July 7-21.
Reading, Pa., July 22-31.
Lewistown, Pa., August 2-14.
Reclus, W. Va., Aug. 18-Sept. 4.
Chillicothe, Ohio, Sept. 11-Oct. 2.

KINSEY, W. C. AND WIFE.

(Song Leader, Singers, Pianist)
Arcanum, Ohio, June 12-26.
Portage, Ohio, August 18-28.
Home address, 452 So. West 2nd St., Richmond, Ind.

LAMANCE, W. N.

Brookfield, Mo., May 4-25.

LITRELL, V. W. AND MARGUERITE.

Plainville, Kan., May 22-June 5.
Home address, 1214 Scott St., Beatrice, Nebraska.

LOVELESS, W. W.

Pittsburgh, Pa., May 14-29.
Home address, London, Ohio.

LUDWIG, THEODORE AND MINNIE.

St. Louis, Mo., April 25-May 25.
Montevideo, Minn., June 3-13.
Corsica, S. D., June 14-26.
Litchfield, Minn., June 26-July 10.
Racine, Wis., July 20-31.
Hector, Minn., August 2-14.
Home address, 772 N. Euclid Ave., St. Louis, Mo.

MCBRIDE, J. B.

Batesville, Ark., May 29-June 12.

MCCORD, W. W.

Sale City, Ga., July 28-August 7.
Home address, Sale City, Ga.

MCKIE, MARK S.

Collingwood, Ont., May 1-15.
Moorefield, Ont., May 16-June 12.
Open dates after June 15.

MAWSON, R. K. AND WIFE.

(Singers and Pianists)
Open dates for meetings.
Home address, Wilmore, Ky.

MILBY, L. G. AND BERTHA.

Frankford, Ind., May 8-29.
Taylorsville, Ill., June 5-26.
Home address, Box 327, Danville, Ill.

MILLER, JULIUS.

Claire, S. D., May 3-15.
Rosholt, S. D., May 16-June 5.
Mattoon, Wis., June 6-14.
Poplar, Mont., June 16-July 7.
Franklin, Minn., July 13-24.
Ortonville, Minn., July 26-Aug. 7.
Jamestown, N. Dak., Aug. 10-14.
Home address, Mattoon, Wis.

MILLER, JAMES.

Kendallville, Ind., May 12-22.
Chicago, Ill., May 29-July 3.
Lyons, Ind., July 10-24.
Hope, Mich., July 31-Aug. 14.
Home address, 1249 N. Holme Ave., Indianapolis, Ind.

MINGLEDORFF, O. G.

Grand Bayou, La., July 17-31.
Orlando, Fla., Aug. 25-Sept. 5.
Home address, Blackshear, Ga.

MONK, ALONZO, JR.

Salisbury, Tex., April 20-May 8.
Open date, May 9-27.
Fulton, Ky., May 29-June 19.
Home address, 411 Southwestern Life Bldg., Dallas, Texas.

MORRIS, (JUDGE) FRANK

China Springs, Tex., July 24.
Aspermont, Tex., August 7.
Hagerman, N. Mex., Aug. 28.
Alamoyardo, N. Mex., Sept. 11.
Kansas City, Mo., Oct. 2.
Home address, P. O. Box 1523 Dallas, Texas.

OWEN, G. F. AND BYRDIE.

Monett, Mo., April 20-May 8.
Webb City, Mo., May 13-29.
Joplin, Mo., June 1-5.
Pierson, Iowa, June 12-26.
Pt. Lodge, Iowa, July 12-24.
Climbing Hill, Iowa, July 29-August 1.
Open date, August 12-21.
Bath, Maine, Aug. 25-Sept. 12.
South Portland, Maine, Sept. 18-Oct. 2.
Home address, 1415 West Pikes Peak Ave., Colorado Springs, Colo.

PARKER, J. R.

Open dates, Feb. 13-March 27.
Address, Wilmore, Ky.

POLLOCK, G. S. AND WIFE.

Poplar Plains, Ky., April 19-May 6.
Mackville, Ky., May 8-22.
Wallingford, Ky., June 15-26.
Bldorado, Ill., August 4-14.
Home address, Wilmore, Ky.

POLLITT, S. H.

Mt. Pleasant, Ohio, May 15-29.
Oddville, Ohio, June 5-19.
Open date, June 20-July 31.
Orangeburg, Ohio, August 1-14.
Wagoner's Chapel, Ohio, Aug. 15-25.

REDMON, J. E. AND ADA

Hagerstown, Ind., May 6-22.
Home address, 1231 North Holmes Ave., Indianapolis, Ind.

REES, PAUL S.

Providence, R. I., May 1-15.
Johnstown, Pa., May 20-29.
Kokomo, Ind., June 10-19.
Coeur d'Alene, Idaho, July 8-17.
Perndale, W. Va., July 22-31.
New Albany, Ind., August 4-14.
Cherry Grove, Ind., August 15-19.
Home address, Pasadena, Calif.

RICE, LEWIS J. AND EDYTHE

Olivet, Ill., May 19-29.
Whitcomb, Wis., June 1-10.
Mattoon, Wis., June 12-26.
Madill, Okla., July 17-31.
Kingston, Okla., August 4-21.
Home address, 2923 Troost Ave., Kansas City, Mo.

ST. CLAIR, FRED

Halfway, Oregon, May 11-22.
Cheney, Wash., June 5-July 10.
Portland, Oregon, July 31-August 28.
Permanent address, 244 Bowditch St., Berkeley, Calif.

SANFORD, E. L. AND WIFE.

Jonesville, Ky., May 6-21.
Cincinnati, Ohio, May 27-June 5.
Home address, 202 Engman Ave., Lexington, Ky.

SPINKS, OTIS W.

(Song Evangelist)
Hornbeck, La., May 2-15.
Home address, Box 506, Shreveport, La.

SWEETEN, HOWARD W.

Gary, Ind., April 23-May 9.

SWANSON, F. D.

Oriole, Ind., May 1-15.
Home address, Wilmore, Ky.

TAPPER, E. A.

Wilkesbarre, Pa., May 4-22.

TEETS, ODA B.

Arbervale, W. Va., May 1-15.
Frost, W. Va., May 16-29.
Webster Springs, W. Va., June 12-26.
Jollytown, Pa., July 10-24.
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THOMAS, JOHN.

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Upland, Ind., June 7-14.
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VANDALL, N. B.

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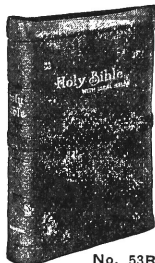
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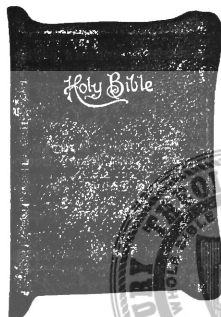
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PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, May 11, 1927.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

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Vol. 39, No. 19.

THE HIGHER LIFE.

By The Editor.

THERE is a higher life than most Christians have yet attained; this is true of those who have obtained the blessing of entire sanctification. John Fletcher once said, "With me it is a small matter that I should be cleansed from all sin. I would be filled with all the fullness of God."

* * * *

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* * * *

There is a higher life above fretfulness and bickerings and confusion and accusings. Let us get way up into the mountains of Perfect Love and bathe our souls in the abiding presence of the Infinite. Strange as it may seem, these higher altitudes lie in the streets of our city, the shops, and offices, and homes, all about us. These quiet resting places are in the midst of the crowds, the noise and human battles. Within the secret chambers of the soul where the Holy Spirit abides there is wondrous quiet, and rest, and love, and peace, too deep for speech. Upon the wings of his Holy Word and believing prayer, let us rise into the higher altitudes.

* * * *

We are not thinking here of "third" blessings, of miracles, or anything of the sort. We are thinking of the development and growth that is the blessed privilege of every sanctified child of God. We are thinking of the testing, the spirit of meekness, of submitting ourselves with patience, of doing good for evil, of trusting God and going forward in the path of duty and finding in that path peace and rest and joy.

* * * *

There is such a thing as believing a doctrine, seeking and obtaining a gracious blessing, holding on to the doctrine and growing lean and stale in experience. Let us be watchful here and see that we grow in all the graces of the Spirit; that we reach the altitudes of constant sunshine and holy warmth by going down into the valley of humiliation, of guarding against resentment, of watching against any Pharisaical spirit, of loving and forgiving our fellow-beings rather than resenting and accusing them. May the Lord bring us up into the high places of holy quietness of soul, fixedness of faith, and perfection of love.

An Open Letter to My Dear Bishop

My Dear Bishop:—

I suppose you have read the following, which I clip from one of the Memphis papers, of February 11.

Memphis, Tenn., Feb. 11. (AP)—"Science is not being hurt, but the church of the country is suffering immeasurably from the effects of 'ridiculous legislative measures' prohibiting the teaching of evolution in schools and colleges, Dr. W. E. Hogan, secretary-treasurer of the board of education of the Methodist Episcopal Church, South, declared last night following the adoption of a resolution by the Educational Association of the church opposing anti-evolution legislation as 'futile.'"

"Educators realize that the mind cannot be legislated," declared Dr. Hogan. "The whole thinking process of our students is thrown out of gear when they are confronted with such controversies as the Tennessee anti-evolution law has brought about. Members of the association felt it was high time they were heard on the subject of evolution."

"Dr. J. C. Roper of the Upper South Carolina conference declared he would not vote against the resolution, which was signed by 13 members of the association before it was presented for action, but added that he wanted to 'register my fear as to the wisdom' of the resolution."

"This is a bold move; it may be the bravest," said Dr. Roper. "I want all the help scholarship can give, but I am afraid the resolution will be misunderstood. I am concerned about the reaction. Does this move serve the cause of religion?"

"The resolution was adopted without change and with but two dissenting votes. The negative votes were cast by two delegates whose names could not be learned."

"The full text of the resolution follows:

"We, the members of the Educational Association of the Methodist Episcopal Church, South, in session at Memphis, Tenn., Feb. 10, 1927, hereby put ourselves on record as opposed to all legislation that would interfere with the proper teaching of scientific subjects in American schools and colleges."

"Whether we have been in position to form opinions on current scientific theories, or whatever opinions we may have formed on these subjects, in any case we are opposed to legislation because we believe it will be futile and can serve no good purpose."

I can but question the wisdom of resolutions of this character at this time. In the first place, there are no legislative actions suggested that would in any way interfere with church schools; there has been a law passed in Tennessee that no school supported by the taxes of the people shall teach theories of science that contradict the teachings of the Bible.

It is a well known fact that a very large percent of our great universities are centers of a skepticism that is openly hostile to evangelical faith and vital Christian experience. From these universities an army of students go out every year who are practically anti-Christian. They not only have no vital faith, trust in, or connection with, the Lord Jesus Christ, as a personal Savior, but their attitude is hostile to the true spirit of Bible teaching and the terms of salvation offered to mankind, as laid down in the New Testament Scriptures.

The situation is becoming serious. The evangelical churches of the country with their faith, teaching, experience and life, are the moral and spiritual salt of the nation. It is unfortunate indeed that many of our schools are centers of influence that antagonize evangelical religion which really changes the hearts of men, makes them in Christ new creatures, and furnishes a healthy moral and spiritual atmosphere.

Millions of the very best Christian people in the land are distressed over the rising tide of unbelief, of a bold and blatant infidelity. You know, Bishop, that recently an organization of infidels in the State of New York was granted a charter, and that one of their leaders in a declaration of their principles and purposes has said they propose a determined and aggressive propaganda against the Christian faith. Among other things, they will remove "In God we trust" from the United States coin. They will, if possible, prevent any officials from issuing calls to times of thanksgiving or special occasions for prayer. They propose to send their agents throughout the land making addresses and scattering literature, with the fixed purpose and determination to destroy the Christian faith. We also hear of the organization of blasphemous groups of students in colleges who propose to set at naught the word of God, and the whole scheme of revealed religion.

It seems to me that at a time like this it would have been appropriate for the meeting of the representatives of the Board of Education of the Methodist Church, South, to have passed strong resolutions against the sacrilegious spirit of the times, and assuring the people that the schools of our church in teaching and spirit, are, and shall be, a powerful bulwark against every phase of modern unbelief, and great centers for the cultivation of the spiritual along with the intellectual life, and the rooting and grounding of the rising generation in the fundamental truths of the word of God.

It is a well known fact that hosts of students are going out from homes where they have been raised at family altars, taught to believe the Bible as the inspired word of God, have sought and found the regenerating grace of the Holy Spirit, to colleges and universities where their faith is undermined, their Christian experience lost, and they are returning to their parents with a sneer at

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

NOTES ON VARIOUS ISSUES.

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

I.

THE Old-Time Revival and the New Methods are matters worth thinking about. The church press is exploiting the house-to-house visitation method, handpicking as they say, "selling" religion as some prefer to call it in the same manner as the business man would sell goods.

Now it is not for us to say these methods are not without some good results. Somebody will come to a decision and some few may be saved, but on general principles all these methods do not constitute a Revival.

Finnery has defined a Revival as follows: "The Revival of the first love of Christians, resulting in the awakening and conversion of sinners to God, arousing, quickening and reclaiming of a more or less backslidden church and general awakening of all classes to the claims of God."

"In a true Revival Christians are awakened to a more spiritual mind, to more fervent prayer, and to more earnest endeavors to promote the cause of Christ—seasons when the impenitent are aroused to the concerns of the soul and the work of personal religion."

Now, too often these methods culminate in a church joining objective and hundreds, perhaps thousands, are brought into church membership who are not converted, who have no religious experience and who only add so much "dead wood" to the church, and only increase the dead already in church membership. Furthermore, these movements too often wind up in "decisions" and cardboard, without any real work being done in the heart life of the signers.

Finally, these movements do not make any change in the spirit of the church. A real Revival means a renewed, revived, Spirit-baptized church. It quickens believers into newness of life, increases the spirit of prayer, develops the piety of the membership and begets new power in the pulpit, while joy and assurance abound in the pew.

Quite recently we were in a Methodist Church where a great holiness evangelist was doing some great preaching. The church was well-to-do, prosperous, but dead as a graveyard. The evangelist was waking up the dead, church members were beginning to seek a new experience, some were being sanctified and the church generally was being stirred. What profit would there have been in a modern "selling-religion" type of revival (?) there? To bring converts into an atmosphere of a dead church is only to stifle them to death.

The greatest need today is a protracted Revival meeting in a thousand Protestant churches which will bring in a house cleaning, raise the dead, restore to a state of grace backslidden church members and baptize with pentecostal fire the whole outfit.

II.

THE OLD AND THE NEW.

My esteemed friend and brother, Rev. Samuel Chadwick, of Cliff College, has been writing in *Joyful News* of the Religion of the Methodist; among some rich things he says:

"John Wesley's Methodist is a New Testament Christian. I cannot see that he differs in character, experience, and doctrine from the believers in the Acts of the Apostles. Methodism is Apostolic Christianity aflame with the fire of Pentecost. It is no business of the Churches to judge one another. The affirmation of the one is no reflection on the other, and when John Wesley claims that Methodism is Pentecostal Christianity he speaks for Methodism without denying the claim to others. He claims for the Methodist nothing more than that he is a New Testament believer in Christ, who

SOUL REST.

Holiness is soul rest. Rest from indwelling sin, rest from doubts and fears, rest from "corroding care," rest from the self life, rest in God.

Finnery illustrates some phases of Soul Rest in his relation of an experience he had in 1843. He says:

"The Lord lifted me above anything that I had experienced before, and taught me so much of the meaning of the Bible, of Christ's relations and power and willingness, that I often found myself saying to him, I had not known or conceived that any such thing was true. At times I could not realize that I had ever before been truly in communion with God. Since then I have never had those great struggles and long, protracted seasons of agonizing prayer that I had often experienced. It is quite another thing to prevail with God from what it was before. I can come to God with more calmness because with more perfect confidence. He enables me now to rest in him, and let everything sink into his perfect will. I have felt since then a religious freedom, a religious buoyancy and delight in God and in his word, a steadiness of faith, a Christian liberty and overflowing love, that I had only experienced occasionally before. My bondage seemed to be at that time entirely broken; and since then I have had the freedom of a child with a loving parent. I can find God within me in such a sense that I can rest upon him and be quiet, lay my heart in his hand, and nestle down in his perfect will, and have no carefulness or anxiety."

loves God with his whole heart, soul, mind, and strength, and his neighbor as himself. Wherein, then, does he differ from other Christians? If that is all, why should there have been a Methodist Church?"

Then Mr. Chadwick says:

"There are signs that the distinctively Methodist features are challenged by the Methodists themselves. The theology is openly repudiated. Sudden, conscious, assured conversion is denied, or 'reserved for burglars and cut-throats.' Entire sanctification is judged to be theologically false, experimentally impossible, and psychologically untrue. The Methodist attitude to the world is dismissed with a gesture as ridiculously narrow, utterly tyrannical, and socially absurd. There is no difficulty in knowing what a Methodist is. I wish some one would tell us if the Methodist is still a Methodist."

"There are still Methodists alive, for Methodism is New Testament Christianity ablaze with the fire of Pentecost. There is still a Methodist Gospel, a Methodist experience, and a Methodist passion for the salvation of souls. It is still at work, and it works. That is my testimony. Let the new sort of Methodist show me his faith, and I will show him the old faith by its works."

III.

DOES PRAYER CURE WORRY?

A great deal of the nervous prostration and sickness people are suffering from today comes from worry. We fully agree with the poet when he sings:

"O Lord, how happy should we be
If we could cast our care on Thee,
If we from self could rest,
And feel at heart that One above,
In perfect wisdom, perfect love,
Is working for the best!"

Dr. Orchid, a very eminent English preacher discussing this matter of worry, says a few wonderful things:

"Is there a cure for worry? And if there is, what is it? Most people would say that work is the remedy. That is to say: Get your mind off your worry by putting it on your work! But this is no real remedy. It means at the best only a postponement of the trouble, for when you are through with your work the worry returns. You are back at the old spot. You have to face up to the old difficulty after all. To ignore a thing is not to get rid of it. It will return, probably with greater force than before. St. Paul does not say, 'Work off your worry!' What

he does say is, 'Pray it off!' (See Phil. 4:6)."

Perhaps what I have written is more paraphrase than quotation. But anyhow, it conveys the gist of what was said.

"To pray is to turn the mind out," said the Doctor, and affirmed it a most healthful thing to do. We were told that it is good psychology as well as good religion. People with worries are encouraged to talk them out with their psychological confessors. The act of laying bare the soul brings relief. A friend is one who can listen well. And often, as the talk proceeds, the thing that produced the state of worry shrinks into a very charming illustration. He said:

"When you take your little child to bed, you take off its things. The child rests better afterwards. So, when you go to God in prayer, take off from your soul all the things that worry you. You will rest better afterwards. The peace of God will come to you imperceptibly. The peace of God always comes as a surprise. You say, 'A minute ago I was worrying! I'm not worrying now! This must be God!' All this is very wonderful. All this is very true."

And now listen to a man's story:

"I don't often talk about myself, but as you know, I've been through a lot of trouble lately, and I would like to say something to God's glory. My son lay very ill, and night after night we got no rest. After five nights I felt clean exhausted, and worried to the point of despair. I said to myself, 'I will go upstairs to pray!' I threw myself down by my bed, and I said, 'O God, I'm finished!' I could not say any more. Immediately God came to me in peace and gave me strength and assurance. I got up with a calm soul. The lad slept well that night. So did we all. I have felt ever since that I want to tell people who God is, and what He can do. All that has been said tonight about prayer being the cure for worry I have proved to be true."

IV.

PHILOSOPHY AND THE GOSPEL.

This is a day when philosophy has a high place in educational affairs. Students now are not content with their A.B. or their M.A., they move on to their degree in philosophy. We are not saying that this is entirely wrong. A man may be a good man and a good Christian as a Ph.D. The trouble today is that too many of our preachers are reading philosophy instead of theology and they preach philosophy instead of the gospel. It is a pitiful sight to see a young graduate occupying the pulpit and wasting sacred time in preaching some vagaries of philosophy instead of the certainties of the gospel.

Bishop Henderson speaking at Pittsburgh on the work of Evangelism said that, he observed that ministers who were read up on philosophy were no success as soul-winners. We once asked Dr. H. H. Meyers, of *The Sunday School Board*, why he used a certain philosophical writer so much in writing on the lessons and asked, "If we needed so much philosophy in the literature?"

The best that Greek philosophy could do in the matter of religion was to rear a monument to the "Unknown God." Modern philosophy is leading exactly in the same direction. It destroys Christian experience. It destroys faith and assurance, and it finally lands the soul where the best it can do is to bow down before the altar of the unknown God.

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.

Special attention is called to the splendid offers to be found on pages 15 and 16.

MODERN APOSTLES OF FAITH.

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

CHAPTER XIII.

PETER CARTWRIGHT.

(This chapter belonged earlier in the series, as he was a preacher in the days of Asbury and McKendree; but among the great characters, should not be left out.—Author).



HE Methodist circuit rider holds a unique place in the pioneer program; he did not follow the pathfinders, but he *was* a pathfinder above all others. The true history of America will not be written until the "Knights of the Long Road" be given their true place and accredited the honor due them. Among those sturdy apostles of righteousness, who for nearly three quarters of a century, was a powerful factor in moulding the thought life of a parish which covered three or more states, there was none more spectacular and dramatic than Peter Cartwright. He was a physical giant, and a veritable terror to evildoers, and at a time when pioneer life was at its roughest stage.

It is interesting to glean some of the lights and shadows which marked the early career of this renowned character. He was born in Amherst County, Va., September 9, 1785. His father was very poor, having spent seven years as a soldier in the Revolutionary War; and at the time, just after the surrender at Yorktown, before the poorly paid veterans could establish homes, Peter was born. Hearing of the glowing reports of the country beyond the Allegheny Mountains, and hoping to find better facilities for a homestead, the Cartwright family immigrated to Kentucky, and settled near what is now Lancaster, in company with some two hundred families. In a short time they pushed further on into the wilderness of Logan county which covered a vast area.

Places and names have changed in a large measure, and the exact location of their settlement is hard to find. But of this we are not concerned; but the mother being a Virginia Methodist, induced the circuit riders to make their cabin home a regular "appointment" for preaching. A rude church was soon built near a place known as "Rogue's Harbor", and having another name cannot now be located. It took its name from the character of the people who gathered there; they were renegades, thieves, gamblers, and murderers fleeing from justice elsewhere. There was no school, no papers or literature of any kind, and scarcely any communication with other settlements. Sunday was a day given over to drinking, fighting, gambling, horse racing, and dancing. Social life was at its worst, and young Peter Cartwright was a part of all that vile rowdyism. He was but a lad in years, yet was large and well developed, and in fighting and gambling well able to take care of himself.

Just before his seventeenth birthday, life assumed a serious trend, and he began to think on his way; no doubt the earnest prayers of his devout mother figured in his change of mind. The crisis came while attending the Cane Bridge camp meeting (somewhere in Logan county, Ky.,) which resulted in his radical conversion. He claimed always, that he heard an audible Voice which spoke to him: "Thy sins which are many are all forgiven." With his conversion came the call to preach, and this was in the year 1801, the beginning of the great camp meeting movement which swept all over Kentucky and Tennessee. He was known as "The Kentucky Boy" wherever he appeared at a camp meeting.

In the year 1802 he was granted "exhorter's" license, and he exercised this authority at every opportunity in what was then Lewis county. The same year he asked for authority to travel and hold revival meetings, and

this was granted him, on the condition, that he report his labors at the "Fourth Quarterly Conference," the body granting him this privilege. With this new commission he traveled over a vast section of country throughout Kentucky and Tennessee.

Th next year he was received into the "Traveling Connection" and assigned as preacher on the Livingston Circuit of the Methodist Episcopal Church. The salary allowed for a single preacher was eighty dollars a year, and once speaking of his early remuneration, said: "Nine times out of ten, not half of it was paid."

In the year 1804 he was appointed junior preacher on the "Salt River," and Shelbyville circuits, and after traveling for two years was ordained deacon by Bishop Asbury. His next charge was the Scioto circuit, covering the greater part of Ohio. He traveled this work for two years, and was ordained Elder in 1808 by Bishop McKendree; he was married the same year to Frances Gaines.

Peter Cartwright's itinerary had given him a wide experience, as he had traveled over three states, and had developed into a very popular revival and camp meeting preacher. From every angle he was a typical product of the pioneer life at its best and worst. He was unusually endowed as a preacher; his voice was like the "Son of Thunder," and it struck terror to the sinners. His physique towered above his fellows, and born with an innate courage so indomitable, that he never looked into the face of a man he feared. With such an unusual equipment, he blazed a pathway of salvation and righteousness wherever he went.

In the year 1812 he was appointed presiding elder by Bishop Asbury in the Tennessee Conference, which covered more than the present state. In the office of presiding elder Peter Cartwright served longer than perhaps any other man in the history of Methodism; he was presiding elder for fifty years. One of the rare books of early Methodism is his book: "Fifty Years a Presiding Elder." In the year 1815 he was elected a delegate to the General Conference and we doubt if any man, other than a bishop, ever sat in that body as a member so often; he was honored as a delegate to thirteen General Conferences, and was an active force in all of them but one, and then was hindered because of illness in his family. We believe this record to be without a parallel in Methodism.

In 1824 he moved to Illinois, and cast his lot with the sentiments of the North which, even at that early date, were beginning to foretell the coming rupture. He gives as his reasons for leaving the Southland, which he loved, and politically remained a Democrat, loyal to the Union, as follows: 1. "I left the South to avoid the evils of slavery. 2. I could raise my children where work was not thought a degradation. 3. I thought I could better my temporal needs, secure land for my children when they grew up. 4. Carry the gospel to destitute souls in a great needy region."

He settled in Pleasant Plains, Ill., and was assigned to the Sangamon circuit for one year; this being the only break in his service as a presiding elder. He became interested in local politics, and was a member of the Illinois Legislature for two terms, and he did this without hindering his ministerial duties. Because of ill health, he was granted the superannuated relation in the year 1832, but the action was reconsidered, and he was appointed presiding elder.

In the General Conference of 1844, he fought to the last against the division of the Church, and did not give up until the final vote of separation was taken. A divided Methodism grieved him greatly. He was bitterly opposed to slavery; but contended that

the negroes should be colonized in Africa, under the supervision of the white people. He fought vigorously against any effort to do away with the itineracy, or to limit its powers. In a speech on the General Conference floor to this end, he said: "I have enjoyed membership in our beloved church for nearly sixty-nine years, and for sixty-five years have been a regular traveling preacher, and have filled nearly all the offices in the church, from class-leader to presiding elder; have been in thirteen General Conferences, and in sixty-five annual conferences, and all these have seen the practical working of her rules, in almost every possible way, and have never seen the time when they proved a failure."

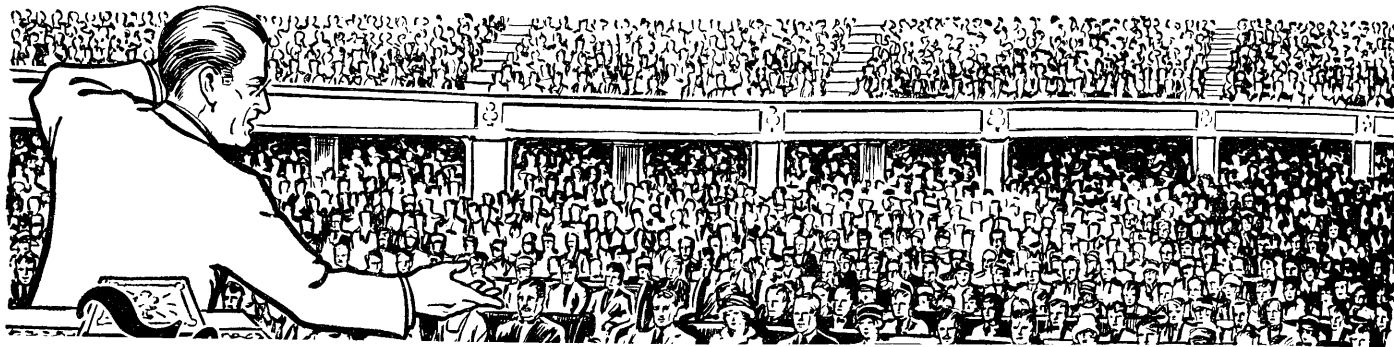
He was the most renowned pioneer, backwoods preacher in the history of Methodism; his preaching was evangelistic, pure and simple. No man ever used his faculties and meager opportunities to a greater advantage. A biographer says this of him: "Of the few books of science and general knowledge that were accessible to him, by loan or purchase, he made good and noble use, until his mind became a vast storehouse of valuable information; although without order or system, perhaps, known as a collegiate education, yet so perfect was his command of that knowledge, that at a moment, and under any emergency, in argument, in debate, or proclaiming Christ from the pulpit, he could bring into requisition to vanish an enemy, or convince a sinner of the error of his way."

He was a tireless worker; he organized congregations, built churches, and looked diligently after every interest of the Cause in a manner excelled by none; he was felt in the higher councils of his church without a peer. Physically, mentally, and morally, *he was one hundred percent a man*. "Without losing dignity and grace, he maintained his ministerial integrity, usefulness and influence. In the cabinet, or in the conference; in the pulpit, or on the rostrum; in the legislative halls, or among the people; in the church, or in the world, he possessed a wit and grace, mirth and dignity, yet of these strange combinations of character, his fame remains untarnished."

In his book: "Fifty Years a Presiding Elder," many and unusual were his experiences. This story is apropos of the sterling character of the man. A young preacher had been appointed to a circuit, far up in the breaks of the mountain foothills of Tennessee, and the country was wild and rough, without schools or any kind of religious advantages. On the first round, at one of the churches, a big bully gave the young preacher a severe beating, and was told to move out, that they were not going to have any lazy preachers in that neck of the woods. Of course, the young man reported to his elder, the situation, and wanted to give up the work. But the presiding elder told him to go home and visit, until he heard from him, that he would go up there, and he went.

He was riding within a few miles of this particular church, where the big bully had persecuted the circuit rider, and an appointment had been sent there by the elder, without saying who the preacher would be. He fell in company with a strange man on the way to the appointment, that Sunday morning. They, of course, conversed. Finally, the stranger remarked, that "Right here I gave a little Methodist preacher one of the d— whippings a man ever got." Mr. Cartwright said: "You did?" "I sure did." "Well, sir, then you are the very man I came up into this country to see. Right here I am going to give you the same kind of a whipping you gave that preacher." "Get down," he shouted to him, "or I'll pull you off, you dirty coward." Having gotten off his own horse, he seized the bridle reins of the other,

(Continued on page 9)



GRIEVING THE SPIRIT.

Evangelist F. Lincicome.

Text—Eph. 4:30: "Grieve not the Holy Spirit of God."

THE Holy Spirit is called by name twelve times in the book of Ephesians, and when those twelve passages are classified they fall into three groups. We have four facts about the Holy Spirit, four instructions of the Holy Spirit, and four results of the Holy Spirit. My text is one of these instructions. The Holy Spirit is a person and may be grieved; in this sermon we will call your attention to six ways by which he may be grieved:

I. *We grieve the Holy Spirit by a Misplaced Emphasis.*

Most churches have failed through one of two contrasting faults—either they have lost their force or lost their field. The large church has lost its force or power through compromise. The holiness churches have lost their field through an exaggerated and misplaced emphasis on incidental truth. So we have the big church with the field but no force, and the holiness church with the force but no field. Which is the worst, for a church to lose its force or its field? If it loses its force, it is ruined, and if it loses its field it is useless. The holiness churches in many places have lost their field by preaching a negative gospel. If we are to maintain both the force and the field, it must be done by the preaching of a positive gospel upon the fundamentals of our faith and behavior; by putting the emphasis upon essential truth. All truth is equally inspired, but it is not equally important. What we eat and what we drink and what we wear play a definite importance in our salvation, but if undue emphasis is placed on them they hinder the whole range of divine truth, for truth is a unit and is symmetrical, and undue emphasis on any one phase spoils the symmetry. So the Holy Spirit is grieved by a misplaced and exaggerated emphasis on secondary truth.

II. *We grieve the Holy Spirit by our Treatment of the Bible.*

The Bible is the product of the Holy Ghost. "Holy men spake as they were moved by the Holy Ghost." "All scripture is given by inspiration."

There are four ways the Bible is treated that grieves the Holy Ghost: 1. By neglecting to study it. 2. By putting it out of the public schools. 3. By the ministry preaching so little of it. 4. By trifling with its contents.

Many of the "high brows" (a high brow is a man who is educated above his intelligence) have gotten together and decided that the Holy Ghost didn't know enough to write a book; so they have given us an up-to-date Bible. They tell us that our fathers were good enough men and doubtless went to heaven when they died, but their old foggy notions would never do for this advanced age.

As I hear them talk this way it reminds me of some college boys who caught a dozen different kinds of bugs and dissected them and constructed one big bug out of the various parts of the twelve bugs, and after

they had made it asked the old professor of Natural history to tell them what kind of a bug it was, and the old professor told them that it was a *humbug*. So likewise many of the modern divines have from various sources gathered various theories, and when they have them put together they have a very peculiar looking creature. Its body is Higher Criticism; its head is Evolution; its legs are Liberalism and Agnosticism; its wings are Theosophy and Spiritualism, and its tail is Christian Science.

III. *We grieve the Holy Spirit by confining Him to certain Cut and Dried Methods.*

The Holy Spirit cannot be confined to certain methods. When the Holy Ghost really comes he makes his own method. On the day of Pentecost there was no thought of methods—everybody was up and at it, doing the will of God. All this talk about methods makes me a bit tired. It is not a question of methods—it is a question farther back. Give us something of the same old-time power, vision and soul burden that our fathers had and we will see something of the same kind of results.

Evangelism is more than a method—it is a consecrated personality set on fire by the Holy Ghost, with both arms outreaching after a devil-captured, sin-enslaved world. The character as well as the fortunes of the gospel is not committed to methods—it is committed to men. The Holy Ghost does not flow through methods—he flows through men. The Holy Ghost does not come upon machinery—he comes upon men. It is not better methods the churches need—it is better men—better men in the pulpit and better men in the pew.

IV. *We grieve the Holy Spirit by Placing Inferior Estimate on His Agency in the Work of Salvation.*

I have a growing conviction that the person and work of the Holy Ghost have never received the prominence in our ministry that their relative importance demands. For everything that has to do with our salvation now comes directly under his administration. Take away the powerful efficacy of the Holy Ghost from the administration of the gospel and it proves a dead letter and of no saving advantage.

In the work of salvation nothing can be substituted for the Holy Ghost. Modernism has knocked at the door of the churches, and, sad to say, many of them have thrown their doors wide open and said, "Come in," and when it came in it found an immense deposit of old, worn-out doctrines and methods that it said would have to be either modified or relegated to the scrap pile; but in most cases have been modified until we have only a modified Christianity.

Modern evangelism is worshipping personality and machinery. It is putting the laurel on intellectuality as the prime qualification for the soul-saving work. The church is right in principle, but wrong in emphasis. The emphasis must not be put on Boston, Princeton and Yale, but on Jerusalem. We receive at Pentecost that which gives us our most essential qualification. A church with-

out the Holy Ghost may be ethical, but it is not spiritual; it may be economic, but not organic; it may be reformatory, but not regenerative. You ask me why there is such a wholesale decline in spirituality throughout this country, and I will tell you it is because there is a wholesale grieving of the Holy Ghost in this country.

V. *We grieve the Holy Spirit by Thwarting him, and we Thwart him by Failing to Walk in the Light he Brings.*

God has many agencies through which he reveals his light—nature, good books, preaching, testimony, holy living, the Bible, and also by the Holy Spirit. There are degrees in light. God does not hand down the blue prints of his entire plan for our life the day he saves us. Abraham went out not knowing where he was going. He had no knowledge of the ultimate goal, but did have some knowledge of the present direction. Because there are degrees in light some people are going to get to heaven cheaper than others. The little babe, the idiot, the heathen, the member in the big church, will all get to heaven cheaper than the holiness crowd. How many can say that they have walked in all the light God has flashed on their pathway. I believe that 85% or more of professed Christians are more or less out of divine order because of a failure to walk in all the light.

VI. *We grieve the Holy Spirit by Living Experimentally in the Wrong Dispensation.*

Multiplied thousands providentially, chronologically, nominally and historically are living in the Holy Ghost dispensation, but experimentally are living in some other dispensation. Many are like the twelve men Paul found at Ephesus. They were experimentally in the wrong dispensation. There is a host of people living religiously at Sinai. The man who sins and repents and repents and sins is an Old Testament Christian. He has not reached the New Testament yet. Oh, his head may be in the New, but his heart and life are back in the Old, with the old Jews everlastingly tramping around Mount Sinai. There is a numerous population living at Calvary. They have been converted, but they are conscious of a civil war going on in their hearts. "The flesh lusteth against the Spirit, and the Spirit lusteth against the flesh." The Holy Spirit is grieved to have us live at Sinai or at Calvary. He wants us to go on to Jerusalem and receive the sanctifying power.

God's Wonders of Fifty Years.

The above is the title of a most interesting book from the facile and charming pen of Rev. George H. Means, D.D. The book contains 302 pages, good print, on excellent paper, and covers a wide range of subjects. Dr. Means, in this book, gives experiences, observations and incidents covering fifty years of his ministry. It will be read with great interest, especially to those who know something of the history and men of the Kentucky and Louisville Conferences. The book may be purchased of The Pentecostal Publishing Co., Louisville, Ky. Price, \$1.00, postage 10c extra.

Bishop H. C. Morrison---An Appreciation.

Rev. George H. Means, D. D.



AMONG my friends, and I trust there are many, I place Bishop Morrison at the head of the list. Not because he was a bishop, but because of a long, unselfish, and unbroken friendship of fifty years.

When I first joined the conference as a traveling preacher, I preached the funeral sermon of the Bishop's father-in-law, and from that time we became as intimate as brothers in the flesh.

When I passed through the Course of Study, the Bishop was the chairman of the third year. His report of my examination was so flattering that I will not record it. Suffice it to say that on the strength of his report Dr. Messick, who was chairman of the fourth year, after asking me one question, said he would examine me no further. I had brought up the third and fourth year, and by the unanimous consent of the Committee, I was indorsed and passed after I had answered one question.

In the long years of our friendship I came to know the Bishop well. Not a year passed he did not visit me, and often with his wife. When he was first elected Bishop I said to him: "Bishop, I never intend to take an advantage of our long friendship to ask you for any kind of a favor, and I don't want to be consulted concerning my appointments. But there is one request I hope you will grant. I will ask that you treat every preacher as familiarly and brotherly as you would treat me. God knows that Methodist preachers have a hard time at the best—especially their wives. They will come to you with their wants, their cares, their difficulties. Be patient, be kind, be sympathetic, and make them feel that you are 'touched with the feeling of their infirmities.' Just remember that you are only a preacher like the rest of us, placed in power by a few votes. I insist on it; be brotherly to the humblest preacher on a mountain mission. If you do this your brethren will die for you. If you don't they will get up early of a morning, and sit up late at night, so as to have a long day to express their contempt for you." Whether the Bishop was seriously impressed with my social homily I do not know, but convulsed with laughter, he slapped himself on the knee, a characteristic gesture, and said, "Well, did you ever know me to be unbrotherly to anyone?" I replied, "No, but I have heard you say many times that an elevation to the Episcopacy swelled up some preachers like an inflated balloon; there are many exceptions of course, and I hope you will be free from that grievous fault."

With all my undying love for the Bishop's memory, I am very far from believing that he was perfect. He had his faults—who has not? He had his enemies—who has not? He made mistakes—who does not? He was impulsive—so was Peter. He was dynamic—so was Luther. God has always honored the work of many servants in the church who were perfect storm-clouds of unspent thunder; and Morrison's work had scarcely a parallel in the church.

Several years ago the Bishop requested me to write his biography. I said, "Every man can write his own life better than anyone can write it for him. You write it; I will edit it. I will write the introduction, and the concluding chapter, with as many comments as I see proper to add. He reluctantly consented and in a short time he sent me his first installment which I refused to accept, saying, "I will not incorporate this in your book, because it is an account of the escapades of your boyhood, and would detract from the dignity of your narrative. The people are not interested in your boyish freaks, and follies. They want to know what you were in your ripened manhood."

The Bishop did not like my refusal, and the matter was dropped for four years. One day in my home he asked me if I was still unwilling to edit his book. I told him I was, but was still unwilling to use that first chapter. He studied for a moment and then said playfully, "Oh well, leave it out then, you sap-head; you never did have much sense anyhow." I was not disposed to dispute his statement, but I had my own way, and the work began. But I was soon sorry that I had done all the work, principally because he left out all the most striking incidents of his career, and also because his talent was in his tongue and not in his pen. He was not a writer; his sentences were weak and awkwardly expressed, and I had hard work whipping them into shape.

Sometime previous to this, he was tried at the General Conference for maladministration, and I wrote an article on the Trial of a Bishop, in which I defended him. The Bishop was tried for removing presiding elders after they had served four years in that office. He had done just what the law authorized him to do, and his trial for doing it was like giving a man snuff and punishing him for sneezing. I am not disposed to revive a case that with all its errors is past history and is sunk into oblivion. I will only add that to the credit of the General Conference be it said that body unanimously acquitted Morrison; and since that time the offence for which he was tried has become the universal custom of the church.

The article defending Bishop Morrison was published in nearly all our church papers, and many editors wrote to me for more. But as the Bishop had furnished all the facts and I had furnished the law the subject was exhausted. When the Bishop wrote his Autobiography he asked me if I would incorporate my article in his book, I consented, and it is there today full and complete for all who care to read it.

It has been the impression throughout the church that Bishop Morrison and I were related. But this is not true. We were not related in any way, neither by the ties of consanguinity nor the laws of marriage. That false report was started for a purpose. That purpose is not necessary for me to explain, because the reason for it is now generally understood.

Doctrinally, Bishop was orthodox to the core; religiously, his piety was deep and genuine; theologically, he was not a great preacher, but was one of the greatest Masters of Assemblies of his day; officially, he often made mistakes, but everything he did, he believed to be for the best interest of the church.

Late in life he said to me, "I can truly say that since my conversion in my eighteenth year I have done all I can to build up the kingdom of God." I did not doubt his statement, knowing him as I did; he was always about his Master's business, with never-tiring zeal.

We corresponded nearly every week during our long friendship of fifty years, and only a few weeks before his death he wrote me saying, "The outlook is glorious as I near the end of my earthly journey."

His had been a faithful journey and I was not surprised when at its end he "stood on Pisgah's top, and the Lord showed him all the land."

I had been his successor in the pastorate, and knew of his incessant labors in the field. I had seen him in adversity when the clouds above him grew black and ominous. I had been in his home, when the shadows of death crept over the threshold; three children had been taken from him, and his devoted wife had lingered for years unconscious of her earthly surroundings; in a word many sorrows had crossed the life-line in his palm,

but his faith never faltered. In life's storms his anchor never dragged; so I was not surprised that in the end he said "the outlook is glorious." From time to time in his last letters he repeated, "the outlook is glorious."

What he saw, of course I do not know; he did not say. It may have been he beheld the spires of the Celestial City, and the Trees of Life, waving their fronded palms in the balm-breathing gardens of God. It may be he heard the lute and harp pealing forth their heavenly hallelujahs to greet him a welcome to his Master's Joy. That ante-room to heaven is sealed to all earthly eyes and ears; its silence is sacred; and the sentinel's slow, sullen tramp forbids our entrance into that sanctuary, until we ourselves are ready to "enter into the rest prepared for the people of God."

Evangelist E. L. Hyde at Asbury College.

The Culpepper Lectures on Evangelism this year were given at Asbury College by Dr. E. L. Hyde, of New Jersey. They were a wonderful series of the most eminently practical lectures on Evangelism we have ever heard. Dr. Hyde is an evangelist of forty years' standing and has held some of the largest revivals in the East; he has held over one hundred revival meetings in Philadelphia. He is now President of Pitman Grove Camp Meeting, and a Director of Ocean Grove, and is in charge of the holiness meetings there in the summer.

The Lectures were of the most eminently practical character, taking up the subjects of Evangelistic Preaching, How to Conduct the Altar Service, Personal Work, Illustrations, etc., etc.

Many evangelists and lecturers have come to Asbury but no man endeared himself to the students more than Brother Hyde. He helped the young preachers and evangelists by showing them how he did it in revivals, in all kinds of churches, under all kinds of conditions and with all kinds of people to deal with. Bro. Hyde has a great record as a soul winner. He can tell out of a rich experience how to do it. Thank you, Bro. Hyde, for coming to Asbury.

G. W. RIDOUT.

A Splendid Bible for Young People.

The Oxford University Press has sent us, for review, a beautiful new Bible especially designed to meet the needs of young people. It is 5x8, about an inch and a half thick, printed in nonpareil type. It has 77 illustrations and 5 maps.

The special feature is the section of Bible Helps for Young Folks. This takes up such questions as, "What the Bible Contains," "Characters of the Bible," Some of the leading Parables, Miracles, Bible countries, Rivers, Seas, Cities, etc.

The last section takes up constructive Bible questions, such as the construction, teachings relative to morals, the church, personal decision, etc. There are also many topics discussed by the question and answer method. For one who desires more knowledge of the Bible, this is a splendid text book.

It is nicely bound in French Morocco, with divinity circuit and gold edges. We can supply it to you for \$3.50. Order of The Pentecostal Publishing Co., Louisville, Ky.

Friend, are you walking with God, or are you a stranger in this lonely world passing down to the lonelier tomb and the great unknown beyond? That heavenly Friend in human form with a heart like yours and a nature that understands you, is stretching out his hand to you now and saying to you, "I will dwell in them and walk in them, and they shall be my people, and I will be their God."—A. B. Simpson.

SIN AND ITS REMEDY.

DR. L. R. AKERS, President Asbury College.

IT was John Stuart Mill who said, "If there is one fact, the reality of which is certain, it is that of evil." Any candid mind viewing dispassionately humanity today, recalling the bath of blood through which the world has recently passed, beholding the backwash of the great war with its suspicion, greed, hatred, and hopelessness,—whatever may be his nationality or creed, surely cannot but acknowledge the fact of sin.

When we ask, "What is sin?" we are at once led into a maze of mystery. There are three answers that might be given,—that of Scripture, that of philosophy, and that of modern science. The Bible speaks of sin as a transgression of the divine law originally given in the conscience. Philosophy sees sin in its essence as selfishness. Modern science holds sin to be due to the conflict of the "lower man" with the "higher," or the struggle of the ape with the angel.

It is not for us in this brief discussion to attempt to enlarge upon these theories. The thing we would emphasize is the fact of sin, and the remedy for sin. Sin has been the theme of the ages. It has engrossed the minds of the world's greatest thinkers from the early dawn of history to the present day. To find the solution of the riddle of sin has been the theme of poets, philosophers, seers and sages throughout the ringing changes of the centuries. Many interesting and unique hypotheses have been presented; all sorts of remedies have been tried; but there remains more hideous, more menacing than ever—the fact of sin.

From the old Persian and Manichæan idea which held that sin is eternal, to the Christian Scientist who declares that sin is only an illusion, we have run the gamut of every variety of thought, creed, and philosophy. The Grecian Gnostics held that sin was inherent in matter alone; that the soul was an emanation from God, not susceptible to sin. Unlike Christian Science, it did not deny the existence of matter.

The mountain-minded Plato speaks of our *natural* wickedness; Pythagoras of "the fatal companion, the noxious strife that lurks within us, and was born along with us." The silver-tongued Cicero declared that a man was brought into life with "a soul prone to divers lusts"; while Seneca, wisest of sages, observes that "we are born not subject to fewer disorders of the mind than of the body." Juvenal, a famous Latin writer, says, "Nature unchangeably fixed, tends, yea, runs back to wickedness, as bodies to their center."

Evidently these great heathen minds of yesterday were more orthodox in their Christian view of sin than many preachers of today who ridicule innate depravity. Poets of our own era as well as the leaders of ancient thought testified throughout their writings to man's deadly heritage of sin. The empire-minded Shakespeare in Hamlet makes the king exclaim,

"O wretched state!
O bosom full of death!"

From the tomes of literature we turn to the great commentators of the Church and find the same spiritual malady of sin recognized and deplored. The saintly Fletcher declares that "Inbred sin is the capital and most mischievous work of the devil." Whedon affirms that "There is a state of evil as well as an evil action which, in the Scriptures, is called 'sin'"; while Adam Clarke, the peer of all commentators, says, "Sin exists in the soul after two modes or forms: *guilt*, which requires forgiveness, and *pollution*, which requires cleansing. In order to get a clean heart a man must know and feel its depravity, acknowledge and deplore it before God, in order to be fully sanctified." Doctor Hodge,

of Princeton Seminary, discussing the subject, remarks, "All sin is not in agency or act; it may be, and is, also a condition or state of mind." Practically all known churches affirm their belief in original sin, and six methods are advanced for its removal: the Pelagian, the Zinzendorffian, the Roman, the Calvinistic, the Wesleyan, and the Modern. The Pelagian would cure the malady by simply denying its existence, being in close accord with the Christian Scientists of our day. The Zinzendorffian remedy is that both the state of sin and the guilt of sin are removed at conversion, making regeneration and sanctification practically identical. The Roman Church creates its purgatory as a purging agency; while Calvinism finds relief from original sin in physical death. The Modern view is to modify the idea of original sin by calling it *racial tendency*, fleshly susceptibility, or some similar phrasing.

The Wesleyan method differs from all these in not denying the existence of sin, as does Christian Science, nor affirming its destruction at conversion, according to Zinzendorf; purgatory is set aside as unscriptural; the physical death is rejected as the cure, because the disease is that of the spirit rather than of the body. Wesley declared that the only complete, perfect, and divine cure for sin is a distinct, definite work of grace, subsequent to regeneration, and obtainable here and now by simple faith in the cleansing blood of Christ. Says he, "As we are justified by faith, so are we sanctified by faith." And, continuing, he says, "Sanctification is an instantaneous deliverance from all sin, which includes a power to always cling to God."

But Wesley is not the discoverer of some new truth or novel doctrine; rather does he re-interpret and re-emphasize in clearer terms the "faith of our Fathers living still." Back of him is an army of the sun-crowned elect of God—fathers, patriarchs, theologians, martyrs, saints,—all proclaiming the power of Christ to cleanse the heart of man from *all* sin.

Polycarp, disciple of St. John, Bishop of Smyrna, and Christian martyr, said, "He who is possessed of love is free from *all* sin." Irenæus, Bishop of Antioch, declares, "Faith is the beginning, love is the end, and these two taken together, all that pertains to perfect holiness follows." Clement, mentioned by Paul in Phil. 4:4-6, affirms, "By love were all the elect of God made perfect." Ignatius, noted bishop, speaking on Paul's prayer in 1 Thessalonians, "The very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ," says, "He who presents these three to God without fault is, therefore, perfect." Macarius in the fourth century tells of being "captivated by love and elevated to God." And down through the centuries the torchbearers of God's truth have held aloft, amid the sodden despair and blighting sin of the nations, the light of hope, the lamp of perfect love, that all who would might see the King's highway of Holiness and walk therein.

Hear their testimonies, their profound convictions as to Christ's power over sin. Says George Fox, founder of the Friends Church, "After I was converted I found something in my heart that would not be sweet or good. Jesus Christ came in and cast it out, and then he shut the door."

Golden-tongued Thomas Chalmers, of Scotland, exclaimed, "It were selfishness to sit down in placid contentment with the single privilege of justification. It is only the introduction to higher privileges."

Martin Luther once affirmed, "I have had a second conversion."

Matthew Henry, famous commentator, commenting on Christ's prayer for his disci-

ples, in John 17, says, "Jesus prayed for all that are his, that they might be sanctified."

Adam Clarke speaks of this act as the cleansing by the Blood from all that has not been cleansed, the washing of the soul of the true believer from the remains of sin.

Richard Watson, master of polemics, says, "We have already spoken of regeneration, adoption, and the witness of the Spirit. We proceed to another experience as distinctly marked and as graciously promised in the Scriptures, namely, the entire sanctification, or perfection, of believers."

The sainted John Fletcher speaks time and again of the "blessing of perfect love."

Alexander Campbell, founder of the Campbellite, or Disciples, Church, made this declaration, "Nay, I esteem it the peculiar excellence of our religion that it is spiritual, that the soul of man is quickened, enlightened, sanctified, and consoled by the indwelling presence of the Spirit of the Eternal God." Again, "After our regeneration the Holy Spirit is shed on us abundantly through Jesus Christ our Saviour." In the mouth of many witnesses shall not the truth be established?

The writer of this article would pause here to give a word of personal testimony to the power of this gracious work of grace. It is with gratitude to God that we record being rocked in the cradle of a Methodist parsonage by a sainted mother who experienced and lived a life of heart purity before she knew what to term it.

Some years later my father who was an evangelistic pastor, heard Dr. Beverly Caradine preaching with great unction and power on the experience of "entire sanctification" and it was then that he said, "I know now what your mother has, and I shall seek the same endowment of power." He received the baptism of the Holy Spirit in sanctifying power, and the change in his preaching was electrical. There was greater conviction, more fruitful altar services, and a spiritual awakening that was unusual.

Coming to Asbury College as a Christian son of a Methodist preacher, I found the atmosphere of the school entirely different from anything I had ever known and there arose in my heart a hunger for the fullness of God. Under the preaching of Dr. Shepherd this unworthy writer bowed at the altar to die out to self, to plans which ran counter to the Divine will, and after a soul struggle terrific in intensity there came the unconditional surrender and with it the peace that passeth all knowledge, the rest of faith. Is it not indeed true that the Spirit-filled life means first an agony and then the anthem? Never shall we get away from that hour with its sense of soul cleansing, when the ocean tides of divine grace and heavenly love seemed almost overwhelming.

Twenty years have passed in the pastorate of the Methodist Church, in every church there have been revivals led in every instance by some holiness evangelist or by the pastor. Almost every year we have been refreshed by a stay at Camp Sychar, Sebring, or Hollow Rock. However, not until our coming to Asbury College have we appreciated to the fullest extent the great need for a Spirit-filled ministry with a great message of full salvation to grapple and contend successfully with an age that is worshipping mud gods of lust, pleasure, and worldliness. In this hour when the sense of God, like the sense of sin, seems to be well-nigh lost, when men glory in their doubts, and seemingly delight to unsettle the faith of our youth in their fathers' Bible and their mothers' Christ, when the Virgin Birth is slightly spoken of, the Deity of our Lord questioned, hell relegated to the limbo of the mythical, heaven called a beautiful phantasy—when those immortal truths that

(Continued on page 9)

REPORTS FROM SOUL WINNERS

RAYMOND BROWNING'S LETTER.

Some of my friends remind me that it has been some time since I broadcasted anything from *The Herald* station. As one of the schoolboys once remarked, "Tempus do fugit" and four months have slipped by since my last message. During that time I have held revivals for the Quakers at Alliance, O., and Salem, O., and then a revival in East Grand Boulevard Church in Detroit, Mich., and now we are in the second week of a splendid revival in First Methodist Church of Lansing, Mich. One of the glorious things about being an evangelist is that it is just one continuous adventure and interesting events and interesting people crowd upon one another in such swift succession that one could make a very readable book using the events of just a few real revival meetings. As I sit here in my room and unroll the panorama of memory and the scenes of the revival at Alliance, Ohio, I hardly know what to select for the brief space of a few paragraphs in this letter. First and most important is the fact that people were saved and sanctified at almost every night service after about the middle of the first week. This is not surprising when you see the great band of folks in that church who will pray and testify and do personal work on a moment's notice. Their pastor, Brother C. A. Roane, was formerly in the evangelistic field and he has carried his evangelistic fervor right along in his pastoral work. This reminds me that this dear brother has had a nervous breakdown recently and we must pray for him that he may soon be restored to his usual vigor and activity. His church is a spiritual oasis in that city. It is like the second week of a camp meeting to hear the folks sing and pray and testify.

My next meeting was in Salem, Ohio, in the Friends Church of which Brother Chas. Haworth is pastor. He is a gentle, unassuming, spirit full of wisdom and discretion and yet firm in his convictions and loyal to the truth. Conditions were a little harder at this place and finally we had a day of fasting and prayer before anything unusual happened. Some fine talented young people were saved and sanctified and the revival closed with the church encouraged and uplifted. Miss Alma Budman led the singing for us. Her messages in song were pleasing and inspiring, and her work at the altar unusually effective. Next day after this revival closed I took a severe cold and tonsillitis developed and five days I was in bed most of the time. My doctor thought I ought to rest for awhile but my pastor, Brother O. C. Seevers, and Brother George Fuller came around and prayed for me so I got out of bed and caught the evening train for Detroit.

The East Grand Boulevard Methodist Church, of which Brother William Pellowe is pastor, has a large number of staunch holiness people many of whom came into the experience of entire sanctification under the preaching of the late Dr. Nixon who was in former years pastor of that flock. It is refreshing to find a scholarly young man like Brother Pellowe holding steadfastly to the old Methodist conception of full salvation and it was a great privilege and pleasure to work with him. We were there three weeks and after the third night of the revival there was hardly an altar call that did not bring souls to the altar. Almost any night there would be eight or ten saved or sanctified and the last night of the revival there were about thirty blest at the altar. Rev. Alvin Young, of Northville, N. Y., led the singing for us. He is a good preacher, a beautiful soloist, and a capable altar worker. He is to be with me through this revival at Lansing, of which you will hear later.

Let me add a little exhortation to this letter. In the last revival I picked up thirty-six subscribers to *The Herald*. That will mean more than a hundred new readers who will fellowship with *The Herald* family. We evangelists ought to remember that this paper furnishes wonderful pasturage for holiness people. Every subscription will make friends for the next evangelist who comes to preach full salvation.

Raymond Browning.

REVIVAL AT FAIRVIEW, KENTUCKY.

On March 26th, we began a revival at the Fairview Methodist Church of the Pine Grove charge. Rev. T. W. Beeler, Conference Evangelist, came on Monday to assist in the meeting. Under his earnest presentation of the gospel, the prejudices of the people were soon conquered, their keen interest enlisted and the meeting moved off at a good pace. The meeting lasted from March 26 to April 10. During this time the church was greatly quickened and revived. Several sought God at an altar of prayer, either in the home or at the church. On the closing night about fifty claimed that they had been definitely blest. Six came forward to hand in their names for membership. We hope to receive more names later. The people of the Christian Church attended and supported this meeting as heartily as the Methodists. Throughout there was perfect harmony.

Brother Beeler stripped himself of all ecclesiasticism and preached the sincere milk of the word until people of different denominations received the word gladly and freely. They said that they had never been favored with such great preaching as that which this man of God gave them. The Christian people as well as the Methodists urged that he come back next year for a month's meeting. Bro. Beeler is an able preacher, able to win the people and get the gospel to the hearts and minds of the people in such a way that definite results are sure to follow. He is a soul winner, a man loyal to the

church, and which any pastor would feel glad to have in his church for a meeting, once he could listen to his ministry and see the results that come from his labors. If you want a man who can preach the truth, build up the church, and get the people revived and working in better harmony and fellowship, call Bro. Beeler at Wilmore, Ky.

Rev. A. D. Houglin, Pastor.

A GOOD CAMPAIGN.

We are closing tonight at Escatawpa, Ala., one of the best campaigns of our experience. For more than two weeks we have labored here and the results have been particularly satisfying. The community is small in itself, but around it are scattered some of the best villages and towns of Washington county and our attendance was drawn from these. We were using the tent and every night saw it filled to capacity. The pastor, Rev. B. F. Brown, was untiring in his faithful assistance to the evangelist. We are to help him at Uniform, Ala., beginning April 10. The meeting was really a union revival, as both the Baptist and Methodist churches co-operated fully and worked together in delightful harmony. Between twenty-five and thirty were converted, mainly young men and women. Our work is principally with the young people and children.

From Uniform we go to Blountstown, Fla., and then back to Mobile where we are to hold a campaign during the month of May. The Lord has been especially good to us this year and we give him the praise.

Luther A. Horn.
R. P. Marshall.

MICHIGAN MEETINGS.

Am dividing a twenty-one day date between two places: Lulu, Mich., and Samaria, Mich., two adjacent towns under the same pastor. Just finished the allotted time at Lulu, and the Spirit of mighty conviction was surely on the people. Splendid altars every service. Because of the press and the lack of helpers some did not come through clearly, but there were many beautiful sights and wonderful cases of victory. One night, three brothers with their wives, got through to the blessing at the altar. You may know it was a shouting point in the service, especially when we learned that one of the men was about to lose his wife to another man, and she confessed her sin and disloyalty to her husband, and a wonderful "making up" followed and they almost had their "honeymoon" all over again. This is only one of many beautifully wonderful things which happened in ten days.

We go on to Samaria next, beginning there next Sunday. Nearly all of the Lulu folks will attend the Samaria meeting and thus be further established and strengthened.

Edna M. Banning.

HILL STREET METHODIST CHURCH.

April 24 we closed a blessed meeting at Hill Street Methodist Church, Louisville, Ky. It was thought best to run a week longer than was announced. Rev. T. B. Bandy stood by the evangelist all the way through. He had laid a good foundation for the revival, and God honored his efforts. Rev. A. S. Beck and brother, Rev. Horace Booker, and Brother Fred Koschewa (a sanctified German who is on fire for God) helped much in the meeting.

The following table will show some of the visible results of the services:

Number of services held	27
Average attendance	225
Requests for prayer	243
Number seekers at altar	82
Number converted and reclaimed	43
Number sanctified	11
Number subscribing for Pentecostal Herald	10
Number uniting with the church	15

We give God the glory and take courage in pressing the battle against sin and the Devil. The glory holds and the fire still burns—thank God!

Z. T. Johnson.
Kentucky Conference Evangelist.

CLAYTON, ALABAMA.

Mrs. Glenn and I have just closed a gracious meeting at first Church, Eufaula, Ala., with Rev. P. S. Hudson, the gifted pastor. The old-time gospel was preached and, as always, when it is accompanied with the Holy Spirit's power, results followed. Some forty persons applied for membership on profession of faith, the prayer life of the saints was enlarged and enriched, the spiritual life of the church deepened, and multitudes in the community and surrounding country brought to a more sympathetic attitude toward a full gospel. The great day of final accounting only can reveal the far-reaching effects of the meeting. We are just beginning a meeting in one of the most cultured towns of South Alabama. Spirituality, prayer and personal work are scarce articles, but we are trusting the Lord for real victory.

J. M. Glenn.

ADVENT MORAVIAN CHURCH WINSTON SALEM, NORTH CAROLINA.

We are glad to give a report of our revival meeting which came to a close Sunday night, April 10th. We were fortunate in having with us the Evangelist Harry H. Waller and wife, of Orlando, Fla., for 12 days. He preached clearly and forcefully, every night, much to the edification of all. We are glad that Rev. Waller preaches the blood of Christ and believes in the old-time mourner's bench. The at-

tendance increased with every service, while on Sunday night we could not take care of the crowd. The evangelist not only preaches the gospel, but he sings it as well. Many were blessed by the solos before each sermon. As a result of these meetings there were 28 conversions, 31 united with the church, 7 have applied for church membership, the entire congregation and community were richly blessed and revived.

The congregation and friends gave the evangelist and his wife a love gift of \$225.00 the last night of the revival.

MILBANK, SOUTH DAKOTA.

We have just closed what many people say is one of the greatest revivals ever held in Milbank, S. D. Dr. Jordan Witt Carter, General Evangelist, Lexington, Ky., did the preaching. He is truly one of Methodism's great preachers. A man of wide experience, ripened thought, highly educated, a deep thinker and forceful speaker. He preaches the unadulterated gospel of Jesus Christ in its fullness. Dr. Carter speaks out in no uncertain way against sin in all its forms, declaring its fearful and certain consequences, but shows plainly that Christ has tasted death for every man, and that in him is pardon and cleansing for all who will come to him. There is nothing shallow or chaffy about his work. He is a firm believer in the inspiration of the Scriptures and preaches their glorious truths with eloquence and power. Sinners are converted and the church is truly built up under his ministry. We unhesitatingly recommend him to any needing evangelistic help.

In our meeting scores came forward to the altar, gave up their sins and found forgiveness and peace in Christ. A class of 60 was received into the church, among them some of the leading business men of the city. Our church has been lifted to a new spiritual plane. Many who had a "name to live" have now a lively testimony. We truly thank God for Dr. Carter's ministry among us. May the Lord graciously bless him in his work.

Harry W. Blackburn.
Pastor First Methodist Episcopal Church.

RISING SUN, INDIANA.

The Lord gave a good meeting in this old conservative city on the Ohio River. It is off from the railroad and has more aged people in it in proportion to the population than any place I have been in in a long time. Some are waiting for hell and a few for heaven.

The meeting was in the Pilgrim Holiness Church of which Revs. Mason and Mary Bolton are the pastors. They live right, stand by the truth of holiness and do not throw rocks at everybody that does not agree with them. But they never compromise on the doctrine and experience.

We had Bible Readings almost every day and service every night for seventeen days. Several of the members were rejuvenated, one or two had their souls fumigated and some really got saved and sanctified. Nine united with the church. They did the best they could for me, treated me fine, helped their pastors to make a payment on a used car and sent me home with provisions in the car.

There were delegations from the Pilgrim Holiness churches at Lawrenceburg, Aurora, and East Enterprise and from the Methodist Church at Rising Sun and Aberdeen of which Rev. H. L. Holden is pastor. On Monday night I preached with the blessing of the Lord at Aberdeen Methodist Church, ten miles from Rising Sun.

Yours for holiness,
Ural T. Hollenback.

OLYMPIA, WASHINGTON.

We are grateful to God for his continued blessing upon us. Since returning to the West Coast we have been kept busy in the revivals winning precious souls for the Master. Fields are so white and the need is so great we cannot answer the calls for help. Our hearts are mightily stirred for a great work for the Master. We earnestly desire the prayers of God's saints that the power of the Holy Ghost may make us very fruitful in the great work of saving souls. God has given us a most gracious revival at Monroe, Washington. Conviction of the old-fashioned type gripped hearts, and clear and beautiful cases of praying through were witnessed.

We are now engaged in a revival in Olympia, the Capital city of Washington. We never preached with greater liberty in the Spirit, and earnest seekers are praying at the altar in every service. May God give great victory in this campaign. "Pray for us, that the Word of the Lord may have free course, and be glorified." 2 Thess. 3:1.

M. M. Bussey and Wife.
Home address, 1468 Bresee Ave., Pasadena, Calif.

Amazing Grace.

By Rev. G. W. Ridout.

"Amazing Grace" is one of Dr. Ridout's latest and best books. It contains the cream of his writings and study of twenty-five years. For the Holiness people it is a book to instruct, inspire and set the soul on fire. Price \$1.00. Pentecostal Publishing Company, Louisville, Kentucky.

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(Continued from page 1)

their faith, having practically given up all respect for the Bible and its teaching with reference to creation and the plan of salvation for mankind.

Not long since, I was entertained by a highly educated, cultured minister of the gospel who was in charge of one of the large and important churches of his denomination. He told me he had labored diligently and given to the limit of his means to build up his church school, from which his eldest son had recently graduated, and that his son had come home with his faith destroyed, full of conceit, and would sit with him until midnight arguing and denying the great essential truths of salvation as taught by Christ and the apostles. Not only so, but this same son was showing in his life and conduct the evil effects of the skepticism that had been drilled into him.

This is one instance in thousands where students come home with their faith and experience gone, and parents grieve beyond words to express as they see their children robbed of their faith, to be swallowed up in a materialistic age, while they are swept from their moral and spiritual moorings by the tremendous currents of unbelief and disobedience to the laws of God and man.

I have no doubt but the schools of Southern Methodism are as religious, taken as a whole, as the schools of any denomination in the land, and that the presidents and professors of these schools are as devoted to the church, and all for which she stands, as those of any other denomination; but it does seem that it was unwise to have passed the resolution which we have quoted above; it gives the appearance, and will make the impression, that they are quite friendly to a theory of evolution which is antagonistic to the doctrine of divine revelation. If such a resolution had been passed a few years ago, when the great Drive for Education was being made for the endowment of the colleges of the church, it would have had a fatal effect. I am confident that it is going to cause considerable controversy, and while it will be of no real benefit it will be hurtful to the best interests of church and schools, and will raise serious questions in the minds of many good people with reference to the attitude of the Board toward evangelical Christian faith, and modern liberalism which is so bold and aggressive at the present time, and is giving an uncertain sound on every vital question of Christian doctrine and experience.

Dull, indeed, must be the man who does not realize that we are approaching a great crisis in the religious history of this nation. Most all scientists who have been prominent in the teaching of the theory of evolution have been infidels, at least, agnostics. Their attitude toward evangelical Christian faith is no better than that of infidels.

The daily press is generally thoroughly friendly to evolution, in fact, to any and every theory of teaching unfriendly to saving faith and experimental religion. It is also true of the monthly magazines, also of the popular novels. Much of the preaching today is so modernistic and liberal that it practically ignores the whole matter of sin and redemption as taught in the Holy Scrip-

tures. All of this is the sowing of seed that is bringing forth a harvest of disobedience to parents, extravagant, reckless young life, and a fearful tide of crime committed by the youth of the land. It does seem it is a most unfortunate time for the leaders of our educational institutions to have given expression to sentiments that will meet with the hearty approval of unbelievers, everywhere, and thoroughly offensive to the more devout element of Christian people in all denominations.

It is generally understood that a skeptical teacher who strongly advocates and teaches the theory of evolution in the school as if it were an established science, destroys the faith of his students in the Bible, and the God and Christ of the Bible. Are we to understand that we must pay taxes to support the schools, that we must be compelled to send our children to the schools, and that we have absolutely no right to utter protest against their having hammered into them through the years of their education, a theory which is not a proven science and, at the same time, is destructive to Christian faith?

Pray For This Good Man.

We are very sorry to hear of the serious sickness of Mr. John F. Benson, of Nashville, Tenn. He is closely connected with Trevecca College in that city, a most excellent man. Let THE HERALD family pray for him.

H. C. MORRISON.

Revive the Revival.

Let's have a revival of the revival of Holiness. It is greatly needed. The camp meetings are a great means of grace in spreading scriptural holiness over these lands. By the help of the Holy Ghost, let's make the coming summer a great camp meeting summer. These gatherings of people offer a splendid opportunity for sowing the gospel seed of full salvation, and the combating of many false doctrines now being broadcasted among the people.

Begin to advertise early; get the date of your camp and the workers before the people by sending them to The Pentecostal Publishing Co., who will publish them free of charge and help in every way possible to make your camp a success. One important thing is to get the people to attend, and in order to do this, advertise. Let the people know about your camp meeting and get them to thinking and praying about it. There are distressed souls and hungry hearts all over the land; let them know of your camp meeting and they will go and be blessed. Send in dates and names of workers at once.

Yours for a great camp meeting summer,
H. C. MORRISON.

Special Note.

Dr. W. E. Harrison will spend the summer in camp meeting work. He has been for a long time on the Asbury College staff where he teaches Bible and Holiness. With the close of the school in June he will be open for camp meetings. Dr. Harrison is an experienced holiness evangelist and will do good work wherever he is engaged. Write him at Wilmore, Ky.

G. W. RIDOUT.

THE MIND OF CHRIST.

MRS. H. C. MORRISON.



HAT was a wonderful seed Paul dropped through the inspiration of the Spirit in Phil. 2:5, when he said: "Let this mind be in you, which was also in Christ Jesus."

The word "let" suggests that it all depends upon us whether we have the mind of Christ or not; that is, we are to give the Holy Spirit the opportunity of putting the mind of Christ into us. After all, it is not anything we can do in the way of adding to our Christlikeness, but simply "letting" God make the change that may be necessary in order to make us like unto him who "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men," yea, he even "humbled himself, and became obedient unto death, even the death of the cross."

How are we to "let" the mind of Christ be in us? What was his mind, and is it possible for us to so pattern after him that we may manifest his mind, or disposition to others? The secret of this work is found in vs. 13 of this second chapter of Philippians: "For it is God which worketh in you both to will and to do of his good pleasure." Our part is to disrobe ourselves of all things earthly, climb upon the operating table, submit to the anesthetic, and let the Divine Surgeon perform the operation. He will extract the mind of carnality and put in its place the "mind of Christ."

As one thinks upon this marvelous change that is possible through self-abandonment and trust in Christ, we wonder that every one who knows of this mystery made known by revelation, Christ in us, would not eagerly, gladly, and immediately submit themselves for this one thing—to be so filled with the Spirit of Christ that we should have his mind.

But, as some one has said, "The things that make the life of Jesus attractive to us are just the things we find it difficult to reproduce in our own lives." The better way would be to have Christ reproduce his mind in us for we, of ourselves, can do nothing.

Christ's mind was one of *humility*. He left all, and was subjected to the mockery, spitte, and ridicule of the jeering mob. He drank the cup of human suffering to its dregs that we might be saved from sin's consequences. He, who was rich, for our sakes became poor, that we through his poverty might be made rich. The stable at birth, the "no place to lay his head," the loneliness of the night watches in prayer, the steeps of Calvary, the nails and crown of thorns, the vinegar and gall, the spear and "My God, why hast thou forsaken me"—all tell of his humility!

Then the mind of Christ was one of *gentleness*. How patient he was with the erring, the one who did not understand him nor his mission. Never a cry for help that he did not stop to answer that cry. He suffered that he might know what it meant when we suffered. How he loved and carressed little children, and how he defended those who were im-

posed upon. Behold, the gentleness of Christ!

Jesus had a mind that was *forgiving*. Before the aggressor asked for pardon the stream of forgiveness began to flow. On the cross, he remembered to pray for his enemies: "Father, forgive them; they know not what they do." His forgiveness reaches from the uttermost to the uttermost. What a tender, forgiving Jesus have we!

Jesus had a *mind* of mercy. But for the never-failing stream of mercy where should you and I be? His mercy is like his forgiveness, never ceasing, never failing, and is available for every seeking soul. What a Friend we have in the merciful Christ!

Jesus had a *mind* to *love*. Having loved his own which were in the world, he loved them to the end. His was an endless love that forsook all he loved to win the unlovable and unloved, among whom are the readers and the writer of these lines. The love of Christ is everlasting, unchangeable, and follows us to the end. Matchless Lover, is our Christ!

We could go on showing the different characteristics of the mind of Christ, but space forbids. Think on these things for yourself and see how Calvary's Victim will win you to himself. In a strange, sweet way, he will draw near to you as he did to the two as they walked, and were sad, and we shall find our hearts saying:

"Dear Christ, this dawn I ask of thee
To walk this coming day with me!
Then every life that touches mine
Thine unseen presence will divine,
And so in turn will seek to share
This nameless glory in the air,
And each will leave a shining path,
A glowing, loving aftermath,
Because this day with Christ my Lord
My soul walked forth in sweet accord."

Asbury College Holiness Convention and Commencement.

May 26 to June 1, (inclusive)

Program.

Thursday, May 26.

7:30 P. M.—Sermon . . . Dr. C. F. Wimberly
Friday, May 27.

10:00 A. M.—Sermon . . . Rev. Raymond
Browning.

2:30 P. M.—Sermon . . . Dr. C. F. Wimberly

7:30 P. M.—Bethel Academy Commencement.

Address . . . Dr. H. C. Morrison

Saturday, May 28.

10:00 A. M.—Sermon . . . Dr. C. F. Wimberly

2:30 P. M.—Address—Dr. John F. Knapp

7:30 P. M.—Conservatory Grand Concert.

Sunday, May 29.

9:00 A. M.—Annual Love Feast

10:00 A. M.—Baccalaureate Sermon . . . Bishop
James E. Dickey.

2:30 P. M.—Address . . . Dr. Robert P. Shuler

7:30 P. M.—Sermon . . . Bishop Horace M.
DuBose.

Monday, May 30.

9:00 A. M.—Student Volunteer Program.

9:30 A. M.—Annual Meeting Board of
Trustees.

10:00 A. M.—Missionary Address

Rev. Raymond Bush.

3:00 P. M.—Dedicatory Service, Morrison
Memorial Library.

7:30 P. M.—Fine Arts Recital

Tuesday, May 31.

8:00 A. M.—Alumni Praise Service.

9:00 A. M.—Alumni Gold Prize Oratorical
Contest.

10:30 A. M.—Alumni Day Program.

Address . . . Dr. Robert P. Shuler

2:30 P. M.—Address, "Abraham Lincoln,"
Dr. Clarence True Wilson.

7:30 P. M.—Asbury Theological Seminary
Service.

Address . . . Dr. J. M. Rowland

8:00 P. M.—Alumni Dinner and Reception.

Wednesday, June 1.

10:00 A. M.—Commencement Exercises,
Conferring of Degrees.

MODERN APOSTLES OF FAITH.

(Continued from page 3)

and made him get down, and he beat him almost to death, and made him go to the church and confess and ask forgiveness.

Once when he was to preach at Old McKendree Church, Nashville, Tenn., the pastor whispered to him, that General Jackson was in the audience, and cautioned him about his message. When he arose to preach, he said: "I understand that General Jackson is in the congregation. Who is General Jackson? He will die and go to hell the same as any other man if he does not repent of his sins."

As a revivalist in that day, he had no superior. Marvelous manifestations of divine power often attended his preaching. Once when he was preaching on the "Gates of Hell," the power of God fell on the congregation, and men and women fell in every direction, right, left, front and rear. Not less than three hundred fell like dead men in mighty battle. Loud wailings went up to heaven for mercy, while the saints shouted. This meeting lasted two days and two nights; two hundred were converted, and two hundred joined the church.

Peter Cartwright died September 25, 1872, at the ripe age of 87. He was a prince of God who had prevailed.

SIN AND ITS REMEDY.

(Continued from page 6)

have quickened to life and action a glorious host of saints, martyrs, and dynamic preachers throughout the ages, are calmly set aside as outworn creeds, or out-of-date theology, and in their places there is substituted an impersonal, passionless, prayerless message, ethical or philosophical, rather than convicting, convincing, burning words calling men to repentance, to regeneration, to cleansing from all sin, to a life of self-sacrificing intercession and service, when the multitudes everywhere are being fed on the husks of German rationalism rather than on the bread of life—it is then that we thank God for Asbury College that, like a lighthouse set on a hill, shines with undimmed light casting a beam of hope across the darkened waters. "Faith of our Fathers living still, we will be true to thee till death!"

The purpose of Asbury College is not to shatter but to strengthen faith, to send back to the homes of the parents who have entrusted their sons and daughters to its care Christian youth with their trust fixed upon him who can save to the uttermost. Young men and women filled with the Spirit of God and who find their highest joy in giving their lives to Christian service, whether that means among Greenland's icy mountains, India's coral strands, or the festering slums of our modern Babylons. We rejoice to know that in this spiritual atmosphere one of our own sons, the fifth preacher in direct line, is preparing to proclaim "the unsearchable riches of the Gospel of Christ," while another son is expecting to teach in some Christian College wherever God may lead.

Our one great objective here at Asbury College is to send out into the world an army of strong, healthy young people with well trained, well balanced minds, wholly sanctified, Spirit-filled, with a quenchless passion for the salvation of souls, the perfecting of the saints, and the carrying of a full gospel throughout the nation and around the world.

This is the hour of whipped spirits! This is the age of discouragement. Divine power is needed. The keyword of the New Testament is "power." Power is promised them who tarry, believing. Jesus is declared to be the Son of God "with power." The imperative need is not eloquent preaching, not rhetorical, nor brilliant, preaching, but *powerful* preaching.

It was Charles G. Finney, famous evangelist of a past generation, who lectured on "How to preach so as to convert nobody."

Would that lecture apply with equal force to the preaching of today? Is it not as sadly true as it is truly sad that America is full of able and scholarly preachers who are past masters in the art of converting nobody? The fact is that often the best preaching is the worst, and poor preaching is sometimes exceedingly good. The reason is simply that the former is without power; while the latter is dynamic because it comes from a heart blazing for God and breaking in its passion for the redemption of a lost world.

Under the "Lost" column of our daily press we might truthfully shout in black scare-heads, "LOST. A SENSE OF GOD!" "LOST. A SENSE OF SIN!" "God belief" may be well-nigh universal, but the "sense of God" is waning, and because of that the sense of sin is lost. The unprecedented, audacious, shameless sins of callow youth, as well as the flagrant evils of so-called "higher ups", may be clearly traced to a lost sense of sin.

When God is nigh us sin is as black as midnight. Only when Uzziah died did Isaiah see the Lord. Content with himself while in the king's court, when he "saw the Lord sitting upon a throne, high and lifted up," then he saw himself, and cried out in the agony of his soul, "Woe is me, for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts."

Sin is mighty, but Christ is Almighty. Sin is powerful, but Christ is all-powerful. To the despairing one comes the message, "Sin shall not have dominion over you." "Behold the Lamb of God which taketh away the sin of the world!" "The blood of Jesus Christ, his Son, cleanseth us from all sin." For the one who is faint of heart there is the valedictory prayer of Christ for his disciples, "Sanctify them through thy truth; thy word is truth. I sanctify myself that they themselves may also be sanctified in truth." "Wherefore, Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us therefore go forth unto him without the camp bearing his reproach. For we have not here an abiding city, but we seek after the city which is to come."

Who can estimate the results, the spiritual revolution that would take place if preachers, evangelists, missionaries, Christian workers everywhere would begin to preach with a flaming passion on "sin and its cure"? If from tens of thousands of pulpits men heard thundered the changeless truth that "the wages of sin is death, but the gift of God is eternal life"? What if the text, "Behold the Lamb of God that taketh away the sin of the world!" should be preached for only thirty days by the prophets of today? Is it too much to say that we would behold our modern Ninevehs, our twentieth century Babylons, in sackcloth and ashes, that the glory of our God would shine in our midst, that Christ would indeed be acclaimed as King of heart and life? Sublimely daring was the quiet statement of the Galilean who wore the seamless dress, "And I, if I be lifted up from the earth, will draw all men unto Me." Dare the church of the living God accept the challenge? May God make us white-plumed heralds of his sin-curing, energizing truth, crusaders of a new day when the righteousness of Jehovah shall cover the earth, as the waters cover the sea!

The Optimism of Pre-millennialism.

Dr. Morrison's latest book is now in the hands of the printer and will soon be ready for the press and public. It will prove one of the most interesting books he has given to the public.

PENTECOSTAL PUBLISHING COMPANY,
Louisville, Ky.

That is the man of greatest faith who not only in the crises but in the commonplace waits for God.—G. Campbell Morgan.

OUR BOYS AND GIRLS

My Dear Boys and Girls:—

Last week I wrote you that we expected to have the "Life of Lincoln" on our page, but since then I have found out that I was a bit hasty in my promise, for it may be I shall not be able to run this. But there are many other good things with which we shall fill our Page, so don't fail to read it each week.

I am going to make it possible for you to secure one of the prettiest New Testaments you ever saw. It is in beautiful black leather binding, the words of Christ are printed in red, and it is simply a "beauty" which I want every boy and girl who does not own a Testament to secure one. We are offering this beautiful Testament to any boy or girl who will sell \$1.50 worth of our beautiful mottoes. We propose to send you the mottoes, let you sell them, and then send us the money for them, and the Testament is yours.

You will not only be earning a beautiful New Testament, but you will be placing the helpful mottoes in the homes of the people which will speak to them of God and his love as they move about the house.

If you want to secure a Testament, write to J. H. Pritchard, Pentecostal Publishing Co., and ask him to send you a selection of \$1.50, and he will see that you get them. As soon as you have sold them, send him the \$1.50, saying you wish the Testament and it will be sent immediately. Take my word for it, you will never regret it. In order to assist you in making the order, I am asking that you simply fill out the following coupon and mail to Mr. Pritchard.

Lovingly,
Aunt Bettie.

Pentecostal Pub. Co.,
Louisville, Ky.

Please send to me by mail postpaid Mottoes which I agree to sell within the next two weeks and mail you remittance at rate of 15c each for which you are to send me the Testament postpaid free of charge. If for any reason I should fail to sell the Mottoes I will return them to you in good condition at the end of the two weeks.

Sign Name

R. R. or Street No

Postoffice and State

Date.....

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of girls and boys? I am eight years old. My birthday is Jan. 20. I have black hair and black eyes. I hope Mr. W. B. is reading. As this is my first letter I will close.

Josephine Dunn.
McDaniels, Ky.

Dear Aunt Bettie: Will you let an Arkansas girl join your happy band? I have been taking *The Herald* for several months and enjoy reading it very much. I am glad so many of the boys and girls who write to page ten are Christians. I am a Christian and have been a member of the M. E. Church, South, for more than seven years. I'm writing this letter because I have a request to make. I began to receive light on Holiness almost a year ago. Since that time my heart's desire has been to be sanctified. You who read this please pray for me that I may receive the blessing of entire sanctification. I should like to receive letters from all the boys and girls who care to write. Will answer all I can.

Thelma Williams.
Rt. 1, Beebe, Ark.

Dear Aunt Bettie: I am very much interested in our Boys and Girls' Page. Will say for your encouragement I think you are doing your full part in conducting Page Ten wisely and well. I have a conviction that our boys are not doing their part in giving their experiences in Page Ten as do our girls. I don't see as many letters from the boys as I'd like. I wonder what could be done to get

them interested so we might hear from more of them. I love to read the excellent letters from the girls and once in a while a good one from a young man. Let's have more of them and strive to make each one better than the one before. Let's do all we can to make it the best paper published and thus help the editors. I will say in conclusion, I surely do enjoy the good things that come to me weekly through the dear old faithful *Herald*. I enjoyed Dr. Morrison's piece. Let's heed it and the end will be well.

S. H. Golden.
Daingerfield, Tex.

Dear Aunt Bettie: May I join your happy band of boys and girls? We do not have Sunday school around here so mother has it with us children at home. I am ten years old and love Jesus and hope to grow more and more like him. I am in the fifth grade at school. I have one brother, three sisters. I live in the country now but I used to live in town. We have lived in the country about two years. Who has my birthday, June 25? I have an aunt in China. We hear from her quite often, and we like to hear about the boys and girls in China. How many take the "China Millions"? We take *The Herald*. I like to read the Boys and Girls' Page very much. Love to Aunt Bettie and the cousins.

June Armstrong.
Rt. 3, Sherwood, N. Dak.

Dear Aunt Bettie: Have you room for a little Virginia girl aged ten years? I stay here with Mrs. Cash for company. She heard Dr. Morrison preach in Norfolk at Conference and said that he was fine. I have a father, mother, two sisters and five brothers. I am in the third grade at school. I go to Sunday school every Sunday. Mrs. Lowe is our teacher. We also have a League every Sunday night unless too bad weather. We enjoy page ten of *The Herald* and after we read it we give it to some one to read. Our Methodist preacher is Bro. Mac Thomason. He has a wife and a dear little baby. Our parsonage is at the Minnehaha Springs, W. Va. We are not very far from the Hot Springs. As this is my first letter I will close.

Dorothy E. Kellison.
Mountain Grove, Va.

Dear Aunt Bettie: I have written to *The Herald* before. My letter was in print. I have a fine idea. We can all write to *The Herald* and tell what we are going to be when we get big. I have decided to do something for the Lord. I am going to be a missionary. My sister takes *The Herald*. The letter written by A. W. Orwig was wonderful. It was in *The Herald* that came out Feb. 16, 1927. I would like to see some letters of some of the other cousins telling what they are going to be. I would like for some of the cousins to write to me. I would gladly write to any of the cousins who write to me. I think I hear Mr. W. B. coming. May God bless the cousins.

Louise Esry.

2602 Brooklyn, Kansas City, Mo.

Dear Aunt Bettie: Will you please let a little Ohio girl join your happy band of boys and girls? I am nine years old, and have light complexion and light hair. Am in the fourth grade at school. I am four feet tall. I hope Mr. W. B. is reading a book when this letter arrives. Who can guess my middle name? It begins with A and ends with A, and has eight letters in it. This is my first letter to *The Herald*. I would be glad to hear from any of the cousins who will write me. I have been sick ever since January. I am in bed now and cannot go to school nor Sunday school.

Juanita James.
Box 238, Bethesda, Ohio.

Dear Aunt Bettie. Here I come again with a letter to the dear old *Herald*. I have written to *The Herald* once before and saw my letter in print so I thought I would write again if you will permit me. How are all of the cousins getting along? If anyone

who reads this letter, should have that hymn, "We're Marching On, a Happy Holiness Band," will you please send it to me. I certainly do think it is a pretty hymn. My father takes *The Herald* and I get a lot out of it. I love to read the letters that the boys and girls write. I am fifteen years old, have long brown hair. I am saved and sanctified and am a member of the Pilgrim Holiness Church. I would love to hear from some of the cousins who care to write.

Myrtle Bowen.
Wallville, Md.

Dear Aunt Bettie: I think I will write a small letter to *The Herald*. The letters in *The Herald* are fine. I am four feet, four inches. I am ten years old and in the fourth grade. My birthday is January 28th. I have been having some fun with some of my boy friends today at school. I never expect to use tobacco or whiskey.

Alfred E. Ross.
Pleasanton, Kan.

Dear Aunt Bettie: Will you let a little Alabama boy join your happy band of boys and girls? I just came home from church. I like to go to church. I am a Christian and belong to the Evangelical Church. I go every Sunday. I wrote once before and I didn't see my letter in print, so I hope to see this one in print.

William Kleinsch—
Elberta, Ala.

Dear Aunt Bettie: No, I can't visit very long so I will just take a peep. I am a little girl ten years old. My birthday is in July. I wonder who has one in that month? I live near the school and enjoy going. I am in the sixth grade. I take music and hope to be a musician some day. My father is an evangelistic singer. We take *The Herald* and mother enjoys reading it. I also like it, especially like page ten. Can anyone guess what my middle name is? It is the name of a month. I go to Sunday school every Sunday. My hobbies are skating and reading. We all have fun skating. Hoping to see this letter in print as this is the first one.

Diana Edwards.
Oakton, Ky.

Dear Aunt Bettie: Please admit a twelve-year-old girl to join your happy band of boys and girls. I live in Franklin; go to school every day. Am in the sixth grade, have light hair, gray eyes and fair complexion. I like to read *The Herald*, page ten. I go to the M. E. Church of which I am a member; was converted in a revival meeting a few months ago. My Sunday school teacher's name is Mrs. Dr. S. B. Johnson. Some of you cousins please write to me. Who has my birthday, March 3?

Mary Gertrude Simmons.
Box No. 53, Franklin, W. Va.

Dear Aunt Bettie: I thought I would write a letter to *The Pentecostal Herald*. Who can guess my name? I am eight years old and in the second grade. I have light, short hair, blue eyes, and wear short dresses. My name begins with C and ends with E. I go to church.

C. M. Carson.
Arcola, Va.

Dear Aunt Bettie: This is my first letter to *The Herald*. Have I a twin, Jan. 28? I am thirteen years old. I have light hair (bobbed), blue eyes, and light complexion. I am 65 inches tall, weigh 110 pounds, and slender. I go to the Berry Christian Church. Our preacher's name is Rev. Joe H. Berry; my Sunday school teacher's name is Charles Bell. I go to Sunday school every Sunday. I live in the town. Well, I will close now hoping to see my letter in print. If any of you boys and girls would like to write I would be glad to hear from any of you. I will answer them.

Ruth Lightner.
Berry, Ky.

Dear Aunt Bettie: Will you admit a West Virginia girl for the second time in your happy circle? I am going to school. Meria O'Brian is my teacher, and also my music teacher. I like music fine. We have been a subscriber to *The Herald* for many years; I sure enjoy reading its wonderful sermons. I live in the country

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To avoid errors write or print clearly

where we only have preaching once a month and have Sunday school in the summer, so in getting these sermons in *Herald*, makes it fine for me. I sure am sorry for Mrs. J. W. Poynter. I will pray for her. Harvey L. Huff, yes, Christ has brothers and sisters. Bell Taylor, I like your suggestion in asking Bible questions. I don't think we can learn too much about the Bible. The children wandering in the wilderness was caused from their disobedience. Who can tell me what man and his ten sons were hanged on the same gallows? Herbert Helton, I guess your middle name to be Carl. If any of the boys and girls wish to write I will answer all letters I receive.

Elizabeth Shrader.
Box 26, Squire, W. Va.

Dear Aunt Bettie: Will you let a little Tennessee girl join your happy band of boys and girls? I am going to school and in the third grade. My teacher's name is Paskel Maggart. I like him fine; he is a good teacher. My age is between nine and thirteen. Who has my birthday, March 6? I have light hair, blue eyes, fair complexion and weigh 71 pounds. Papa takes *The Herald* and I enjoy reading page ten.

Sadie Phillips.

Dear Aunt Bettie: How are you and the cousins getting along? This is my second letter to *The Herald*. My first letter was not in print. I am eight years old. I am in the fifth grade at school. Who can guess my middle name? It begins with C and ends with O, and has four letters in it. I will close hoping to see my letter in print.

Ina Cummins.
Rt. 4, Falmouth, Ky.

Dear Aunt Bettie: Will you let a little eleven-months old baby join your happy band? My grandmother takes *The Herald*. Mama likes to read *The Herald*. I have black eyes, medium brown hair, fair complexion. Mama thinks I am the sweetest baby in the world. My birthday is March 13th. Who can guess my middle name? It begins with G and ends with E, and has seven letters in it. The one guessing it I will send them my picture. If this is in print will write again some time. Hope Mr. W. B. is taking his evening nap.

Virginia G. Taylor.
Tan Bark, Ky.

FALLEN ASLEEP

McLEAN.

Margie Josephine, little daughter of Mr. and Mrs. J. W. McLean, Nimrod, Texas, left us to live with Jesus, Dec. 20, 1926. Our hearts are crushed with grief. Still we are saying, "Thy will be done." God knows all about how lovely, how gentle, and sweet she was and how brave, how bright her possible future. He knows how sweetly she could sing. How she loved her Sunday school. She always had a perfect lesson. God knows all about those who loved her, and how bitter their trial must be. She leaves behind a father, mother, brother and a host of other relatives and friends. Her precious life of six years and five months will always linger a bright spot in our hearts that will cheer and help.

Her loving grandmother,
Mrs. F. D. McLean.

PIGG.

Sallie Jane Culpepper was born in McMinn Co., Tenn., 1859; died at Vernon, Texas, March 14, 1927. She, with her parents, moved to near Savoy, Texas, at the age of ten years. Here she was married to B. A. Pigg in 1876; to this union were born eight children. Two sons and four daughters survive. Four of these children were present when the end came and home at the funeral which was at her son's Enoch Pigg, at Vernon, Tex.

She leaves a brother, sister, twenty-three grandchildren, one great-grandson, a host of friends and relatives to mourn her departure.

Mrs. Pigg was a faithful member of the M. E. Church. Funeral was conducted by her pastor, Rev. J. R. Bright, pastor Wesley Chapel Methodist Church, assisted by Rev. C. A. Bickley, pastor First Methodist Church at Vernon, Tex. Mrs. Pigg lived a beautiful life. She was a devoted mother and a beautiful neighbor. Many will rise up and call her blessed.

We sorrow not as others who have no hope, but we look forward with great anticipation to the day of great reunion where there will be no more sad partings.

"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 quarrel, no murmur, no delay;
A kiss, a sigh, and so away."

A niece,
Mrs. Susie Pigg Eagan.

CHICAGO CENTRAL DISTRICT.— HOME MISSIONARY ACTIVITIES.

We are glad to report the best year, we believe, in the history of the District from every standpoint. In the most important realm of spiritual things there has been decided advancement throughout the district. There has been a continual revival spirit on in the public services and special revivals. Many of the churches are doubling their membership this year and we are expecting from five hundred to a thousand increase in membership. Our money matters have been in keeping with the spiritual program. During May, we are going to have a special campaign among the churches to bring up the finances in our district budget in order that tents may be purchased and that a number of Home Missionary propositions may be inaugurated. Our good pastors never fail us in these special drives.

In our department of new work we are making a special drive to put on from twenty-five to fifty Home Missionary meetings from early spring to the first of December. J. D. Roach and the good people at Chicago Hts. are going to enter Kankekee for us this year. Rev. Harry Morrow, of Woodlawn, is contemplating putting

on a meeting around Seventieth and Cottage Grove, in Chicago. Rev. James Miller, is with H. B. Jensen, of Decatur, will enter Elmhurst, Ill., a suburb of Chicago. Rev. J. H. Morgan and wife, pastors at Rockford, are going to hold a Home Missionary Campaign at DeKalb, Ill. Evangelist J. E. Hughes, of Kingswood, Ky., will put a meeting on at Monmouth, Ill., with the intention of getting a new church. Rev. A. J. Mitchell is going to enter Kampsville Territory and get us a new church. In Southern Illinois, I. G. Young and Condon Arms, two of our good pastors, are contemplating putting on Campaigns at Johnson City, Marion, Herrin, and Hillsboro. Evangelist J. M. Huff will enter Mattoon and Pastor J. E. Williams, of Olivet, will look after the territory as to new places around Newton, Fairfield, Robison and Flora. Over around Champaign Rev. H. B. Garvin will be assisted by his brother, Rev. Noah Garvin, and Sister Burton in putting on campaigns at Monticello, Gibson City, and Farmer City. We are intending to stir every church, pastor and layman to push out in New fields in Illinois with a population of 7,000,000 this coming summer.

Up in Wisconsin we are making some plans to take advance steps. We have secured Pastor R. L. Morgan to go to that great city of Milwaukee, with its 500,000, and put on a Campaign. Also in southern Wisconsin Evangelist P. A. Dean, Pastor Ralph Rice and Andrew Desmidt are planning to help us around Beloit, Monroe, and Madison. In Northeastern Wisconsin Evangelist L. J. Rice and wife are putting on a Home Missionary Campaign at Whitman and Hope.

We are going in to scatter holiness literature, preach the gospel of full salvation over these two great states of Illinois and Wisconsin with eleven million people. We will use about twenty tents on the district and hope to organize between fifteen and twenty-five churches between now and early fall.

E. O. Chalfant,
Danville, Ill., Gen. Delivery.
Supt. of the Church of the Nazarene of the Chicago Central District.

REQUESTS FOR PRAYER.

Pray for the success of a revival at a church that is going through a great struggle.

Mrs. J. C.: "Please to pray that I may receive the baptism with the Holy Ghost, that I may be a soul winner for the Lord."

F. D.: "I earnestly request the prayers of God's people that I may be healed of sciatic rheumatism and nervousness."

Mrs. L. C. T.: "Pray that I may be reclaimed and sanctified; also for my two boys to be saved."

W. H. G.: "Please to pray for my family that God may convict and save them from sin."

A believer who has been bedridden, asks prayer for bodily healing.

Mrs. A. E.: "Please to pray for me that I may be healed of cancer."

I HAVE MINE—HAVE YOU YOURS?

"The Christ of the Indian Road," by E. Stanley Jones. I have read it through once; am reading it the second time. It will bear a third reading. It is in a class of its own. I be-

WHAT'S IN A BOOK?

CONDUCTED BY

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

Books, we know,
Are a substantial world, both pure and good;
Round these, with tendrils strong as flesh and blood,
Our pastime and our happiness will grow.
—Wordsworth.

Bishop Charles Betts Galloway, by Bishop Warren A. Candler, D.D., LL.D. \$1.50.

Nothing appeals to one like the life of a great man. All the world likes success, and the story of a man who has risen to the heights attracts attention.

The subject of this book was one of the best known men the Methodist Church has produced in all her history. Bishop Candler gives him unstinted praise. One can easily see that the book has been written by an intimate friend. When Bishop Galloway died in May, 1909, Dr. H. C. Morrison said in *The Pentecostal Herald*, "He loved the nation with all its people. He had the missionary spirit. He loved the world. He had those qualities that would have made him a great statesman in politics. He would have easily stood in the front rank of the brilliant politicians of his section. He would have commanded the highest respect as U. S. Senator. He could have represented the nation with grace in the Court of St. James. He was in every way one of the great, broad, strong men of his times."

Bishop Candler has, as far as possible, permitted Bishop Galloway to "write his own biography in this volume." As a result the book abounds with interesting incidents given firsthand by the great Bishop. Every phase of the man's life is treated. One may see his early surroundings, his college life, his rapid rise in the ministry, his labors as a Bishop and author, and his triumphant death.

One of the most interesting chapters in the book is the one which gives the letters exchanged between Bishop Galloway and Jefferson Davis on the prohibition question. It is indeed a revelation of the depth of wisdom of the Bishop on the questions at issue to see how his position has been vindicated by actual events in this country.

The volume is illuminating, gripping and inspirational. It was published by the Cokesbury Press, Nashville, Tenn.

Autobiography of Peter Cartwright, edited by W. P. Strickland. \$1.50.

In the days of the settlement of the Ohio and Mississippi river valleys there occurred some of the most thrilling events of all history. This applies to the church as well as to ordinary life. It was during this period that Peter Cartwright lived. He was born in 1785, lived most of his young life in the wilds of Kentucky, and preached all over several nearby states during their growth into civilized organizations.

The story of this man's life reads like a romance. He tells of the dangers encountered on the Indians. He records the wild fanaticism that sprang up in different sections because of pure ignorance. He gives some historic data about the different

denominations of the times that make valuable reading. He tells about the first camp meetings of the country, and describes some of the strange scenes, such as the jerks, jumping, dancing, etc.

Some of the sketches given in the book are worth while. He tells of his impressions of Bishop Francis Asbury, the first Bishop of the Methodist Church in America. He tells of several preachers whose names are precious to the memory of Methodism.

The book abounds in illustrations of things that happened in this unusual life. He tells of different clashes with other denominations; of the conversions of infidels, scoffers, etc. He gives numerous instances of conflict with men who desired to whip him because of his strong preaching.

The book is simply written, with no pretence to style and fine words. It is vigorous, pointed and plain. This very fact gives it personality. Every Christian should read this book as a faith tonic. Every preacher would profit by knowing it.

Out of Doors With Jesus, by Bishop Wm. A. Quayle. \$1.50.

Those who have read Bishop Quayle's books know something of their nature. If I were to try to describe his writings in a sentence I would say, "They are pen pictures of poetic eloquence, run riot with vivid imagination." His language is as pure as the limpid waters of a mountain lake.

This book contains twenty chapters that deal with Jesus as He appeared in His out-door life. It is not a biographical sketch, but it does show the love of nature that possessed the Master. Quayle says we cannot study Jesus like anybody else because, "He is not like anybody else. He is the Great Solitary. He is the Vast Ambiguity, not from any intention of his, but because of the Unknown Land of which he is the dim outlines, whose amazing shores can only come into sight as the slow cycles wheel through their stupendous orbits." He shows how Jesus regarded the desert, the birds, the river, the wind, the night, the sea, the mountains and trees, the grass and wild flowers, the sun and the sky.

In telling of Jesus in the desert he says, "There is room many a time for God and everybody else, yet there are times when there is room for God and nobody else. It was that time with Jesus . . . and somewhere wandered the Saviour of the world in solitude and not solitary." With dramatic imagination he says, "Jesus put a caressing hand on the shoulder of the wind." The book abounds in such appealing expressions.

Those who like eloquence, who respond to imaginative pictures and who thrill at the "beautiful cadence of poesy," will like this book.

All of the books reviewed in these columns may be bought from The Pentecostal Publishing Company, Louisville, Kentucky.

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You will find pages 15 and 16 of much interest.

SUNDAY SCHOOL LESSON

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

Lesson VIII.—May 22, 1927.

Subject.—Peter Heals the Lame Man. Acts 3:1-10; 4:8-10.

Golden Text.—Neither is there salvation in any other: for there is no other name under heaven given among men, whereby we must be saved. Acts 4:12.

Time.—A. D. 30.

Place.—Jerusalem.

Introduction.—Careful reading of the latter part of the preceding chapter will open the way for the study of today's lesson. Peter's sermon was not what men term a learned discourse, but a plain simple message concerning Jesus Christ the risen Savior. The results following the preaching were all out of proportion to the sermon, if we consider them from the human viewpoint alone; but when seen from the divine side, they were perfectly normal. Peter did not count for much by himself, but when filled with the Holy Ghost his power was almost unlimited. He could remove mountains.

Preaching is not a human affair, but God preaching through men. Men may do some very fine lecturing from the pulpit and the platform; but no man ever preaches unless he has the unction of the Holy Spirit. The writer used to hear the old brethren term it the *afflatus* of the Spirit, by which they meant a sort of inbreathing and outbreathing of the divine presence and power. Spiritual sheet lightning used to play around the pulpits of such men as Lovick Pierce and John S. Inskip; and ever and anon there were flashes of forked lightning that did tremendous execution in the ranks of sinners. The writer remembers well how his hair used to stand on end, while cold chills pranced up and down his spinal column. Such preaching was common a good many years ago, but one does not witness much of it in the present time. God has not changed; we have quit praying in the old-fashioned way. Peter had good backing, without which good preaching is impossible. He had a hundred and nineteen who were, like himself, full of the Holy Ghost. They stood by, and endorsed all that the preacher said. Nothing is more sorely needed today than large groups of Spirit-filled saints who uphold the preacher with prayer and faith while he is giving the people his message from God.

The sermon of Peter was marked in the results that followed. Three thousand souls were converted that day. These became at once a glorious Church. As we read the account we learn that they had blessed fellowship in the Lord's supper—breaking of bread meaning that. They had two special points around which they rallied: The crucifixion of Jesus and his resurrection from the dead. We note that they were constantly praying and rejoicing, and that their liberality was commensurate with their ability, even to the selling of personal goods, in that every hungry brother might be fed. Surely such a church could have reached the entire world long before this day, had she continued to enjoy the fullness of the Holy Ghost. There has been, and there still is, much deadness along the run of the years since Pentecost. Would God that the Spirit might once more come back to the Church, so as to equip her for the gigantic

task before her; for sinners are increasing faster than saints.

Comments on the Lesson.

1. The hour of prayer.—Nine o'clock in the morning. The temple stood open for worshippers; and Peter and John were entering for that purpose. Here and there we find churches open all day long for prayer; and we enjoy the privilege of entering for a season of worship. Our churches should be places of prayer seven days in the week.

2. A certain man lame from his mother's womb.—This poor fellow was a beggar. His friends carried him daily to the temple, and laid him down at the Beautiful Gate, in order that he might beg of those entering for worship. The temple has always been a favorite place with mendicants. May I warn my readers just a little: Give to the poor, and give liberally, but give intelligently; for there are many impostors who are professional beggars—some of them own large property. Know well the applicant before you give him God's money.

4. Fastening his eyes upon him with John.—They looked steadfastly upon the beggar, while they called for his attention: "Look on us." They meant business.

5. Of course he expected to receive something; but Peter disappointed him gloriously.

6. Silver and gold have I none.—Peter and John were both poor men who had left their little all to follow the Master. But such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.—That was better for a beggar than money. It is always better to help men find work than to give them alms. It was a fine saying of one of the Roman popes, that in Peter's day the Church had neither silver nor gold, but she could say to a lame man rise up and walk; but that in his day she had an abundance of both silver and gold, but could no longer command the lame man to rise up and walk. Too much wealth kills the faith of the Church: she comes to trust more in money than she does in God.

7. Lifted him up.—It is best to stimulate faith by a good lift. It is important to note that the healing was immediate. One could have more faith in modern "divine healing", if the brethren who operate did not take so long to help the sick. If God does a thing, it does not take long to accomplish it.

8. One likes the movements of this healed man. He entered the temple "walking, and leaping, and praising God." A blessing of the real sort is always rather contagious. A brother remarked that he always got saved and sanctified all over again every time he saw a soul enter into the fullness of the blessing.

9. All the people saw him walking and praising God.—One always feels a bit doubtful about the souls that are ashamed to tell the Church and world what God does for them. Get the real thing and it will tell itself. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

10. They were filled with wonder and amazement at that which had happened unto him.—Why not? People are just as tremendously stirred up today when they witness a genu-

ine conversion or sanctification as the Jews were when they saw that this man had been divinely healed. Still-born converts seldom mean anything either to the individual or the multitude. Give us healthy churches, and we shall have shouting babies.

8. Read the connecting verses by all means. Then Peter, filled with the Holy Ghost.—We suppose that he received a fresh infilling. We need but one baptism with the Spirit unless we soil our souls with sin; but need many refillings for special service in the Lord's work. Has yours leaked out? Maybe the reason why you are so tame and lifeless lies just at this point. Ye rulers of the people, and elders of Israel.—They had arrested Peter and John for the healing of the lame man; and courageous Peter is going to tell them a few things without mincing matters. He has no apology to make. Not long ago we heard a preacher tell his people a little straight truth, and then apologize for what he had said. Poor business. Maybe he was a coward, because he needed Pentecost.

9. If we be examined of the good deed done to the impotent man, by what means he is made whole.—There was the crux of the whole matter: "The means by which he is made whole." They would not have Jesus as their rival in the hearts of the people. Jealousy is a pretty bad sin.

10. Peter comes squarely to the point without so much as an introduction to soften matters. "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." That was bold; but neither Peter nor any other Christian could do less, and stand uncondemned in the presence of the crucified, but risen Christ. Prudence may serve to save our necks; but it is a very poor means for advancing the kingdom of God among sinful men. A few men as rash as Peter and Paul and Stephen, as forgetful of self as Luther and Knox, and Wesley, would be a God-send to the Church and the world in the present century.

When you are called on for that special commencement sermon, or college address, or Easter message, what will you do if you have no ready reference to help you? Outlines of Sermons for Special Occasions, by Nicoll, were gotten up in book form to meet that special need. It sells for \$1.50 and is well liked. Pentecostal Publishing Company, Louisville, Ky.

DANVILLE, ILLINOIS.

We have just closed a splendid revival meeting with Rev. T. M. Anderson, of Wilmore, Ky., as evangelist. His messages were illuminating and heart-searching and the crowds came to hear and to obey God's call. Over a hundred sought the Lord for pardon or for purity. We feel that the church is miles up the road and we expect to take in a fine class of new members next Sunday. We praise God for sending Brother Anderson our way. The music was in charge of Prof. Roy F. Stevens, of Olivet College. His sweet messages in song were a great blessing to the meeting. He was assisted by the Olivet Brass Quartette and other musicians from the college. Danville church is moving on and we expect to keep active as a church in the Lord's work throughout the summer. Pray for us, W. S. Purinton.



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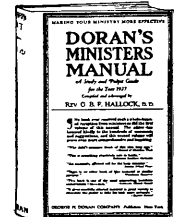
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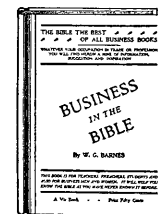
Edited by
REV. G. B. F. HALLOCK, D.D.



The Manual for 1926 created an insistent demand for a new volume each year. The 1927 Manual is better than the first one. As before it furnishes material for a complete program for the regular Church services of the entire year. In addition there are prayer meeting discussions, Christian Endeavor topics, and services for baptisms, marriages and funerals. Thousands of ministers testify to the constructive value of the Manual.

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EVANGELISTIC AND PERSONAL.

Rev. John O. Grose, Conference Evangelist of the Baltimore Conference of the Methodist Episcopal Church, will be free to accept calls for meetings in grove, tent and church after July 10. The following testimonial speaks in behalf of Brother Grose, as a successful evangelist: Rev. James H. Haley, pastor of St. John's M. E. Church, South: "This is to certify that I have known the Rev. John O. Grose for about seven years and was pleasantly associated with him at Shepherdstown, W. Va., for two years, he being pastor of the M. E. Church, and I of the M. E. Church, South. I know him to be a consecrated man, a good preacher and a staunch advocate of those fundamental doctrines that have been the glory of the Methodist Church. He is fearless in his preaching and does not hesitate to speak the whole truth of the teachings of our Lord and Savior. Any one securing his services in revival meetings will have no cause to regret his choice." Brother Grose may be addressed Shepherdstown, W. Va.

Rev. J. A. Dooley: "We recently closed a fine meeting at Ottumwa, Ia., a city of 30,000. The meeting continued four weeks; sinners were saved and believers sanctified and the sick healed. Nazarenes, Free Methodists and a few more denominations stood by the meetings. The altar was full the last service."

Rev. D. H. Sawyer, President of the Shiloh Holiness Association would like to get in touch with some evangelist and singer who are willing to hold a two weeks' meeting in August or September at Shiloh, N. C., for the salvation of souls. Will give entertainment for two workers.

J. Henry Good: "Having had four years' training in Chicago Evangelistic Institute preparatory to evangelistic work as song leader, soloist and altar worker, I offer my services to any pastor, evangelist or camp meeting committee needing such help. For reference, write to Rev. Frank Arthur, former Dean of School. My address until June 8, is 1754 Washington Blvd., Chicago, Ill."

S. E. Polovina: "Just a few words to let my friends in America know that I am still alive and preaching full salvation. Bishop Neulsen was with us and held our annual conference and we had a blessed time. I preached four times during the conference and in every service the altar was filled with hungry souls. Sunday night the altar filled before I got through preaching and thirty were sanctified. The conference voted for me to stay and hold camp meetings in Novi Sad in June, and by the help of God we shall start camp meeting after our school closes May 30. Remember me in prayer."

R. W. Randolph: "I take pleasure in recommending Bro. Lee Baker, a young man who is engaged in the Normal School at Lawrenceburg, Tenn. He is desirous of getting with some evangelist to lead the singing during the summer. He is a good singer and all-round worker. Address him as above."

S. S. Nelson: "The Lord gave a splendid revival in East Radford, Va., and a number prayed through to pardon and sanctification. The church

is in good working order and moving. Rev. E. I. Shemalie and wife are doing a good work as pastors of this church."

C. K. Spell: "I am engaged to begin a meeting with the pastor of Southern Methodist Church, Rev. J. H. Hoffpauir, at Estherwood, La., May 22, to run ten or fifteen days. I should be glad to make other dates in the southland for the summer. I am working toward securing a tent and truck to carry a full gospel to the needy fields of the southland. Write me, Crowley, La., care Rev. J. H. Hoffpauir, Box 127."

The seven parables found in Matt. 13 are ably treated by Dr. Len G. Broughton in his book called **Kingdom Parables**. Fifty cents will bring you this little book, and you will enjoy it. Pentecostal Publishing Company, Louisville, Ky.

XENIA, OHIO.

We just closed a very fine meeting in Xenia, Ohio, with the Church of the Nazarene. The attendance was good from the start to the close; the meeting lasted four weeks and four days. I suppose as they reckon these days, we could say that there were two hundred seekers, for two individuals were at the altar, I think, twenty times each, and then did not get through. There were, however, around fifty definite seekers, and quite a number of these came through fairly well. The meeting, as a whole, was a success. Much of the credit was due to the faithful pastor and wife, Rev. and Mrs. Landgrabe.

W. G. Bennett.

Dying Testimonies of saved and unsaved is a splendid book of illustrations that will enrich the sermon material of every preacher who reads it. Order one, and if you do not think it is worth the money, we shall gladly re-imburse you. It sells for \$1.00.

MISSOURI MEETINGS.

I have had four meetings since I last reported, all in Methodist churches. The first one was at Bethel, Mo., a town of five or six hundred. The church was revived and several converted. Charles A. Fisher, of Kokomo, Ind., took the pastorate and the people like him very much.

We went from there to Browning, Mo., a town of 1,000 population. Rev. W. W. Clay is their pastor, and stands for a "full gospel." There were sixty-five or seventy forward for pardon, or purity. The town and community were spiritually awakened.

Our next meeting was with Brother John Hubbs, at Gladstone, Ill. Fifty or sixty were forward, most of them for Pardon. Brother Hubbs baptized and received into the church a class of twenty-four.

Our last meeting was with Rev. Virgil Bolen, at Middle Grove, Ill. Brother Bolen was converted in a meeting I held seven years ago at Sepo, Ill., so of course we enjoyed working together very much. We closed with five at the altar. At the close of the service, Brother Bolen baptized, and received into the church forty. The unusual part of this meeting was that the converts were most all men and women. Husbands and wives came to the altar and prayed through. Address us, Bowman Evangelistic Party, Hillsdale, Ill.

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TWO FINE REVIVALS.

We just closed our second meeting with Bro. F. T. Nichols, pastor of the U. B. Church at Attica, Ohio, since the first of the year. Bro. Nichols and wife are consecrated people, and it is a delight to work with them. We had charge of the singing, and the Boys and Girls' services, preaching only a few times as the pastor did most of it.

These meetings were well attended, and great interest was manifested by the boys and girls. We teach them some splendid courses, and give them Scripture verses to learn each evening giving out celluloid symbols to go with each verse, like crosses, hearts, shields, reapers and etc. Then we give them either an object or chart lesson. One mother said, "My children generally cry when they have to go to church every night, but now they cry if they do not get to go." Many of them bowed with penitent tears at the altar being genuinely converted. About thirty bowed at the altar, several were baptized and joined the church.

We have some open dates we could give to anyone desiring help in our line. Will do the preaching too, if desired.

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CAMP MEETING CALENDAR.

ALABAMA.
Dothan, Ala., Camp, July 15-24. Workers: Rev. K. H. Bird, evangelist; J. P. Peacock, singer. Address Rev. W. H. Newton, Sec., Dothan, Ala., Rt. 5.

COLORADO.
Colorado Springs, Colo., Camp, June 16-26. Workers: Revs. Charles Stalker, W. R. Cox, Paul W. Thomas, S. K. Wheat, R. G. Finch, R. R. Sharp, Address Herbert Haines, Sec., Center, Colo.

IOWA.
University Park, Iowa, camp, June 3-13. Workers: The President of the National Association in charge; Dr. J. L. Brasher and A. L. Whitcomb; W. B. Yates, song leader; Mrs. O. W. Rose, children's worker. Address Rev. Anna L. Spann, Pres., University Park, Iowa, or Mrs. Hattie Riddle, Sec., Lacona, Iowa.

LOUISIANA.
Lake Arthur, La., Camp, July 7-17. Workers: Rev. Will H. Huff, assisted by Mr. W. R. Wilder, leader of song, and Mr. James V. Reid, young people's worker and pianist. Address J. W. Fontenot, Pres., Box 1621, Shreveport, La.

MARYLAND.
Mountain Lake Park, Md., June 26-July 10. Workers: Dr. Daniel Westfall, Dr. C. H. Babcock, Dr. Henry Clay Morrison, Dr. C. M. Dunaway, Dr. John F. Owen, Prof. Kenneth Wells and wife, Song leaders. C. M. Hood, President, Mountsville, W. Va.

NEW YORK.
Freeport, L. I., N. Y., Camp Roosevelt, Prince Ave., West of North Main St., July 14-24. Workers: Rev. John P. Owen, Rev. Howard Sweeten; song leader, Miss Florence Fairbanks. Address H. J. Cornell, 46 1/2 Burling St., Flushing, N. Y.

OHIO.
Mt. Vernon, Ohio, (Camp Sychar), camp, August 4-14. Workers: Rev. C. M. Dunaway, Rev. John Owen, Rev. E. Hilton Post, Song leader, Prof. W. B. Yates; Young people's worker, Miss Anna McGhie; Children's workers, Miss May Gorsuch and Miss Ollie Tanner. Young people's song leader, Rev. W. L. Mullet. Address Rev. E. B. Shultz, Sec., Shadyside, Ohio.
Toronto, (Hollow Rock), Ohio, July 28-August 7. Workers: C. W. Ruth, C. H. Babcock, Howard Sweeten. Song leader, Prof. Kenneth Wells and Wife. Young People's and Children's meeting leader, Mrs. Sadie Mishey. Address Roy L. Householder, Sec., Toronto, Ohio.
Coshocton, Ohio, camp, June 9-19. Workers: Rev. T. M. Anderson, Rev. Lawrence Reed, A. H. Johnston and wife in charge of singing. Anna E. McGhie in charge of the Young People's and Children's work. Write R. K. Gamertsfelder, 338 North 8th St., Coshocton, Ohio, Sec'y.

EVANGELISTS' SLATES

ALBRIGHT, TILLIE.

Newton, Kan., May 6-21.
Mt. Lake Park, Md., June 26-July 10.
Moers, New York, July 24-Aug. 14.
Richland, N. Y., Aug. 21-Sept. 5.

ANDERSON, T. M.

Pittsburgh, Pa., May 20-29.
Upland, Ind., June 7-10.

ANDERSON, MACK AND ETHEL.

Wichita, Kan., May 6-22.
Address, 519 E. 8th, Hutchinson, Kan.

BARCOCK, C. H.

Ft. Wayne, Ind., May 5-22.
Cincinnati, Ohio, May 27-June 5.
Jamestown, N. D., June 16-26.
Mt. Lake Park, Md., July 1-11.
Douglas, Mass., July 14-24.
Hollow Rock, Toronto, O., July 28-Aug. 7.
Wakefield, Va., August 5-15.
Wichita, Kan., August 18-28.
Blackwell, Okla., Aug. 29-Sept. 4.
Thomas, Okla., Sept. 15-25.

BANNING, EDNA M.

Columbus, Ohio, May 8-22.
Cardington, Ohio, June 5-19.
Cadiz, Ohio, June 26-July 10.

BEELER, T. W.

Springtown, W. Va., Apr. 17-May 15.
Muldrough, Ky., May 21-June 5.
Salvisa, Ky., June 5-19.
Harrodsburg, Ky., June 25-July 10.
Danville, Ky., July 16-31.
Home address, Wilmore, Ky.

BELEW, F. P.

Webster City, Ia., May 3-22.
Ladoga, Ind., June 7-26.
Home address, 1529 W. Nelson St., Marion, Indiana.

BENNARD, GEORGE.

Orchards, Wash., May 5-22.
Hermosa Beach, Calif., May 25-June 15.
Home address, Hermosa Beach, Calif.

BUEDMAN, ATHIA L.

(Song Evangelist)
Atlanta, Ga., May 8-29.
Centre Hall, Pa., June 4-July 16.
Hughesville, Pa., July 21-31.
Linden Hall, Pa., August 6-20.
Address 101 Carpenter St., Muncy, Pa.

CANDAY, FRED.

Silverdale, Wash., May 22-June 12.
Jamestown, N. D., June 17-26.
Open date, August, Sept.-October.
Home address, 1518 Killingsworth Ave., Portland, Ore.

CAIN, W. R.

Augusta, Kan., May 1-15.
Grinnell, Kan., May 22-June 5.
Ironton, Ohio, June 12-26.
Home address, 515 So. Vine St., Wichita, Kansas.

CALLIS, O. H.

Loyal, Ky., May 8-22.
Permanent address, Wilmore, Ky.

CHATFIELD, C. C. AND FLORA.

Reed City, Mich., May 11-29.
Shelbyville, Ind., June 5-26.
Anderson, Ind., July 1-17.
Warsaw, Ohio, July 28-August 7.
Readiff, Ohio, August 14-28.
Columbus, Ohio, Aug. 29-Sept. 11.
Durand, Mich., Sept. 11-Oct. 2.
Ellet, Ohio, Oct. 3-16.
Home address, 2601 Pleasant Ave., Hamilton, Ohio.

CLARKE, C. S.

Three Sands, Okla., June 16-July 3.
Ulysses, Kan., May 19-June 5.
Home address, 808 N. Ash, Guthrie, Okla.

COLEMAN, PAUL.

Connersville, Ind., May 22-June 5.
Cincinnati, Ohio, June 6, 7, 8.
Wooster, Ohio, June 10-26.
North Vernon, Ind., June 27-July 10.
Frankfort, Ind., August 8-11.
Springfield, Ohio, August 12-24.
Home address, 1620 Fairfax Ave., Cincinnati, Ohio.

COLLIER, J. A.

Lewisport, Ky., May 22-June 12.

CRAMMOND, PROF. C. C. AND MARGARET.

Mesick, Mich., May 8-22.
Home address, 726½ Washtenaw St., Lansing, Mich.

DICKERSON, H. N.

Mitchell, Ind., June 5-19.
Manville, Ill., June 26-July 10.
Bloomington, Ind., July 17-31.
Home address, 2008 Newman St., Ashland, Ky.

DUNAWAY, C. M.

Atlanta, Ga., May 8-29.
Austell, Ga., June 1-20.
Mt. Lake Park, Md., June 26-July 10.
Bentleyville, Pa., July 14-22.
Dalton, Ga., July 23-31.
Mt. Vernon, Ohio, August 4-14.
Home address, 216 N. Candler St., Decatur, Ga.

EDWARDS, C. E.

Open date until June 6.
Marshall, Texas, June 6-19.

ELSNER, THEO. AND WIFE.

Ashland, Ky., May 15-29.
Plover, N. Y., June 10-19.
Brooklyn, N. Y., June 24-July 4.
Old Orchard, Maine, July 8-17.
Reading, Pa., July 22-31.
Home address, 1451 Pacific St., Brooklyn, N. Y.

FLEMING, JOHN.

Cincinnati, Ohio, May 27-June 6.
Barberton, Ohio, June 8-19.
Salem, Ohio, June 21-July 3.
N. Little Rock, Ark., July 29-Aug. 8.
National Park Camp, New Jersey, Aug. 12-21.

FLEMING, BONA.

Clearwater, Kan., May 1-15.
Olivet, Ill., May 20-29.
Mannington, W. Va., June 3-13.
Kennard, Pa., June 14-22.
Dallas, Tex., July 15-24.
Little Rock, Ark., July 29-Aug. 7.
National Park, N. J., August 12-21.
Ingersoll, Okla., Aug. 26-Sept. 4.

FLEXON, R. S.

Central Bridge, N. Y., May 11-22.
Woodbury, N. J., June 5-19.
Warm Springs, Va., June 26-July 11.
Lothian, Md., July 15-31.
Clinton, Pa., August 5-14.
Glassboro, N. J., August 15-21.
Delanco, N. J., Aug. 15-22.
Home address, Shacklefords, Va.

FRYE, H. A.

Franklin, Pa., May 22-June 12.
Worthville, Pa., June 15-July 10.
Home address, 1326 Hurd Ave., Findlay, Ohio.

FUGETT, C. B.

Hutchinson, Kan., May 26-June 6.
Halltown, Mo., July 24-Aug. 7.
Normal, Ill., August 19-28.
Cape May, N. J., Sept. 9-17.
Home address, 2813 Holt St., Ashland, Ky.

GADDIS, TILDEN H.

Wabash, Ind., May 13-29.
Phillipsburg, Ohio, June 1-12.
St. Louis, Mo., June 13-26.
Monroe, Ind., June 27-July 10.
Aspen Grove, Ky., July 11-24.
Oregon, Wis., July 31-Aug. 14.
Charleston, Ill., August 19-28.
Upland, Ind., Sept. 2-17.
Home address, 4805 Ravenna St., Cincinnati, Ohio.

GASAWAY, MRS. STELLA.

Sullivan, Ind., May 15-June 1.
Home address, 1112 7th Ave., Terre Haute, Ind.

GEIL, PAUL AND DORA.

(Singers and Sxophone Players)
Kendallville, Ind., May 12-22.
Olivet, Ill., May 23-29.
Argo, Ill., June 5-26.
North Manchester, Ind., July 1-30.
Kokomo, Ind., Aug. 1-12.
Cleveland, Ohio, Oct. 16-Nov. 6.
Brazil, Ind., Nov. 13-27.
Anamosa, Iowa, Dec. 1-30.
Home address, Frankfort, Ind.

GLASCOCK, J. L.

Bargersville, Ind., May 1-15.
Home address, 1350 Grace Ave., Cincinnati, Ohio.

GLEASON, RUFUS H.

Central, S. C., April 29-May 22.
Central College Commencement, May 26-29.
New Castle, Ind., June 2-19.
General Conference, June 22-26.
Home address, Central, S. C.

GLENN, REV AND MRS. J. M.

Midway, Ala., May 8-22.
Millport, Ala., July 3-17.
Chatam, Ala., July 24-Aug. 7.
Indian Springs, Ga., Aug. 11-21.
Eastman, Ga., Sept. 4-18.

GREEN, JIM H.

Open tent dates, May and June.
Connely Springs, N. C., Aug. 7-15.
Home address, Box 200, Connely Springs, N. C.

GROGG, W. A.

Paint Bank, Va., May 8-22.
Winfred, W. Va., May 24-June 8.
Edray, W. Va., June 10-26.
Smithers, W. Va., July 2-22.
Mt. Lake Park, Md., July 26-Aug. 4.
Pinch, W. Va., August 20-Sept. 3.
Home address, Roncerverte, W. Va.

HALLMAN, W. A. AND WIFE.

Covington, Ohio, April 24-May 22.
Absaraka, N. Dak., June 23-July 3.
Alsask, Sask., July 7-17.
Didsbury, Alta., July 21-31.
Elkhart, Ind., August 4-14.
Lincoln, Nebr., August 19-29.

HAMES, J. M.

South Bend, Ind., May 20-June 5.
Home address, Greer, S. C.

HODGE, H. W.

Jamestown, N. D., May 1-15.
Fargo, N. D., May 22-June 5.
East Branch, N. Y., June 30-July 10.
Open dates, July and August.

HOLLENBACK, ROY L.

West Concord, Minn., May 1-15.
Chadron, Neb., May 27-June 12.
Marion, Ohio, June 16-26.
Indianapolis, Ind., July 1-10.

HOLLENBACK, URAL T.

Belgrade, Mo., May 13-22.
Anburn, Pa., June 16-26.
Norristown, Pa., Oct. 2-16.

HORN, LUTHER A—MARSHALL, R. P.

New Augusta, Miss., June 5-15.
Healing Springs Camp Meeting, June 30-July 10.
Salem, Ala., July 12-28.
Clear Springs, Ala., Aug. 14-28.
Louisville, Ala., Sept. 1-14.
Home address, Box 1322, Mobile, Ala.

HOWARD, FIELDING T.

Open date, May 1-15.
Mt. Carmel, Ky., May 16-29.

Open date, June.

Sunrise, Ky., July 4-17.
Depoy, Ky., July 20-31.
Milton, Ky., August 5-14.
Tolu, Ky., August 18-28.
Home address, Wilmore, Ky.

HUNT, JOHN J.

Lake Odessa, Mich., May 29-June 12.
Hurlock, Md., June 16-26.
Park Lane, Va., July 29-August 8.
Wilkinsburg, Pa., Sept. 16-22.
Home address, Media, Pa., Rt. 3.

HYSSELL, HARVEY B.

Boomer, W. Va., May 11-29.
Pax, W. Va., June 5-19.
Clay, W. Va., June 26-July 10.
Sun Hill, W. Va., July 11-31.
Bowersville, Ohio, August 4-14.
Mt. Nebo, W. Va., Aug. 17-31.
Home address, Box 1235, Charleston, W. Va.

IRICK, ALLIE AND EMMA.

Guthrie, Okla., May 1-15.
Florence, Ala., May 22-June 3.
North Little Rock, Ark., June 5-19.
Jasper, Ala., June 23-July 3.
Olive Hill, Ky., July 8-13.
Goddard, Ky., July 21-31.
Cambria, Ill., August 1-14.
Bonnie, Ill., August 19-29.
Millport, Ala., Aug. 31-Sept. 12.
Thomas, Okla., Sept. 15-25.
Home address, Bethany, Okla.

JOHNSON, ANDREW

West Concord, Minn., May 12-26.
Wilmore, Ky., May 27-June 1.
Bryantville, Ky., June 1-15.

KEYS EVANGELISTIC PARTY.

Rev. Clifford E. Keys, Evangelist. Mrs. Clifford E. Keys, Pianist. Rev. Roscoe Sancerft, Trombonist. Rev. W. W. Bart Colorado, Ohio, May 29-June 12.
Marlette, Mich., June 16-July 3.
West Colorado, Ohio, July 7-21.
Reading, Pa., July 22-31.
Lewistown, Pa., August 2-14.
Eccles, W. Va., Aug. 18-Sept. 4.
Chillicothe, Ohio, Sept. 11-Oct. 2.

KINSEY, W. C. AND WIFE.

(Song Leader, Singers, Pianist)
Arcanum, Ohio, June 12-26.
Portage, Ohio, August 18-28.
Home address, 432 So. West 2nd St., Richmond, Ind.

LAMANCE, W. N.

Brookfield, Mo., May 4-25.

LILENAS, HALDOR AND BERTHA.

Olivet, Ill., May 19-29.
Springfield, Ohio, June 9-12.
Bloomington, Ind., June 15-19.
Mohawk, Ind., June 23-26.
Peoria, Ill., July 3-17.
Carmichael, Pa., July 21-31.
Sherman, Ill., August 4-14.
Connersville, Ind., Oct. 2-16.

LITTELL, V. W. AND MARGUERITE.

Plainville, Kan., May 22-June 5.
Home address, 1214 Scott St., Beatrice, Nebraska.

LOVELESS, W. W.

Pittsburgh, Pa., May 14-29.
Bowling Green, Ky., June 2-26.
Home address, London, Ohio.

LUDWIG, THEODORE AND MINNIE.

St. Louis, Mo., April 25-May 25.
Montevideo, Minn., June 3-13.
Corsica, S. D., June 14-26.
Litchfield, Minn., June 26-July 10.
Racine, Wis., July 20-31.
Hector, Minn., August 2-14.
Home address, 772 N. Euclid Ave., St. Louis, Mo.

NELSON, S. S.

Jane's Chapel, W. Va., May 8-15.
Christo, Va., July 1-10.
Home address, 832 Worth Ave., Greensboro, N. C.

MCBRIDE, J. B.

Batesville, Ark., May 29-June 12.
Denver, Colo., June 13-19.
Bartersville, Ky., June 29-July 11.
Mount Olivet, Ky., July 15-25.
Holts, Okla., July 27-Aug. 7.
Noonday, Tex., August 11-21.
Oakland City, Ind., Aug. 25-Sept. 4.
Home address, 112 Arlington Drive, Pasadena, Calif.

MCCORD, W. W.

Sale City, Ga., July 28-August 7.
Home address, Sale City, Ga.

MCKIE, MARK S.

Collingwood, Ont., May 1-15.
Moorefield, Ont., May 16-June 12.
Open dates after June 15.

MCNEES, HERBERT J.

Open dates, May, June, July, August, September.
Home address, 13th Ave., New Brighton, Pa.

MILBY, L. G. AND BERTHA.

Frankfort, Ind., May 8-29.
Taylorville, Ill., June 5-26.
Home address, Box 327, Danville, Ill.

MILLER, JULIUS.

Claire, S. D., May 3-15.
Rosholt, S. D., May 16-June 5.
Mattoon, Wis., June 6-14.
Poplar, Mont., June 16-July 7.
Franklin, Minn., July 13-24.
Ortonville, Minn., July 26-Aug. 7.
Jamestown, N. Dak., Aug. 10-14.
Home address, Mattoon, Wis.

MILLER, REV. AND MRS. F. E.

Westport, Ont. Can., June 5-19.
Wilmington, N. Y., June 23-July 4.
Moers, N. Y., July 30-Aug. 14.
Richland, N. Y., August 21-Sept. 5.
Home address, Lowville, N. Y.

MILLER, JAMES.

Kendallville, Ind., May 12-22.
Chicago, Ill., May 29-July 3.
Lynn, Ind., July 10-24.
Hope, Mich., July 31-Aug. 14.
Home address, 1249 N. Holme Ave., Indianapolis, Ind.

MINGLEDORFF, O. G.

Grand Bayou, La., July 17-31.
Orlando, Fla., Aug. 7-Sept. 5.
Home address, Blackshear, Ga.

MONK, ALONZO, JR.

Open date, May 9-27.
Fulton, Ky., May 29-June 19.
Home address, 411 Southwestern Life Bldg., Dallas, Texas.

MORRIS, (JUDGE) FRANK

China Springs, Tex., July 24.
Aspermet, Tex., August 7.
Hagerman, N. Mex., Aug. 28.
Alamoyardo, N. Mex., Sept. 11.
Kansas City, Mo., Oct. 2.
Home address, P. O. Box 1523 Dallas, Texas.

OWEN, G. F. AND BYRDIE.

Webb City, Mo., May 13-29.
Joplin, Mo., June 1-5.
Pierston, Iowa, June 12-26.
Pt. Dodge, Iowa, July 12-24.
Climbing Hill, Iowa, July 29-August 1.
Open date, August 12-21.
Bath, Maine, Aug. 28-Sept. 12.
South Portland, Maine, Sept. 18-Oct. 2.
Home address, 1415 West Pikes Peak Ave., Colorado Springs, Colo.

PARKER, J. R.

Willisburg, Ky., June 4-26.
Open dates, June 27-July 24.
Sergeant, Ky., July 25-August 14.
Berry, Ky., August 15-28.
Address, Wilmore, Ky.

POLLOCK, G. S. AND WIFE.

Mackville, Ky., May 8-22.
Wallingford, Ky., June 15-26.
Eldorado, Ill., August 4-14.
Home address, Wilmore, Ky.

POLITT, S. H.

Mt. Pleasant, Ohio, May 15-29.
Ovidville, Ohio, June 5-19.
Open date, June 20-July 31.
Orangeburg, Ohio, August 1-14.
Wagoner's Chapel, Ky., August 15-25.

REDMON, J. E. AND ADA

Hagerstown, Ind., May 6-22.
Midland, Mich., May 29-June 12.
Home address, 1231 North Holmes Ave., Indianapolis, Ind.

REED, LAWRENCE.

Coshocton, Ohio, June 9-19.
Sebring, Ohio, July 15-24.
Albany, N. Y., July 31-Aug. 14.
Richland, N. Y., August 21-Sept. 5.
Cumberland, Md., Sept. 10-20.
Home address, Damascus, Ohio.

REES, PAUL S.

Providence, R. I., May 1-15.
Johnstown, Pa., May 20-29.
Kokomo, Ind., June 10-19.
Coeur d'Alene, Idaho, July 8-17.
Ferndale, Wash., July 22-31.
New Albany, Ind., August 4-14.
Cherry Grove, Ind., August 15-19.
Home address, Pasadena, Calif.

RICE, LEWIS J. AND EDYTHE

Olivet, Ill., May 19-29.
Whitcomb, Wis., June 1-10.
Mattoon, Wis., June 12-26.
Madill, Okla., July 17-31.
Kingston, Okla., August 4-21.
Home address, 2923 Troost Ave., Kansas City, Mo.

ST. CLAIR, FRED

Halfway, Oregon, May 11-22.
Cheney, Wash., June 5-July 10.
Portland, Oregon, July 31-August 28.
Permanent address, 2444 Bowditch St., Berkeley, Calif.

SANFORD, E. L. AND WIFE.

Jonesville, Ky., May 6-21.
Cincinnati, Ohio, May 27-June 5.
Home address, 202 Engman Ave., Lexington, Ky.

SHARROW, C. E. AND NEVA B.

(Singers and Children's Workers)
Open dates, May.
Robinson, Ill., June.
Home address, Wren, Ohio.

SPINKS, OTIS W.

(Song Evangelist)
Hornbeck, La., May 2-15.
Home address, Box 506, Shreveport, La.

TAPPER, E. A.

Wilkesbarre, Pa., May 4-22.

TEETS, ODA B.

Arborvale, W. Va., May 1-15.
Frost, W. Va., May 16-29.
Webster Springs, W. Va., June 12-26.
Jollytown, Pa., July 10-24.
Home address, Aurora, W. Va.

THOMAS, JOHN.

Monroe, Mich., May 1-24.
Upland, Ind., June 7-14.
Permanent address, Wilmore, Ky.

VANDALL, N. R.

Pt. Wayne, Ind., May 5-22.
Pittsburgh, Pa., May 20-29.
Carrollton, Ohio, May 27-June 5.

VAYHINGER, M.

Letts, Ind., July 29-August 7.
Bryantstown, Ind., Aug. 19-28.

WILLIAMS, L. E.

Cincinnati, Ohio, May 27-29.
Asbury College, May 30-June 4.
Open dates, June, July, August.
Home address, Wilmore, Ky.

A BIOGRAPHICAL SKETCH OF Henry Clay Morrison

Editor of "The Pentecostal Herald."

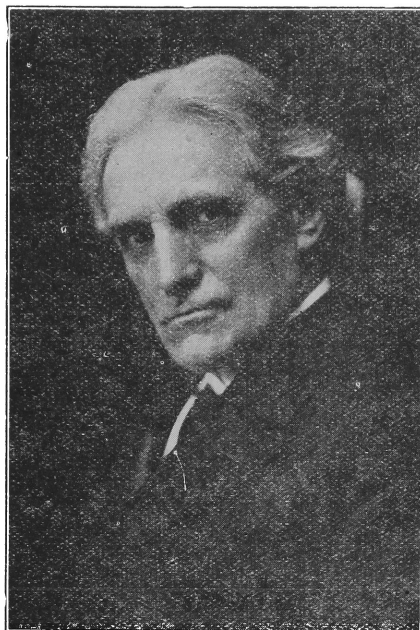
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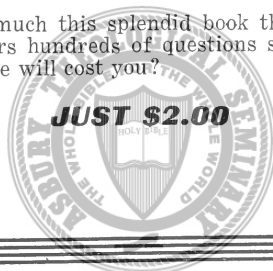
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If the Foundations be Destroyed, What Can the Righteous Do?

By The Editor.

IT is a dangerous thing to take issue with the Lord Jesus Christ on any subject. No doubt, the true disciples of our Lord regard his word as the last word on any subject. He has spoken very definitely and positively with a "verily, verily," on the subject of the new birth. It would seem that reasonable men would regard his teaching as the end of all controversy on this very important subject. Sadly, however, this is not true; we have men going about everywhere teaching that regeneration, or the new birth, is unnecessary.

* * * *

One of the interesting features about these false teachers is the fact that when public attention is called to their false teaching and the various substitutes they offer for the regenerating grace of God, they deny, evade, excuse, and try to cover up their heresies and yet continue in their propaganda of false doctrine. They are congratulating themselves that they are doing away with revivals of religion, where men preach on sin, judgment, the future punishment of the wicked, awaken the conscience, bring on conviction, repentance, and regenerating power, and are bringing into the church a host of young people on their mere decision, who will be the easy victims of their modernistic teachings.

* * * *

One of the fundamental doctrines of Methodism is the witness of the Spirit; the witness of the Spirit to our pardon, regeneration and acceptance with God, the unmistakable testimony of the Spirit within us that we have passed from death unto life; a salvation within our hearts so clearly witnessed and assured by the Holy Spirit that we become unhesitating, bold, happy witnesses to men that Jesus Christ has power on earth to forgive sins, and that we know this to be true, because he has forgiven our sins. Mr. Wesley was careful to distinguish between the witness of our own spirits and the witness of the Holy Spirit. The Methodist Church was so insistent upon this gracious experience, and was so determined to preserve this doctrine in its pulpits, and this experience in the hearts of its people that, for many years, it received its members on trial, and held them for a term of months without full reception into the church, in order to prove that they had indeed been born again, had received the witness of the Spirit to their new birth, and were proving by their changed lives, as well as their testimonies, that they were in Christ new creatures. Those were days of power. If some smart fellow, claiming to be an expert Sunday school man, had come along among the Methodists telling them to keep their children and young people away from revivals of religion, he would have been dismissed at once from any sort of office in the church, and sent back to his fishing tackle.

* * * *

One of the chief reasons why there is so much lawlessness, wickedness, immorality,

lewdness, divorce, and crime among young people of the land arises out of the fact that true revivals of religion are disappearing from our Methodist churches; hosts of children are being brought into the church on "Decision Day," and grown-ups at Easter time, on a profession of faith, without hearing preaching under the unction and power of the Holy Ghost on the exceeding wickedness of sin against God, the importance of repentance, the need of the new birth, and a life of self-denial witnessing to Christ's salvation and devoted service. When Methodist preachers were the true sons of thunder, and brought the fear of God before the people, the young, those in middle life, and in old age, were powerfully saved, and the restraining power of godly fear came upon the whole community. Men were restrained from crime, and Christian people were indeed the salt of the earth, permeating, purging, purifying, and preserving society. They were the light of the world, illuminating the minds and hearts of the people with the truth of God and reverential fear. The whole nation felt the gracious and salutary effect.

* * * *

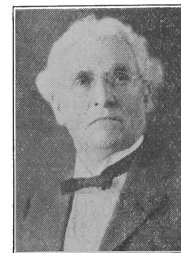
Those smart, glib people who are going up and down the church discounting the regenerating power of the Spirit, the importance of repentance, and the witness of the Spirit to the forgiveness of sins, who are jocosely talking about salvation with no tears and no praise, warning the people against revivals of religion, or allowing their children to attend protracted meetings where they are liable to become convicted and seek salvation, are shallow, ignorant heretics and a curse to the church. They are destroying the bulwarks of faith and lifting up the floodgates of iniquity. Their entire philosophy and plan of salvation is shallow and false, and true ministers of the gospel ought to rebel against their leadership, condemn them to their faces, refuse to support them, or to permit them to instill into the minds of their Sunday school teachers their false teachings that paralyze the spiritual life of the church, destroy the reverential fear of God, and lead the people to grieve the Holy Ghost, to sin against him and go stumbling on in wickedness and finally, falling into the pits of damnation.

* * * *

The time has fully come for men who have been regenerated, who know Jesus Christ in the power of his salvation, and who have been called to preach, should draw their swords and go into a holy war against the driveling nonsense that is rising up about us everywhere, destroying the souls of the people, and discounting the atonement wrought upon the cross by Jesus Christ. No man of God dares count his life dear unto himself, nor surrender his conscience to any one roaming about the church cunningly undermining her doctrines, destroying her faith and the souls of the people. The word of God is the sword of the Spirit. Out with the sword, and into the holy war for the Church of God, and the salvation of souls.

Monthly Sermon.

Text: "*For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify unto themselves the Son of God afresh, and put him to an open shame.*" Heb. 6:4-6.



The apostolic writings are largely made up of instructions, exhortations and warnings against backsliding. I think it is safe to say that if it is impossible to fall from a state of grace, much of the writings of the apostles have little or no intelligent meaning, and are incapable of a clear and practical interpretation and application to Christian life.

tical interpretation and application to Christian life.

The teaching, "once in grace, always in grace," or the impossibility of falling from a state of salvation, is somewhat akin to the old Roman Catholic doctrine of indulgence. There was a time in the Dark Ages when, for a given sum of money, a certain official in the church would give a written permit to a member of the church to commit a certain sin with the understanding that no guilt would accrue because of the sin. The official receiving the money was supposed to make an arrangement with God whereby the party purchasing the indulgence could commit sin without being held responsible or accounted guilty.

This doctrine that, if once you are pardoned and regenerated, no sin that you commit will forfeit your pardon, but that however sinful you may become you are sure of heaven, is somewhat akin to this Romish superstition of the Dark Ages. It is an assurance that, having repented, sought and found pardon, you may fall into grievous sin without any fear, uneasiness, or possibility of the loss of your soul. Is this not a sort of permit to commit sin with a sense of safety, and assurance that this thing cannot and will not lead to the loss of pardon? Does it not teach that a man may be at one, and at the same time, a sinner against God and in a state of justification before God?

The apostle clearly teaches us that the carnal nature remains in babes in Christ. No one can be a babe in Christ who has not been born again, and this carnal nature is at enmity against God; it is prone to wander, it is a strong inward tendency to do things which our Christian intelligence knows to be wrong, and our Christian conscience con-

(Continued on page 8)

A SCHOLAR'S TESTIMONY TO PERFECT LOVE.

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



ONE of the greatest saints of Modern Methodism, as well as one of its finest Greek scholars, was Dr. Daniel Steele who, for many years, was Professor of New Testament Greek in Boston University. He was to the Holiness Movement what John Fletcher was to early Methodism. Dr. Fowler said of him:

"In many regards he was the John Fletcher of the modern Holiness Movement. Like Fletcher, he maintained a high water-mark in his own personal Christian experience—a glance at his 'Mile Stone Papers' reveals the fact. Hear him as he testifies: 'The hemisphere of my soul which has been turned toward Christ has been filled with perpetual sunshine. He has unlocked every apartment of my being and filled and flooded them all with the light of his radiant presence. I wish I had a thousand heart power to love, and a thousand tongue capacity to proclaim Jesus Savior. Blissful, indeed, is the consciousness of the wholeness of my love to Jesus flowing from all the hidden fountains of my heart like the Mississippi to the Gulf. O, the indescribable sweetness of this perfect love after many years of love painfully imperfect and divided. . . The Man of Calvary, the Son of God, treads all the avenues of my soul, filling its emptiness, melting its hardness, cleansing its impurity and pouring upon my head

"The blessed unction from above—comfort, life and fire of love."

It is a significant fact that Daniel Steele, the Methodist preacher, was led into the experience of Holiness by A. B. Earle, the Baptist evangelist. After being in the land of Canaan he wrote his experience under the head of "Seven Sabbatic Years." This appeared later in "Mile Stone Papers." In this article we shall take the liberty of extracting some of the more telling items in that remarkable testimony; or, in other words, we shall analyze it and set forth its more salient points.

First. Holiness was to Dr. Steele *Soul Rest*. He says:

"On this glad day the glorious Sun
Of righteousness arose;
On my benighted soul he shone,
And filled it with repose.

"Sudden expired the legal strife;
'Twas then I ceased to grieve;
My second, real, living life
I then began to live."

"The chief characteristic of the seven past years of my Christian life is *soul-rest*, running through every day and hour, like a golden thread. 'For we which have believed do enter into rest.' Since there are many misconceptions respecting this rest, I wish to testify to my own experience in this regard:

"It is not a cessation from Christian activities, and a sitting down in the chimney-corner, with folded arms, enjoying the dreamy ecstasy of a mystical devotion. Instead of this, I find in this *soul-rest* an amazing stimulus to unremitting effort to glorify Christ in the salvation of all for whom he died, and especially in the perfect restoration of those believers who are only partially healed of the malady of sin.

"Rest is not quitting the busy career; Rest is the fitting of self to its sphere. 'Tis loving and serving the highest and best; 'Tis onward unswerving, and that is true rest."

Second. Holiness was to him a Deliverance. "It is a deliverance from unsatisfied cravings.

"Man has a soul of vast desires,
Which burns within with quenchless fires."
"In this unappeasable longing for something yet unattained I trace the features of God in

the human soul. If man is in the image of his Creator, there must be a capacity in his nature which only the Infinite can fill. When filled with all the fullness of God, the soul for the first time experiences rest from unsatisfied desire. But only so long as we continue to drink from this overflowing fountain shall we be satisfied. 'He that believeth (*perpetually*—see the Greek) on me shall (*by no means*—strengthened negative) never thirst.' It is the instinctive feeling that soul-thirst will follow, if we cease drinking.

"Release from that irksomeness of Christian service which characterizes a subtle legalism. The yoke of Christ chafes when sin still lurks in the soul. When we do not in all respects freely will what God wills, we are carrying a burden up hill. But when full trust in Christ brings us into perfect harmony with God, both the burden and the hill suddenly vanish, and we begin to sing:—

"I worship Thee, sweet will of God,
And all Thy ways adore;
And every day I live, I seem
To love Thee more and more."

"Was not Jesus addressing justified souls still wrestling with inbred sin when he promised rest to those who labor and are heavy laden? Unawakened sinners feel at ease under the yoke of sin—the ease of spiritual stupor. Only the initially saved feel the pressure of the yoke and their own inability to throw it off. Christ completes their deliverance from a sense of servility when they come to him, as the Giver of rest, as well as the Forgiver of sins."

Third. This blessing was to Dr. Steele a present victory here in this life, without waiting till we get to heaven to enjoy it.

Says Olshausen: "The discord in man is not immediately removed after his entering into the element of the good. For this reason the Redeemer speaks also of a yoke and a burden which he himself imposes, which is only felt by man so far as he is still encumbered by sin; his nobler nature feels Christ's Spirit and life to be a homogeneous element." Hence the entire removal of sin is easement from Christ's burden. We are then no longer yoked, but free oxen in infinite clover. This is the idea of this celebrated annotator, only he would put the broken yoke of inbred sin and the clover beyond the river. 'There is rest beyond the river.' May a new order of anointed poets arise, who will bring back to mortals on this side the river the good things which by a sad mistake have been transported to the other shore! May the revisers of the Bible correctly put a comma instead of a period between the ninth and the tenth verses of I Cor. ii, so that the English reader may no longer be led astray from the true meaning of the Spirit, the description of the believer's heaven on earth, when Christ is spiritually manifested to the soul in all the fullness of his love by the abiding Comforter and Sanctifier." (See John 14:21, and 16:14).

Fourth. This Full Salvation brought release from inward sin and corroding care. He says:

"Rest from that original tendency to sin inherent in fallen humanity. This is our testimony, not our mere theory. We no longer read with incredulous wonder the definition of the full assurance of faith written by the German, Arvid Gradin, at the request of John Wesley: 'Repose in the blood of Christ; a firm confidence toward God, and persuasion of his favor; the highest tranquillity, serenity, and peace of mind, with a deliverance from every fleshly desire, and a cessation of all, even inward sins.'

"Salvation from doubt, the disturber of the soul's peace. This is an element of the uninterrupted Sabbath of love made perfect, and it differs from the ordinary witness of the Spirit in two particulars—it is *abiding*

and not intermittent; and it attests *purity* as well as pardon.

"Rest from worry and fear of future ill. Why should I go about like fabled Atlas, carrying the world on my shoulders, since I have found the real Atlas, the divine Burden-bearer, Jesus Christ? 'Casting all your care on him.' Alford's comment is precious, because by his critical scholarship he brings out an idea not expressed in the English version: 'Casting (once for all, by an act which includes the life) all your anxiety, the whole of it, not every anxiety as it arises; for none will arise if this transference has been effectually made.' This is what I term rest from worry, rest attained by a single act of trust, and retained, not by spasms of faith, but by a habit of reliance on the Son of God, the King of Glory.

"Now rest, my long-divided heart;

Fixed on this blissful center, rest."

"The reader will fall into a great error if he infers that I have had no tribulations and bitter cups during these Sabbatic years. Jesus was a man of sorrows and acquainted with grief arising from the sins of men, yet he ever carried in his bosom a repose too deep for human plummet to sound—the peace of God which passeth all understanding. The disciple is as his Lord. St. Paul was cast down, but not cast away; sorrowful, yet always rejoicing. Thus the hemisphere of my soul which has been turned toward Christ has been filled with perpetual sunlight, while that turned toward sinners has been in the shade. Thanks be unto God, the joy of heaven will not be hemispherical, but spherical and full-orbed. 'There the wicked cease from troubling, and the weary are at rest.'

"Meanwhile, this happy pilgrim pillows his head upon his knapsack in the lengthening shadow of his seventh mile-stone, and, with his face toward the new Jerusalem, snatches a moment's repose.

"Here in the body pent, absent from him I roam;

Yet nightly pitch my moving tent a day's march nearer home."

Fifth. To prevent anyone from misunderstanding the human side of Sanctification he says:

"Nor is this rest a release from the burden of souls unsaved and unsanctified. In fact, in my years of spiritual unrest my own soul was my greatest burden, leaving me little time or strength to devote to others. But now that I have

"A heart at leisure from itself

To soothe and sympathize,"

"I find myself drawn away from the unprofitable and unhappy self-introspection and medication of my own ailments to the unalloyed bliss of ministering the healing balm to the wounded and dying souls about me. I have been brought into deep sympathy with Paul in his willingness to be accused from Christ; that is, to make an additional atonement for his kinsman according to the flesh. I have shared his continual sorrow of heart from this cause.

"Nor do I find this perfect rest of a soul in full trust in Christ an easy-going, lazy optimism, which occupies the rocking-chair, indifferent to all coming events, and believes that everything, even gigantic social and political evils, are all working out the highest good. I find myself, by tongue and pen and vote, antagonizing every movement of Satan in society, in politics, and in literature. I have forebodings when selfish and wicked men are lifted into power; and I can claim the promise that 'all things work together for good' only after a vigorous resistance to sin in every form."

"The world has yet to see what God can do with a man who is absolutely yielded to him."

MODERN APOSTLES OF FAITH.

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

CHAPTER XIV.

BISHOP W. R. LAMBUTH.



VERY few people of Southern Methodism appreciate the life and character of Walter R. Lambuth. This perhaps is in large measure due to the quiet, unassuming demeanor of the man; he was not great in appearance; meeting him on the street, no one would look at him the second time. He attracted no attention in the crowd; even his public deliverances lacked the dramatic fervor and eloquence to make him a master of assemblies. A cultured Japanese, writing in *Collier's* recently, gives us a close-up of the man, and the secret power he possessed, in an article: "Why I Became a Christian."

"We walked nearly three miles from one end of Hyogo to Kaigandori in the foreign settlement of Kobe. The room was filled with wooden benches. At one end of the room seated at a table, I saw a man of slight build, with the finely chiseled features of a man of learning. He had an open book in his hand and was reading from it. Presently he knelt down to pray.

"We sat there bolt upright with our eyes wide open, and watched him. We could not understand much of what he said. We saw tears start from his eyes and course down both his cheeks. Nudged my schoolmate and whispered to him, 'See that? Foreigners cry too, don't they?' After that the man preached for about half an hour—all in English.

"I was face to face with a miracle. And I knew it. That strange-looking man before me, with his blue eyes and sharp, pointed nose, from beyond, Heaven knows how many countless miles of sea and land, was as human as we were. More, there was a bridge between us. Suddenly I felt my world expand by a couple of continents and half a dozen oceans.

"This, then, was the way I met the late Dr. Walter R. Lambuth, who became afterwards a bishop of the Methodist Church, South, one of the really great men of his age and far and away the ablest missionary America has ever given to Japan."

This young Japanese fell in love with the gentle, unaffected, saintly life of the good doctor, and wanted to be like him.

Perhaps no missionary during the past one hundred years was so well equipped for foreign service as Walter R. Lambuth. The difficulties and handicaps of all missionaries going to a land of strange customs and languages, were never a hindrance to him. He had superior advantages in this regard. His father, Rev. J. W. Lambuth, of the M. E. Church, South, was a pioneer missionary to China. His illustrious son was born in Shanghai, China, Nov. 10, 1854; the "foreign field" was therefore, the land of his nativity. He lived and breathed the Oriental atmosphere as naturally as an American boy becomes a part of American life. His playmates were Chinese children; their language was his language, and he knew the viewpoint of the Mongolian better than he knew that of his own people of the homeland.

We can imagine how well rooted and grounded one would become, spending the first seventeen years of his life among a foreign people. His educational preparation was received in the Mission Schools of Shanghai, and at the age of seventeen entered Emory and Henry College of the Holstein Conference; from this institution he was graduated with honors in 1875. He then entered Vanderbilt University, Nashville, Tenn., where, after two years study, received both his M.A. and M.D. degrees, as he had chosen as his lifework the medical missionary. Being familiar with the needs of heathen people, he saw that the greatest open field

would be—along with the religion of Christ—to minister to their physical diseases.

Walter R. Lambuth entered Bellevue Hospital, immediately after his graduation from Vanderbilt, and from this celebrated school of medicine, he received his diploma in 1881. Then, in order that he might better serve his needy constituency in the Orient, he took a post-graduate course at London and also at Edinburgh, specializing in the diseases of the eye. Walter R. Lambuth had the best training available in two of America's standard literary schools, and two of the best schools of medicine: viz, Emory and Henry and Vanderbilt—medicine, Vanderbilt and Bellevue; besides post-graduate work in two of the leading schools of medicine in the British Empire. We repeat, that it is doubtful if there was from any country, or any denomination on any foreign field, a better equipped missionary, than Walter Russell Lambuth.

Then he carried to the field still other credentials besides the endorsement of colleges and the Board of Missions. While a student at Vanderbilt, he was licensed to preach. He had no special training in the seminary for the ministry, but being born in a Methodist parsonage, under the tuition of his preacher father, he absorbed the essentials of Methodist theology, just as he had absorbed the atmosphere of the Orient.

So, we see the man equipped to teach any of the college branches; a physician qualified as a general practitioner in the whole curriculum of the science of medicine, with special training for diseases of the eye; and, above all, a preacher of the gospel with ability to preach to the Chinese in their own language as fluently as he spoke his mother tongue. We are quite sure, that these unusual facts concerning our sainted bishop are known to but few in the church. The opinion of the young Japanese, comparing Bishop Lambuth with all others, is not such an extravagant statement, after all, when we know the many-sidedness of the man; then combining with this the larger fact, that his life was consecrated to the glory of God, and in service to humanity.

In the year 1877, Walter R. Lambuth sailed for the Orient, where, but for the nine years spent in American and English schools, he had lived always. His first labors on the field were in Shanghai, as a member of the Hospital staff of surgeons. He spent several years at this station, preaching the gospel and giving his superior skill for the healing of the sick. It was through his zeal and leadership that the Methodist Hospital was founded at Peking, China, and it was opened for service in 1885.

In the year 1886, the Board of Missions decided to open a new mission in Japan; whereupon, both Dr. J. W. Lambuth and his son, transferred to Japan, and Dr. Walter R. Lambuth was given the superintendency of the Japanese Mission. One of the greatest constructive works of this ten-talented statesman of the Cross of Christ, was the founding of a college at Kobe, Japan, known throughout the world as the greatest of its kind—*Kwansei Gakuin College*. Not only has it grown to be the largest mission school in Japan, but it is the largest, in the point of attendance, of any school of the M. E. Church, South.

Dr. Lambuth was called to America in 1892, and because of his almost inexhaustible fund of missionary information, was appointed by the Board of Missions as their field secretary. In this capacity, he served the church until 1910, when he was elected to the Episcopacy. He took up his residence at Oakdale, California, serving the conferences on the Pacific Coast, giving special attention to the foreign peoples from his beloved Orient.

In 1913, Bishop Lambuth took a group of

Vanderbilt students on a tour of investigation, far into the heart of darkest Africa. He became known as the "Pathfinder of Southern Methodism." A Mission was opened in the Belgian Congo at Wembo Niama, named for the big chieftain of the tribe at that place. Perhaps, this is one of the big achievements of his life, as the new field has met with the most optimistic expectations, and is a most fruitful field.

In addition to his labors as field secretary, for seven years before being elected bishop, Dr. Lambuth was editor of the *Review of Missions*. He was an honored member of several Ecumenical Conferences which met in this and in other countries. He took first rank in all the big missionary gatherings of all denominations, as well as his own; his counsel was given the highest consideration by missionary leaders everywhere. In 1907 he was a delegate to a meeting in Japan, looking to the unification of Japanese Methodism, and was a factor in the consummation of that program.

Bishop Lambuth delivered the Cole Lectures at Vanderbilt University in 1915. He was an extensive writer on missionary themes, and no man in the church was better informed on every phase of the subject. He published a book: "Winning the World for Christ," and "Side Lights on the Orient." He compiled and edited the "Japanese Discipline."

During the World War, Bishop Lambuth served on an important commission in Paris, which had to do with international relationship of the United States Army in France. His broadmindedness and his sweet, generous spirit, lifted him beyond the limitations of any ecclesiasticism, and made him, thereby, a world character. In the year 1892, both Emory College, at Oxford, Ga., and Randolph-Macon College, of Ashland, Va., conferred upon him the degree of Doctor of Divinity. While a student at Vanderbilt, he became acquainted with Miss Daisy Kelley, the daughter of Dr. D. C. Kelley, of the Tennessee Conference, stationed then in Nashville, and this courtship was consummated in a happy marriage. Bishop Lambuth died in Yokohama, Japan, Sept. 26, 1921, and when he died, left a great void in the world's missionary cause.

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Bible Reading on Holiness.

Rev. C. W. Ruth, Evangelist

IN this study we will undertake to prove that the disciples were regenerated prior to the day of Pentecost; and we would insist whoever admits that they had a definite Christian experience before the day of Pentecost, must of necessity admit the Wesleyan teaching of a second work of grace; for we think no one will deny that they received a very definite experience on the day of Pentecost; an experience which marked a distinct crisis and epoch in their lives: they were not the same after the day of Pentecost they had been previous to the day of Pentecost.

THE DISCIPLES PRIOR TO PENTECOST.

We undertake to say they had been regenerated, and were clearly justified prior to the Pentecost,—during the three years Jesus was with them. Naturally the question arises, When were they converted? Since it is not definitely stated in the Scripture, we can only say, we do not know. However, it seems quite probable that they had repented during John-Baptist's revival; for it is clearly stated that at least some of them had been the "disciples" of John. See John 1:37-40. While the time or place of their regeneration is not given, the *fact*, is nevertheless most conclusively stated.

St. John 1:11-13 tells us: "He came to his own, (referring to the Jews) and his own received him not. But as many as received him, to them gave he power, (or, privilege, marg.) to become the sons of God, . . . which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." They had received him, and here is the plain statement, they were "born of God."

Jesus called them, commissioned, and empowered, and ordained them, and sent them forth to preach his gospel, and heal the sick. See Matt. 10:1; Luke 9:1. It is incredible that Jesus would thus ordain and sent forth unsaved men, themselves still unconverted, and give them power to cast the devil out of others; no, Jesus said to them, "Behold I send you forth as sheep ('lamb' Luke 10:3) in the midst of wolves," thus indicating that they had a different nature; and then said, "When they deliver you up, Take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." Matt. 10:16-20. If they had not been regenerated "the Spirit of your Father" would still have been the spirit of the evil one.

Of the seventy it was said, "Rejoice not that the spirits are subject unto you: but rather rejoice because your names are written in heaven." Luke 10:20. Surely this could not be said of unconverted sinners. Nor did "the seventy" have any advantage over the "twelve."

In the 17th chapter of John, Jesus testified concerning them, saying "They are not of the world even as I am not of the world;" v. 14, 16, "they have kept thy word," v. 6; "while I was with them in the world, I kept them;" v. 12; "they are thine: and all thine are mine"; v. 10; "none of them is lost," excepting Judas; v. 12; "and I am glorified in them." v. 10. None of these statements would apply to unregenerated sinners.

After Jesus had risen from the dead, yet prior to the Pentecost, "He led them out as far as to Bethany, and lifted up his hands, and blessed them . . . and they worshipped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God." Luke 24:50-53. If this is descriptive of unregenerate sinners, we confess, we would like to see some such sinners. They were "blessed" and "led" by the Savior: had "great joy" and "worshipped" him; and continued in the temple,

"praising and blessing God." Surely, this is not characteristic nor descriptive of unregenerated sinners. Also, Jesus differentiated them from sinners, after his resurrection, by speaking of them as, "my brethren." Matt. 28:10; John 20:17; certainly, Jesus would not thus designate the unsaved.

Many other proof texts might be given, but we think the aforesaid sufficient to convince any unprejudiced mind that the disciples were truly regenerated prior to the historic Pentecost,—some noted divines teaching to the contrary, notwithstanding.

SOME OBJECTIONS ANSWERED.

It has been said that these disciples could not have been "born of the Spirit" prior to Pentecost because the Spirit was not yet given. While it is true that the Dispensation of the Holy Spirit was not ushered in until the day of Pentecost, "the Spirit of God" was present in the world on the very morning of creation, bringing order out of chaos, and light out of darkness. (Gen. 1:2). The Holy Ghost is co-existent, and co-eternal with God; he is God. Hence it is said of the prophets during the prophetic age, "Holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:21.

Others have contended that the disciples were not converted because Jesus said to Peter, Luke 22:31, 32, "When thou art converted strengthen thy brethren." The confusion here, is due to the fact that they use the word "*convert*" as a synonym for regeneration,—which is not correct. See Jas. 5:19, 20. The Revised Version gives the correct thought: "And when thou art turned once again, strengthen thy brethren."

Jesus had just told Peter "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." And the prayer of Jesus was answered, in that he did not utterly apostatize, as did Judas. But why should Satan "desire" to have him if Peter was yet unregenerated, and he already had him? And why should Satan "sift him" as "wheat", if there was no wheat in him? Although Jesus knew, and told him he would "deny" him thrice before the cock would crow, and therefore would need to be "turned again" this does not indicate that Peter had not been previously regenerated; rather it confirms the fact that he had been.

Now the question arises, Was Peter restored and reclaimed before Pentecost? Yes, he at once "went out and wept bitterly." v. 22; and then on the shores of the "sea of Tiberias," John 21:15-17, Jesus led him to confess his love for him just as often as he had denied him,—three times,—and then renewed his license to preach—both to the "sheep" and the "lamb", and thus fully restored him. And now Peter is the first one mentioned in the pre-Pentecost prayer meeting; Acts 1:13.

Also, it is urged concerning the rest of the disciples that according to the record given by Mark, ch. 14:50. "They all forsook him and fled," hence they could not have been clearly justified prior to Pentecost. But John tells us, after the resurrection, they met Jesus: "And then said Jesus to them *again*, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them." John 20:21, 22. Here he restored their "peace," and, in breathing on them, renewed and quickened their spiritual life; ("breath" signifies life); and re-commissioned them to preach; and all this took place before Pentecost.

(To be continued)

The New Book By Dr. Morrison.

"The Optimism of Pre-millennialism" is now ready for the press. This discussion of the subject of the Second Coming of our Lord

approaches the teaching from a new and most interesting angle. It will be read with great interest. It will be ready for the readers by the early summer. Pentecostal Publishing Company, Louisville, Ky.

Some Strange Leadings of the Lord.

RICHARD W. LEWIS, D.D.

THE call came for a union meeting in Tillar, Ark., away down in the south-eastern corner of the State. It meant a journey from the hill-tops of the North-western Arkansas Ozarks to the lowlands of the Mississippi delta. The rains for weeks had been excessive. The streams were swollen, and most of them out of their banks. The great Arkansas River was on a huge rampage—five miles from bank to bank at Ft. Smith. But the preacher could hear business men planning to brave the widespread waters for mercenary ends, why not he persist in reaching his destination for the glory of God? It was settled: "The children of this world," in this case, should not be "wiser in their generation than the children of light." "The kingdom of heaven suffereth violence, and the violent take it by force"—it should be a forced journey, forced with as much vehemence as any "drummer" would force.

The first link in the chain was only 60 miles short—from Siloam Springs, Ark., to Sallisaw, Okla. There we found our first stone wall of hindrance to our journey—the Arkansas River was not passable beyond that point. We were allowed to keep our seats in the car from the hour of arrival, 2 A. M., to the hour of departure on our return trip, 6 P. M. We were few in number. One passenger sat opposite the writer. His voice was husky, and suggested over use, not to say abuse. His face might have been that of a business man. In a word he betrayed his identity—he too, was a minister of the gospel. Then introductions followed. When the writer gave his name as "Lewis," the preacher sprang up and asked if it was "Richard W. Lewis," to which the owner of the name had to reply in the affirmative—nothing else to do! He had owned the name too long to repudiate it, even to a stranger in Oklahoma. Grasping my hand Brother Evans said, "I have long wanted to meet the man whose articles I have been reading in THE PENTECOSTAL HERALD." Soon we were friends, and jolly with each other. A brakeman who had been freely using the Lord's name in vain, asked us a question about Revelation. By the way, how strange that the unsaved persist in confining their enquiries about God's Word to "where did Cain get his wife"? "Who was the beast"? and kindred questions, even the right answering of which never could lead them an inch closer to the Savior!

This gave us an opportunity to turn our batteries on this unsaved employee of the road. If we did not get him over on the Lord's side it was due, confessedly, to his fear that he "would not hold out after professing it." This is the devil's stronghold. Here thousands of sinners are stranded. This is their sinkhole. As if the God who saves is unable to help one live a saved life.

Then we met another railroad man, dead-heading his way up the line to take an engine. He was apparently in good standing in the Methodist Church, South, but we wondered at his lack of testimony. He, too, had listened to the brakeman's profanity, and without a word of rebuke, leaving the witnessing against it to us, two stranger preach-

ers! When will our blessed laymen come to understand that the world is lost, and that God looks to them to let their lights shine, so shine that other men may be won to Jesus?

The third railroader we discovered was a Baptist, and as strange as it may appear, he was the backsliding member of the crew! There we had three men, and the three distinct classes into which the world is divided—the saved, the unsaved, and the backslider. These three were “hobnobbing” in a most congenial way, and there was seemingly not the least care or thought for glorifying God in the association.

We reached our junction point, where we were to take a new route and so detour as to escape the flood barriers. At this town we soon discovered that the Church was “pulling off” a church dinner, and little boys were going up and down the streets ringing bells and calling attention to the dinner to be served at noon. The sidewalks were covered with arrows pointing towards the vacant store wherein the feast was now spread, and the word “eat” was to be seen here and there in big letters. It was easy to reflect how that all our human cries of agony harked back to “eats” in the Garden of Eden! The doctors tell us we are a nation of invalids, and the common sophorism of our times is, “we are digging our graves with our teeth.” And the tragedy of it all is that the two classes who should lead in a reform against improper eating, namely, the doctors and the preachers, are both so guilty that neither dare speak out lest they condemn themselves! How remarkable the fact that the only animal willing to eat when physically out of trim is man, the climax of them all!

It was the writer's good fortune to meet a dear brother of one of the churches, and a merchant, who invited him to share his hospitality at the church festival. There we found the aged and honored pastor mixing agreeably with the women—the ubiquitous women—(God bless them!) last at the cross, first at the tomb, leader in the fall. She seems to be always trying, in her own way, to make up for her false leading. She has abundant energy, and never refuses to lay it out for certain work the church claims is needed. There they were, perhaps a score of them, and every one looking the serving part of Martha. The meal was good—it is always good when a lot of blessed church women prepare it for their church! But we looked around in vain to find the Lord! Rather we could hear the licks from the whip he held in his divine hands as he rid the temple of the money changers. We could hear him saying, “Freely ye have received, freely give.” We could see in Matt. 23:23 his approbation of the tithe, and we could not but wonder if these good women should not have followed his notable and glorious example in declining to turn stones into bread. If that had been idle and condemnable expenditure of divine power, what was this but misdirected energy, energy which had it been spent on soul-winning would have improved the tone of the church membership, snatched many brands from the burning, and so strengthened the membership by additions that all the money needed could have been raised by freewill offerings!

An old sinner in Western Texas once said to the writer, “Brother Lewis, I'll pay the church \$10.00 every time they won't have one of these festivals.” Dear soul; he did not realize that I could be, on these good terms, stopping one every few days! Is our Lord so poor; is our church so hard run; are we in such dire extremity; is the emergency so very great that we must make God's house a place of merchandise, or humiliate our Father by advertising to the world that we are dependent upon their help to carry on our work? For the first time in many years the writer has his family in a church which has no suppers that are not free, runs no rummage sales, and resorts to no claptrap whatever for money, and the finances are the

easiest feature of the church life. Why not? Is not God able to pay his own running expenses? When a business is unable to finance itself it had better cease. The tithe; the tithe; the tithe—O, that all Christians would accept God's plan for financing the church.

From the feast we went with the undertaker to inspect his stocks of caskets, his parlor, etc. He was a man of God, and announced to us that he was underselling his neighboring competitors by a commendable margin. The cheapest box he priced us was \$150.00, and on they soared to \$350.00, in this small village, and these prices perhaps 25% lower than prices in nearby towns! Then what of the city prices? Who can afford to die these days? Once it was cheaper to die and get out of it all, but not so now. It is far less expensive to live than it is to die, for on top of the casket charges are the accessories, making the average funeral in the small towns run up to something like \$500.00! Jesus slept in a borrowed tomb, but no such relief may we find today from the great expense of funerals. Nor have we mentioned the flowers. O that these might be given to the living! Turned into bread, into clothes, into books, into toys—what joy!

After much phoning, enquiring, switching about and trying out various methods of exit, we got away on a nine o'clock train for Ft. Smith. After 24 hours we were less than 20 miles away from home!

It was Sunday morning when we at daylight crossed the five-mile wide Arkansas on a Frisco train and looking out the window saw the mad torrent surging under the big steel bridge, swishing and whirling as it rushed on to its work of destruction and death down stream towards “the father of waters.” There was not six inches, seemingly, between the great basal beams of the bridge and the water, and the volume of that speeding stream no man could compute, yet there was not a shiver, no sign of vibration, no quivering rods, so steady were the mighty steel arms that held us out of death and destruction. At once our minds ran to the blessed Book, and we remembered, “The everlasting arms are beneath thee.” O, what rest! What blessed assurance! Not only arms of steel, but arms of divine power were about us in that hour of danger with death and disaster all about us.

After the second night without sleep, the writer was stupid, but rushed to a hotel and took a hot bath, jumped into bed at five P. M., and out at nine for Sunday school and church. It was Easter Sunday. The preacher had on no new clothes—good example to his flock! We are in great danger just now of putting the stress of Easter-time on the eggs and the rabbits and the new rags we wear! The music was so sweetly simple! No show in that fine soprano. How clear! How well trained that voice, naturally wonderful! It surely was a song to his glory, rather than to hers. We worshipped God in that Easter music. The new members came forward, among them two children and a father to whom the writer had preached not so long ago. Then the family was under a tremendous load. The man hesitated. Now he had yielded. Thank God. A family united! An unbroken circle. O, if only every home were just so!

Friends of years gone by rushed up, coming from various quarters of the State, offering their greetings, among them one of the Lord's best of women who proposed the hospitality of her home. While she prepared the meal it was the writer's privilege to preach a sermonette to a host of splendid mind, considerable reading and some advance thought—perhaps too much of the latter. He was a man hungry for truth. This friend of years has watched the formalism that has been creeping into the church, and expresses his heart-hunger for “a pure gospel that feeds the soul,” in a most pathetic way. Thank God he can find this in every city, but in far too few pulpits. Why should

any man who represents God preach anything less than God's truth. If lecturing will do, why not brand our lectures as such? Why call a lecture a sermon? Who is fooled? Only the lecturer, and at heart he is not deceived.

One of the great, heart-rending tragedies of our times is the departure from the simple gospel Paul preached and insisted that others should preach. That gospel is God's good news to lost men. That gospel saves. That gospel satisfies. That gospel glorifies God. That gospel reflects credit on the preacher. That gospel is the crying need of this hour. May God help us stick to it and have nothing to do with any other.

A REMARKABLE PAMPHLET.

MRS. H. C. MORRISON.

There recently came to my desk a pamphlet entitled “A Layman's Sermon to the Preachers,” by Edmond L. Brown, which is so full of wholesome counsel and admonition that I am going to give it by installments to the readers of THE HERALD.

This sermon was delivered by invitation before the Ministers' Association of Youngstown, Ohio, and by request was published in the two local papers; later, by request of Dr. Hammaker, it was published in *The Christian Work* and *The Christian Advocate*, of New York City. This broadcasting brought numerous appeals for its publication in pamphlet form, which I shall give to our readers, in sections, but will not detract from the value of the suggestions contained therein.

“A LAYMAN'S SERMON TO THE PREACHERS.”

I want first to confess that it involves some embarrassment for me, a church layman, to presume to be able to contribute anything helpful to a body of men who have devoted their lives to the preaching of the Gospel; but I believe you have invited me to speak, without fear of giving offense, the convictions of my heart.

I come here today to emphasize these words of Jesus. “And I will pray the Father and he shall give you another comforter, that he may be with you forever; even the spirit of truth, whom the world cannot receive because it beholdeth him not, neither knoweth him. Ye know him, for he abideth with you, and is in you.”

Could there be a more definite line of demarcation drawn between the church and the world? These are the words of the very Christ of God himself, and I cannot understand why you preachers do not more earnestly exhort us laymen to enter into the experience of this fellowship. To press this question is my motive this morning. Why do you not exhort us to enter into this fellowship?

In an address delivered before the Philosophical Union of the University of California, by Prof. John Wright Buckham, he said, “The deeper thought of our time is turning away from religion as dogma, as theory, as ethics, to religion as experience.” The Philosophy or theory of Christianity is only intellectual and without experience we may be intellectually alive, but spiritually dead.

Prof. Buckham says, “Too long have ideas and doctrines of God been substituted for God, himself. Hence, have arisen skepticism, revolt, agnosticism, atheism, all of which have been rejection of ideas, (of interpretation) of God, rather than of God, himself.”

MY CONVICTION.

I wish to state my conviction that the world will not believe and receive the Gospel of Jesus until the church is more serious and more fully believes and demonstrates that Gospel in life, and that if in these United States the government treasury should be open to the

(Continued on page 9)

MAN'S MIGHT OR GOD'S DYNAMITE

DR. L. R. AKERS, President Asbury College.

"Not by might nor by power, but by my Spirit, saith the Lord of Hosts." Zech. 4:6.



OME one has remarked that an institution is but the lengthened shadow of a man. There is much truth in this thought, a truth which is equally applicable not only to institutions but to epochs in human history as well, for every age in the history of human affairs has been marked by some dominant personality with mighty girth of brain or reach of soul.

The history of Israel is checkered by periods of light and shadow. Called by God to be a peculiar people and to exalt the pure worship of monotheism among nations whose spiritual life was vitiated by debasing servility to innumerable deities, the Israelitish story reveals instead of a sustained loyalty to the principles heaven-given for their national uplift and conservation a fluctuating or vacillating record. As a check to the backsliding periods, God raised up a succession of mighty prophets whose ringing and fearful utterances still resound through the corridors of the centuries.

Among the notable minor prophets was Zechariah. He lived in a time of great discouragement and distress, in that pathetic but heroic crisis when a remnant of Israel had returned to the beloved homeland from their long captivity in Babylon. Few of this number had ever seen the hills and vales of their native land, but through the narratives of their fathers their imaginations had been kindled and their spirits fired with a deathless determination to possess again the land of their dreams with its holy city and encircling mountains. The return, however, proved to be a cruel disillusionment. Jerusalem was in ruins, her temple in desolation, enemies abounded on every side and their spirits almost fainted as they faced what seemed to be an impossible task of restoration. But a law of God is that a great crisis always creates a great man, and the man at this critical hour was the prophet, Zechariah.

In clarion tones, he summoned the discouraged band to a faith in God and a courageous endeavor; and the call did not fall unheeded. Their hearts leaped to the challenge as they girded themselves for the work. They would rebuild and restore Jerusalem along the old lines. But the prophet's was greater than the people's vision, for standing by the side of Zechariah was a shining messenger who bade him stop the young man with the measuring line, for the new city was to be builded upon a larger scale and to transcend in glory even Solomon's capital with its glorious record of achievements and treasured traditions of the past.

Zerubbabel, the princely leader of the Jewish exiles numbering about fifty thousand, promptly began work on the second temple. But so small were the resources, so vast the undertaking, so large the numbers who opposed and so few those that helped, that he and his people became discouraged and ceased from their labors so that for full fifteen years nothing was done. It is here that Zechariah comes with a challenging call for faith and action. He has had a symbolic vision of a golden candlestick and two olive trees, the candlestick of pure gold having seven lamps on the tops of seven branches, all connected with the central stem, and to the bowl above by a golden pipe. A living olive tree was on the right side of the candlestick, another on the left, and from these trees there came an unfailing supply of oil into the central bowl of the candlestick. When the prophet asked the meaning of the vision, the reply was in the words of the text: "This is the word of the Lord unto Zerubbabel, saying, not by might nor by power but by my Spirit, saith the Lord of hosts." In these words is enshrined a profound spirit-

ual truth, namely, *the supremacy of the spiritual over the material*, and this is the message which the angel of the church of the twentieth century would still convey. We may not dispense with the material, but the spiritual must be always supreme. No truth is more difficult to implant in the minds of men than is this, yet in the proper planting of this fact the very issues of spiritual life or death are involved. The power and might of the temporal ever flaunt their intriguing forces before our thoughts and purposes. The world is so real and it is so powerful. In addition to the natural forces which we capture, tame, and bend to our own uses, as the power of wind, water, electricity, and steam, there is the power of social position, of wealth, of combination, of custom and of fact. Easy it is to be so hedged about and controlled by these ever evident forces that we are in great danger of forgetting that we who are pilgrims on our way to a heavenly city must walk by faith and not by sight. After all, it would seem that religion is essentially an emancipation from a deadening slavery in the realm of *things*. The wisdom and the experience of the centuries, together with the revealed Word of God, have not yet taught the large part of humanity that spiritual interests transcend those that are physical or that the most complicated machine is not to be compared with the humblest flower that grows. The spirit must ever be above the body and the chief concern of the citizen of the Kingdom of God must not be eating and drinking, but "righteousness and peace and joy in the Holy Ghost." In a word, religion must ever teach us *the supremacy of the spiritual*.

"Not by might." The world has yet a long way to go before it can catch up with him whose sandalled feet threaded the thronged marts of human activity and, amid the selfish din of those who schemed and bartered, called men to a new appraisal of life's values and re-emphasized the truth that in the affairs of life the soul must ever be regnant. Sad indeed, is our failure to learn the lesson of the centuries, that Alexander, Attila, Cæsar, Napoleon and Hindenburg are futile in their efforts to establish kingdoms that endure. The conflict of the ages still rages. Shall it be Cæsar or Christ? As Professor Fleming, concerning the World War, well said, "The struggle will not end until men have learned that physical force in the long run is impotent unless backed by those spiritual forces which spring only from loyalty to the everlasting difference between right and wrong." It is significant for us to remember that the man who declared Providence was on the side of the biggest battalions died defeated, a prisoner in exile, while he whose sceptre was Love, and whose throne was Mercy, and who, at the end of his earthly career died in apparent failure upon an emblem of shame between two brigands; yet has blazed a pathway of glory across the pages of human history and today holds the hearts of men enthralled, by the sublimity of his faith and vision.

The worship of physical force should be an anachronism, yet, alas, it is anything but obsolete. A perusal of the modern newspaper would indicate that nine-tenths of the thoughts of men are upon that which is purely physical. The names that are upon every one's lips are the kings of the physical realm: Babe Ruth, Gene Tunney, Red Grange, Wrestler Lewis, et. al., while the real makers of history walk in obscure paths, largely unseen by the multitudes. The death of a Valentinian occupies columns upon the front pages of our metropolitan dailies while Charles W. Eliot, our greatest scholar, after more than a half century of invaluable service to the making of America and its marvelous educational system, at his demise receives a scant three-inch obituary notice. The flash of a rocket

catches the thoughtless glance of the multitudes while the steady shining of a star is unnoticed.

To be captured by the glitter and fanfare of life's parades is characteristic of those with undeveloped souls,—a mark of spiritual childhood. When we consider how old ideals, old customs and old beliefs are tumbling before the skepticism and scoffing of the present age, of how we are blinded and choked with the dust of things, we can truly say the age of rank materialism is upon us. It is quite the fashion to sneer at mid-Victorian ideas and traditions, but in repudiating them what have we to offer as a substitute? Our great universities and colleges are demanding of us open minds, critical minds, and unbelieving minds. As a result, agnosticism stalks through the length and breadth of our land, while the spiritual emotions chill and atrophy. It is a tragic thing to note that our wild and reckless youth seems utterly ignorant or unmindful of the price paid in human suffering and sacrifice that made it possible to bring this nation into existence. If America is to endure, her foundations must be upon the moral and spiritual principles advanced by him who alone was the Master of Life, rather than on the false support of material prosperity and mechanical luxuries.

At a recent state educational gathering attended by the writer, the statement was made, "The greatest crime of today is neurasthenia." A question then came from the audience, "What causes the neurasthenia of this age?" The answer was, "Largely, fast living." The economist claims lack of home influences and the divorce; the physician affirms that this disorder may come from the non-functioning of the ductless glands; the preacher declares the breakdown of morals is responsible. But may we not come back to the source of the disease which is simply the thing we call, SIN,—sin that is innate, and sin that is actual? No amount of philosophizing or of rhetorical white-washing can effect a change in the diseased body politic. This is an incurable and ineradicable disease from the standpoint of human agencies. Only a super-human Physician can reach the seat of the malady. Physical force can do nothing. Money is empty. Even courage cannot encompass the desired results. The fact is it cannot be done by human power, but only through the Spirit of the most high God. It is by the operation of the Holy Spirit in the hearts of sinful men that human nature is regenerated and sanctified, and to the work of the Holy Spirit alone may we attribute the church's measure of victory over infanticide, slavery, cruelty, injustice and intemperance, the sins that have darkened the centuries. The men and women who have fought these evils in Christ's name have one and all confessed that it was not they who won the victory themselves,—not they, but a Power within them, stronger than themselves, inspiring and energizing them and rendering them capable of achievements beyond their natural scope. That Power they knew had been no other than the Holy Spirit. Truly, "Power belongeth unto God." The Romans with pick and spade could do little in making roads through rocks and mountains. The use of gunpowder in the seventeenth century ushered in a new era of road building. The introduction of dynamite, three times as powerful, again revolutionized science. Following this, nitro-glycerine, twice as strong, has increased scientific achievement.

In the spiritual realm, the only power sufficient to subdue sin and achieve Holiness is through the gift of Pentecost which has ever been the source of the church's strength and its only ultimate hope of victory. Let us remember that we are living after Pentecost, not before it; that the Holy Spirit has come

(Concluded on page 7, col. 3)

REPORTS FROM SOUL WINNERS

NEW YORK MEETINGS.

It has been sometime since we have written any account of our evangelistic itinerary for publication in the holiness papers, but desire to report that we are still prosecuting the work of pentecostal evangelism.

Recently we held a convention in Syracuse, N. Y., under the auspices of the County Association there. The services were held in the First Church of the Nazarene. The pastor of that church, the Rev. Henry Stebbins, and his efficient wife, together with the members of other churches, and the officers and members of the Association stood by us in the work.

Special mention should be made of the untiring efforts of Miss Florence S. Kunz, the secretary-treasurer of the Association, through whose efficient labors the meeting was planned and promoted. She is the daughter of our lamented Brother George J. Kunz, the former President of the National Association for the Promotion of Holiness. It was at the home of his good wife that we were royally entertained during the convention.

Twenty years ago we held a very remarkable meeting with Brother Stebbins, in an opera house, in Aurora, S. Dak. It was wholly through his efforts, and against the expressed judgment of the people there that the meeting was planned and propagated. It was delightful to review with Brother Stebbins some of the scenes that transpired in that meeting. Plans are on foot to hold another meeting with him in the not distant future.

Some of the members of the Church of the Nazarene in Syracuse asked us to remain with them and continue the work after the convention closed, but our plans for other meetings were such that we could not accept the invitation. Then Brother Stebbins had resigned his pastorate there, and we did not think it best to continue the work alone.

From Schenectady we hastened on to Schenectady, N. Y., where, a quarter of a century ago, we held a meeting in Albany Street Methodist Episcopal Church, in which some hundreds of people professed to be converted or sanctified. It was said that no extensive revival has been held in that church since then. It was delightful to meet with that dear people again, and take some part in the preaching, and in the Lenten services. They certainly gave us a great ovation.

From Schenectady we went on to Baltimore, Md., to visit a brother of ours. While there, on Sunday morning, April 10, we preached in the First Church of the Nazarene. The Rev. D. E. Higgs, the pastor, was attending the closing session of his District Assembly, and hence we did not get to see him. However, his people and Brother Lewis, a Nazarene evangelist, gave us a most cordial reception, and expressed themselves as greatly blessed and edified with our humble ministry. Twice we have held meetings with Brother Higgs in his charges.

On our way home we stopped off in West Virginia to visit another brother of ours, and some other relatives there.

Our next meeting will be in Bargersville, Ind., May 1 to 15. After that we have a vacant date that we can give some one if he will write us promptly. We also have some dates for camp meetings not yet taken. Persons desiring to correspond with us relative to dates should address us, 1350 Grace Ave., Cincinnati, Ohio. J. L. Glascock.

SAMARIA, MICHIGAN.

Have spent the date April 3-22, with Rev. F. M. Purdy, in his charge in Michigan. We divided the time; ten days at Lulu M. E. Church, and after a three days' rest, ten more at Samaria M. E. Church. The Lulu meeting was gracious and blessed; it has been already reported, but Samaria was surely wonderful! Delegates came from all the surrounding towns. Church packed to its utmost capacity both Sunday night and Tuesday night when we closed. No barren altar at any service. Very definite altar work was done and many came into victory, marked and glorious.

Free Methodists, Nazarenes, Baptists, pastors and people, all made themselves at home, and when the blessings came, the Methodists were just like the others; rejoicing greatly in God their Savior. People presented their pastor, Rev. Purdy, with a splendid love offering at both places; this came freely, and past all the other expenses of the meeting. Twenty new subscriptions for *The Pentecostal Herald* were taken. God is still on the throne, and the old-fashioned revival is still in evidence, thank God. Edna M. Banning, Evangelist.

GREAT REVIVAL AT WILDWOOD, FLORIDA.

I am now in the midst of a tent revival at Wildwood, Fla., with Rev. Paul Redfern, pastor of the Methodist Church and his people, although all denominations are attending; over 100 have professed conversion and applied for membership in the different churches of the city. For old-time conviction for sin and heart-searching altar services and shouting around the camp I have not seen this revival equalled for years. They said Wildwood, a railroad town of four thousand people, was one place where you could not have a real revival. Thank God, you can have victory anywhere God's people are willing to meet conditions and pay the price in heart-searching, fasting and travelling prayer and earnest work to bring it about.

April 23, 75 professed conversion and applied for membership in the different churches of the city.

At the night service 35 knelt at the altar in the sawdust, and prayed through and then went up on the platform and testified that God had saved them that night.

Some were shouting; Baptists shouted like people at the Indian Spring Holiness Camp Meeting; some were singing, some working, and some shaking hands and the entire tent was under the influence and power of the Holy Spirit. There was a great movement, but at the same time perfect order and God was so glorified that the people did not want to leave, but continued as though they could stay there all night.

Old grudges have been buried, men and women who have not spoken for years have made friends, restitution has been made, drinking and profanity, Sabbath desecration and adultery broken up in many cases, and the entire city toned up spiritually. We give God all the glory and take courage to press the battle for greater things. God saves in the same old way. The blood will never lose its power.

Harry S. Allen.

Gen. Evangelist, M. E. Church, South.

TWO FRUITFUL MEETINGS.

The following is a brief report of a number of meetings. The first at Medora, Ill., with Rev. Paul Brown; the second with Rev. Roy Decker, Tionesta, Pa., both of which were splendid. It cannot be truthfully said that God has no real salt left on earth. These men are devout, fearless and tactful. It was a great pleasure to work with them. Medora is a place of wealth and culture, having a beautiful church with some real saints to carry forward the work of the Master. Their importunate, agonizing prayer was honored and souls found the Lord. They have a choir of beautiful singers and a ladies' quartet which held the attention of the audience and was a very helpful feature of the meeting.

Tionesta, Pa., is located on the Alleghany River north of Oil City, surrounded by mountains. The church is a magnificent cut stone structure built as a memorial by three rich lumbermen. Here, too, were praying saints who, like Jacob of old, did not let go until victory came and souls found the Lord in pardon and purity. Each day I was privileged to talk on heart purity, and in nearly every service definite results were obtained. Bro. Decker delivered some wonderful messages resulting in gratifying results in sanctification and edification. His brother, one of the finest singers I have heard, has directed some of the largest choirs in the East, and should be kept busy all the time. He is a devout man. Address him, Walter Decker, Corry, Pa.

For the next twelve weeks my field of labor will be in Louisiana. Pray that we may have a bountiful ingathering.

Yours in song,

M. V. Lewis.

IN THE MICHIGAN DISTRICT.

We spent from March 4 to April 3 on the Michigan District, Church of the Nazarene. The first two weeks were put in with the Richfield church of which Rev. C. L. Harwood is pastor. As this is a country church and the roads became very bad, the attendance was not large. However, a number sought the Lord and some found him. It was said to be the best meeting the church there has had for several years, and was continued for a while by Rev. W. G. Martin, of Lapeer, after we left for our next appointment.

Following this we spent a profitable week with Rev. L. A. Wilson and his church at Durand. Here we had souls in the fountain and blessings on the saints.

The last week we were at Jackson. Rev. A. J. Bush has been pastor of this church for eight years and still has the love and respect of the congregation. Jackson is the home of Miss Margaret Catterlin, who is considered the best singer in the district. Her special singing and the music rendered by the orchestra were a great blessing to the meeting. We had a splendid week here with seekers and finders. While here we visited the state prison; and henceforth we shall even more appreciate the liberty vouchsafed by salvation.

Our association with each of the above named pastors was pleasant, and we found them congenial yokefellows. God bless them. We are at this time in a battle at Warrington, Ind., and see indications of victory. Pray for us.

P. P. Belew.

JACK LINN AND WIFE REPORT.

We began our meeting in Spartanburg, S. C., on Friday, April 1. This was my birthday. You see, I am an April Fool. I was a fool for the devil for a good many years, but when God saved my poor soul, I fooled the devil. And since that time I have been a fool for the Lord. He says, you recall, that he will take the foolish to confound the wise.

The meeting in Spartanburg was conducted in the North Side Baptist Church. The pastor and his wife, Rev. G. M. Reeves, had met Mrs. Linn and me at the Revivalist camp in Cincinnati. We found them choice people, and a blessing to many. The meeting was good from the beginning. At each invitation, many souls came to the place of prayer. God wonderfully undertook. Many came to be saved; not a few to be baptized with the Holy Ghost, and a number to be healed. Some genuine

trophies of grace and healing were won in this meeting. We continued only ten days and the last night found the church far too small.

The great feature of this meeting was the work with the children. I suppose no one follows the same methods with the little ones as we do. We have the children's service right in with the regular meetings, during the song services. This gets the children to church to hear the preaching, and it also has a great pull on the parents. The children at Spartanburg proved to be unusually bright. How they could sing and shout and recite Bible verses. Many of them gave their hearts to God. The last night of the children's meeting, which was a Friday, we had 106 of them under twelve years of age. Praise the Lord for the children at North Side, Spartanburg.

We were beautifully entertained in the home of Bro. and Sister I. T. Williams and their fine son, Henry. Bro. Williams is city official, and a staunch advocate of the full gospel. God has especially blessed him in teaching about the coming of our Lord. We shall never forget the kindness bestowed upon us in this hospitable home.

Another interesting feature of this meeting was the tentative organization of a Camp Meeting. Bro. Reeves, the pastor of the church, has a piece of ground near the city, which is ideally located for a good camp. We went out and laid off the proposed Tabernacle and had a prayer meeting on the site. Many were enthusiastic over the project, and we trust it shall go forward in his name to bless untold thousands. Pray for us. Address us at Oregon, Wis.

ALABAMA CITY, ALABAMA.

It has been some time since I reported through your columns, but I am glad to say that I have recently been engaged in some very blessed meetings. Just closed out a very good meeting at Wister, Okla., with the Rev. E. M. West, pastor. We had several hindrances; first, it rained quite a bit which interfered with the services, then there was an epidemic of measles, but our attendance was excellent all the way through. At the closing service some were turned away. We had splendid co-operation from many of the good people from other churches. Rev. Porter, pastor of the Methodist Episcopal Church, South, was a real brother and stood by the meeting. Brother Porter is a fine man and has a burden for the people of his town. The writer is a native of Mississippi and so is Brother Porter and we had good fellowship with each other. Rev. West and his good wife are pastors of the Church of the Nazarene, and have some most excellent people associated with them. We never had the whole town converted, but we did have some fine services and some were helped in their Christian experience and a few were up for prayer.

May God bless *The Pentecostal Herald* and its faithful and fearless editor, Dr. Morrison, who has done so much for the great Holiness Movement. The time has come when all of God's people must rally to the cause of true religion. Evolution and all aspects of modernism is getting desperate and the forces of righteousness must rally unitedly and work harder than ever for the spread of the kingdom.

I have a few open dates that I could give for camp meetings or church revivals this summer and fall. Any desiring my help may address me as below. We are now in Alabama City in a real conflict with the enemy, but God is helping and we expect a real break soon.

C. H. Lancaster, Evangelist.
512 North 18th St., Birmingham, Ala.

MAN'S MIGHT OR GOD'S DYNAMITE.

(Continued from page 6)

to this earth and has not departed and that our Lord's words were, "I will pray the Father and he shall give you another Comforter that he may abide with you forever," and, again, "Blessed are they that hunger and thirst after righteousness for they shall be filled."

Crossing the Deadline.

This booklet is one of the most interesting and suggestive of present day conditions of anything written by our editor, Dr. Morrison. It sounds the note of warning that ought to be heeded by a reckless multitude who are losing their faith in the Bible, and at the same time, their reverence for God, their respect for law, and a disregard of all things sacred. Send for this book; get a number of copies and scatter them about over your town and community. Make the people think, and then you may be able to lead them to repentance and salvation. The price is only 25 cents and may be had of *The Pentecostal Publishing Co., Louisville, Ky.*

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demns. We are nowhere taught to encourage or yield to this inward inclination, but everywhere to strive and war against it, and bring it to crucifixion.

It seems to me to give God's children an assurance that they can yield to these inward tendencies and indulge them, and surrender to outward temptations without involving their state of grace, or the possibility of separation from Christ, and the final loss of their souls, is most dangerous, contrary to the teachings of the Scriptures and to sober reasoning.

How could God speak more clearly on this subject than in the Old Testament Scriptures, Ezek. 18:23: "When the righteous man turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: In his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die."

It is a poor dodge to undertake to say that this scripture simply teaches that the Christian man will suffer physical death because of his sin. God says here that he shall die in his sins. That means the loss of the soul. Men who die in their sins, die in a state of condemnation, die out of Christ, die without hope, and go out into darkness.

I want you to notice the clearness and force with which the apostle states the case of regeneration. There are no scriptures anywhere in Old Testament or New, that bring out the wonderful change wrought in the soul by the regenerating power of the Holy Ghost more clearly. "For it is impossible for those who were once enlightened," Illuminated, taught by the word of God, brought to see their sins by the power of the Holy Spirit, led to repentance, to a consciousness of their condition, and a turning away from sin. "And have tasted of the heavenly gift"; the gift of forgiveness, the heavenly peace that comes with it. What an excellent description! The human soul receiving pardon, all aglow with the sense of forgiveness, has a gracious taste of heavenly peace and joy. "And were made partakers of the Holy Ghost." He illuminates. He renews. He bears witness. Notice how the apostle goes forward, "and hath tasted of the good word of God, and the powers of the world to come." This is indeed a new birth. "A new life, a glorious revelation, a joy unutterable, a redeemed soul receiving a foretaste of heaven itself, and the wonderful powers of the eternal world of grace and glory; the very word of God becomes a feast to such a soul."

How different this from a mere human decision, a mere profession of faith, of joining the church, taking some vows and receiving some ordinances. The prodigal in the far country made a decision, but it was a decision to go back to the father with a humble confession, the embrace and kisses of the father, the robe, the shoes, the ring, the fattened calf; the music and joy represent the gracious pardon he received.

It will be granted that the apostle in this wonderful description of what takes place in

the regenerated, is going far beyond mere human religion. This is Christianity in earnest. This is the mighty work of the Spirit of God. The regenerating power bringing in the joys of salvation to the human soul. The apostle tells us that, if such souls shall fall away, "it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

Pray, tell me why the great apostle should place this tremendous warning before us if falling away is impossible? If one cannot fall away, it seems impossible to give an intelligent exegesis or interpretation of the words of warning he places here. It must be understood that the apostle here is not speaking simply of the loss of the joy of salvation, or a lapse of spiritual life, or of the actual sin and backsliding of a Christian; we are profoundly thankful that the Scriptures plainly teach, "If any man sin, we have an advocate with the Father." We have examples in the Scriptures of persons who backslid grievously, repented deeply, and were restored to the divine favor.

The apostle in this exhortation no doubt has in mind those converted under his ministry who, under the influence of Judaizing teachers were drawn away from their faith in Christ, repudiated him as the Son of God, the Messiah and Saviour of men. Such a denial of Christ was to recrucify him; this left them entirely without a Saviour; their condition was hopeless. Having rejected the only Christ that God has ever, or will ever, give to the world, they were lost beyond hope or help.

Remember that they had been regenerated, made partakers of the Holy Ghost, had tasted of the good word of God and the powers of the world to come. There can be no doubt but they were saved, but now they have been drawn entirely away. They have not only backslidden, but they have recrucified the Lord Jesus and gone into such unbelief that it is impossible to renew them again unto repentance. These unfortunate, wretched people are a powerful proof that the regenerated cannot only fall away from Christ, but they can fall away from the possibility of repentance and restoration.

Not long since in conversation with the pastor of one of the great churches in these United States, he spoke with great earnestness and deep sadness of preachers of his acquaintance. He said they were once men of faith and zeal; there was every reason to believe they had been soundly saved. They not only manifested the good fruit of a genuine Christian experience, but they had preached the gospel with such unction and power that they had made many converts to Christ; but they had been caught in the current of modern skepticism; they had denied the virgin birth of our Lord, thus repudiating the doctrine of the deity of Christ. They had denied that he ever performed any miracles, thus discounting the inspiration of a very large part of the New Testament. They had denied that he had made a blood atonement for the sins of the world, thus they had denied the entire scheme of human redemption through the sacrificial death of Christ. Not only so, but their hearts had become hardened; they now look with contempt and ridi-

cule upon their brethren who faithfully preach the gospel of repentance and salvation in the Lord Jesus.

They were puffed up with pride and imagined themselves to be paragons of wisdom, and in their whole attitude were much more in sympathy and harmony with blatant infidels, than with evangelical Christian preachers. They seemed to have entirely fallen, and to have no desire or disposition whatever, to repent and come back to the Christ. This pastor called attention to the fact that this fearful apostasy was becoming common, and that a startling number of persons who had evidently been once converted were departing from the faith and becoming antagonistic to every essential doctrine of the atonement.

It is most dangerous, in fact, impracticable and unscriptural, in these times when unbelief is so rampant, when there is such a remarkable drift away from Christ and the saving gospel truth, to teach men that they cannot fall; that, having been once converted, they are now, and forever, absolutely safe. Jesus did not so teach. Read his parable of the man who went forth to sow. He tells us that, "Some fell among thorns; and the thorns sprang up with it, and choked it." In his interpretation of the parable, he tells us that, "The seed which fell among thorns are they, which, when they heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection." Who has not seen this scripture fulfilled in the lives of those who were converted and started out earnestly in Christian service, but they drifted away, sought after riches, neglected the house of God for business, went into worldly pleasures and finally, became unfruitful and fell away from the faith.

The Apostle Paul tells us that he "labors to keep his body under, lest after he has preached to others, he himself become a castaway." It is not worth while to try to convey or explain away these earnest warnings and instructions of the inspired writers. We dare not fall into carelessness and indifference under the delusion that, having been regenerated, we cannot fall into sin, drift away from our Lord, and finally die in sin and go out into darkness.

St. Peter gives us a most earnest exhortation. We find him saying, "For if after they have escaped the pollution of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, the dog is turned unto his own vomit again; and the sow that was washed to her wallowing in the mire." There can be no doubt but the apostle is here speaking of the falling away of those who were once converted, and he is so earnest to impress upon young believers the possibility of their fall, that he uses a disgusting illustration in order that he may make a profound impression upon their minds that shall not be forgotten.

We send out this sermon at this time of widespread apostasy, and the great popularity of false teachings and the hosts of unfortunate people who are following after them, with an earnest plea that God's children watch with sobriety and prayer against the enticements and delusive, destructive teachings that are flooding the land, drawing away thousands of followers of Jesus from the true gospel.

We are frequently startled at the statements of ministers of the gospel who have been powerfully converted, and have had a fruitful ministry, preaching repentance and regeneration, who are now being caught with many heresies; that regeneration is unnecessary for the young, that it is of no special consequence whether we believe in the inspiration of the Scriptures or not; that it does not matter what our attitude is toward the virgin birth and deity of our Lord. We can but believe that numbers of preachers and people are becoming entangled in the meshes of these fearful heresies and are crossing the deadline, where they are being left by God to believe a lie and lose their immortal souls.

It is a time for watchful, prayerful, steadfast devotion to Christ and the teachings of the Holy Scriptures. Believe the truth, witness for Jesus, defend the faith; do not hesitate in your steadfastness because of the sneer of skeptics, that you are an intolerant heresy hunter. Contend against sin; stand up bravely in the love of Christ and speak out plainly against the teachers of falsehood, everywhere. May God so root and ground your souls in the faith of the gospel, in the sacrificial death of our Lord Jesus, and the fullness of the atonement made by him, that you shall be steadfast and unmovable; your house founded upon the eternal Rock of Ages, that it matters not how the rains may fall, and the winds blow, you are secure and safe amidst all the tempests of unbelief and wickedness of every sort, remembering that our Lord Jesus has said, "Many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved."

The Secret of Paul's Power.

MRS. H. C. MORRISON.

FOR I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." These were the words of a man in desperate straits, shut up in a Roman dungeon waiting for the day of his execution. We would expect of one in such a condition, to have the spirit of retaliation, but instead of this we have the note of triumphant victory making the corridors of the prison resound with the highest notes of a glad doxology. How are we to account for Paul's serenity of spirit? In no other way than that Jesus Christ had become the one great fact to Paul. He was the center around which all other interests revolved, and to which all his ambitions aspired.

Paul meant a great deal when he says, "He knows Christ." His knowledge of things changed and he saw life from an entirely different angle. Philosophers deny all that lies outside of man's mind, all within that radius being the point of contact between persons. From our human way of looking at things, the moral man is the ultimate man, but to Paul there was a higher, broader, and deeper knowledge than that of which the scholar and philosopher boast. His knowledge took hold of the Eternal and with the key of faith, he unlocked the storehouse of God's mysteries of divine grace and power.

Faith has been variously defined, yet it is the most simple thing in the world. In Hebrews 11, we have faith in action, stepping out on nothing, seeking an unknown coun-

try, and enduring as seeing him who is invisible. Faith needs more than natural religion; it needs to have the immutable promises of an infinite God to support its twining tendrils, as it climbs up and reaches out after a mightier power than lies within the reach of the merely human.

Paul found two things in this knowledge of Christ: First, *the ability of Jesus*; for he declares that, "I know that he is able." Paul met Christ in the heavens. In trying to tell his experience he said, "I knew a man above fourteen years ago, whether in the body or out of the body, I cannot tell." With such an experience to begin with, is it any wonder that Paul could not be shaken in his faith, nor be made to doubt the almightiness of this divine personage he met on the Damascus road?

Christ's miracles have proven to the world the fact that in him was power of more than human origin. Nor did he do his mightiest works in the very beginning of his ministry, but began with the miracle at the wedding in Cana where he turned the water into wine; this was the lowest rung in the ladder of his mighty works. Then we have the account of the man in the tomb who met him, and out of whom Jesus cast the demons and left him clothed and in his right mind. Later, he moves on to the grave of Lazarus, where he wields the scepter of power over the grave and, by the word of his power, commands it to give up its occupant. Yet, we have not reached the limit of his wonder-working power. Paul on the road to Damascus was brought into immediate touch with the almightiness of Christ, as he was on his way to persecute those who had identified themselves with the lowly Nazarene.

Sin is being minified in this age of the world, and brought under new conditions; they are shading the blackness of sin into a dull gray, until it does not appear in its hideousness as in the days when God thundered his awful judgments upon those who broke his least commandments. We are inclined to lay the blame upon heredity, and environment, and on every side is heard the pessimistic wail of hopelessness. But there is a higher law than that of heredity; however powerful the law of heredity may be, it does not stretch over the universe and usurp the throne of God. The power of Christ can break the shackles of environment and heredity and set the captive soul at liberty. To Paul, Jesus was the apex of the universe, and his uplifted cross eclipsed all else.

In the second place, Paul found *the moral reliability of Jesus*. "Shall not the Judge of all the earth do right?" Job had this knowledge of the divine One when he declared, "I know that my Redeemer liveth." The word commit, in this passage, literally means to "deposit." He is able to keep that which I have deposited with him. This bears out the thought that we are to deposit our life with Jesus; and when it is once lodged in his keeping, we are not to be running to him every few days to see if it is being kept all right. We are only to draw upon the deposit as we have need of strength to perform the duties which he places upon us. Why should we doubt, when the material universe is organized for the benefit of the soul who trusts in God; for did he not say that, "All things work together for good to them who love him?"

That is a dark, pathetic picture from a human viewpoint, as we behold the aged, time-worn apostle, with lashed back and bleeding feet, finishing out his earthly pilgrimage in a Roman dungeon, but amidst it all he has the presence of him who makes the setting of life's short day radiant with divine glory. The last testimony we hear him give is: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." What a victorious closing! What a

triumphant entrance into the New Jerusalem! Yes, he knew him then, but *now* he knows him better, for faith is lost in sight.

A REMARKABLE PAMPHLET.

(Continued from page 5)

churches and there should be handed over to the churches all the hospitals and all the educational institutions with their endowments, it would still be impossible for the church to win this nation for the Kingdom of God in our *present spiritual condition*. I believe in preaching. Christ declared it his way for the conversion of the world, "for how can they believe without they hear and how shall they hear without a preacher?"

You preachers hold in your hands the initiative for the conversion of the world but I believe that the present spiritual condition of the church is *just about what is demanded by most of the preaching of this generation*.

For fear you may think I have lost my balance, listen to what Dr. Andrew Gillies has to say: "The world is dying for lack of a living faith. Humanity is nervously sick, mentally befogged and morally adrift, because it is spiritually bereft. The name of God remains in our language, but the consciousness of God is absent from our lives. Talk about the absentee God of the fathers, in spite of all the preaching, the average man today thinks of the Creator as a billion miles away." Dr. Gillies asks, "How many Christians can claim the Unseen Companion?" and further says, "A conception of him as impersonally present in all things has taken the place of the vivid consciousness of him as present in the individual life, guiding, guarding, stabilizing, comforting and controlling." My personal conviction is that the churches of today take Jesus Christ only at a very *great discount* and that they are not exhorted as they should be to *take him seriously*.

Government and church statistics show that for years in this country the increase in church membership, including Protestant and Roman Catholic, has but little more than kept pace with the increase of population, and that about 60 percent of our population have no church relation whatever. *Forty percent* of a nation surely is not the maximum conquest of the gospel of him who, if lifted up, promised to *draw all men* unto him. Reports further show that 75 percent of the Protestant preachers made no converts during 1920. Is it not time to ask, What is the gospel of Jesus and are we preaching it?

(Continued)

Taylor University Convention and Commencement.

Taylor University is closing one of its best years in many respects, especially along spiritual lines. Revivals have been conducted by Dr. S. H. Turbeville, Dr. Monroe Vayhinger and Rev. Joseph H. Smith. A brief convention full of interest and attended by visitors from many states will lead up to the Commencement Exercises.

The opening sermon of the Convention will be preached by Rev. T. M. Anderson the evening of June 7, following a people's meeting conducted by Rev. and Mrs. John Thomas. Included with these workers in the convention will be Dr. William H. Huff and Professor Kenneth Wells. Dr. H. C. Morrison, editor of THE PENTECOSTAL HERALD, is expected to be with us in the closing and to deliver the Commencement Address on the morning of June 15. A number of other strong evangelists and pastors will have some share in the services, including Dr. John Paul, the President of Taylor University.

MRS. NEWTON WRAY.

The Cross of Christ is his greatest glory. Because he humbled himself to the death of the cross *therefore* God hath highly exalted him. Take time, O soul, that Christ through his Spirit may reveal himself as the crucified one!—Andrew Murray.

OUR BOYS AND GIRLS

Dear Aunt Bettie: Will you let a Nebraska boy join your happy band of boys and girls? I am between nine and thirteen years. Anyone that can guess my age I will write to them. This is my first letter to *The Herald*. Herbert Helton, I guess your name to be Carl. If this is it do not break your promise. I enjoy reading *The Herald* very much, especially page ten. I like school very much. Well, I hear Mr. W. B. coming so I will run.

Howard Stinnett.
Enders, Neb.

Dear Aunt Bettie: Please let me join your happy band of boys and girls. My mother takes *The Herald*, and I like to read the Boys and Girls' Page. We just closed a gracious revival at our church. Bro. E. P. Swan was the evangelist. Bro. Insko is our pastor. There were several children converted. I was one of them. I have one brother and one sister. I am praying that they will be saved. My sisters' name is Wanda. She is going to school at Berea, Ky. My brother's name is Harry. My birthday is Oct. 16. I am eight years old.

Pauline Fearis.
Trinity, Ky.

Dear Aunt Bettie: Will you permit me to have a little chat with you and the cousins? Who has my birthday, Sept. 9? I am eleven years old and in the sixth grade. I have gray eyes, brown hair, and am four feet and nine inches tall. I will write to any of the cousins who can guess my middle name. It begins with R and ends with A, and has seven letters in it. Flora Knight, I guess your middle name to be Belle. Am I right? As this is my first letter to *The Herald*, I hope to see it in print.

Ethel R. Feeze.
Columbia, Ky.

Dear Aunt Bettie: Would you let a little New York girl join your band of boys and girls? I have light brown hair, blue eyes, fair complexion. My birthday is Jan. 18. I am ten years old and in the fifth grade at school. I go to Sunday school every Sunday I can. Who can guess my first name? It begins with A and ends with E, has six letters in it. Whoever guesses it I will send them a card. Flora B. Knight, I guess your name to be Belle. If so, write. With love to Aunt Bettie and the cousins.

A. Florence Downing.
DePeyster, N. Y.

Dear Aunt Bettie: Will you let a little New Jersey girl join your happy band? I hope I may as this is my first letter. We have not been taking *The Herald* very long, but we certainly like it and I enjoy page ten. I have read "Beautiful Girlhood" and have been benefited by it. It is a wonderful book and I trust more mothers will give that book to their daughters as mine did. I am a Christian; was converted in the M. P. Church, September, 1926. Alice Thayer, I think your name is Ruth. If so do not forget your promise. I am thirteen and in the eighth grade. I go to Sunday school every Sunday. I hear Mr. W. B. coming so I will say good by.

Elaine Michterlein.
Tuckerton, N. J.

Dear Aunt Bettie: Here I come; look out so I don't scare you, for I believe I am a stranger among you cousins. I live up north in the State of Minnesota. I thought I would have to write and see if I can't wake up a few of Minnesota Christian boys and girls, for it seems I see all other states but not ours. If you will just give me a little room this time I shall not bother you again, unless I learn to know you better. I want to say I sure enjoy reading the letters where they say "I am saved." Yes, praise the Lord, he dug me out of the pit too, and washed me white in the blood. Oh, is it not glorious to be saved from sin and ready to meet Jesus when he shall appear? When will he come? As a thief in the night, the Bible says, so it

behooves us to watch and keep praying and pressing on, for the old devil is doing his best to even deceive the very elect. And God says unless those days were shortened not even the elect should be saved. But we don't have to be afraid of him, for if we look to Jesus he will see us through. "In that he himself hath suffered being tempted, he is able to succor them that are tempted." Before I close I want to say I am just a little 23-year-old boy. All who want to write to me may, and I'll try and answer, but I don't think I'll come again for God has called me to preach, so will leave for God's Bible School soon. Be faithful unto death and you shall receive the crown.

Royal Elofson.
Richville, Minn.

Dear Aunt Bettie: Will you make room for an Ohio girl on page ten? I am fifteen years old. My birthday is on August 13. Who has my birthday? I have dark hair and eyes and have dark complexion. I am five feet, two, and weigh 100 pounds. I am a Sophomore in High School. I attend Sunday school, church, and Epworth League regular. I have a sister who graduates from college this year. Mother and I live with my grandparents. We are all Christians. I was wonderfully saved about three years ago. We are readers of *The Herald*. This is too stiff for W. B., so I'm trusting to see it in print. I will answer any letters that I receive.

Clarice Shockley.
Jeffersonville, Ohio.

Dear Aunt Bettie: Here comes a little Kentucky girl to join your happy band of boys and girls. Wake up, Kentucky boys and girls, don't let the other states get ahead of us. I have brown hair, brown eyes, and dark complexion, and am five feet, three inches tall and weigh 90 pounds. I have long hair. I am twelve years old. My father is a Pilgrim Holiness preacher. Would like to see this in print as it is my first letter. Would love to hear from any of the boys and girls; will answer all letters received.

Minnie Maddox.
Rt. 4, Flemingsburg, Ky.

Dear Aunt Bettie: I want to tell you about Mother, a member of *The Herald* family for over thirty-five years, beginning when it was Kentucky Methodist. Mother was the fifth child in the home of John and Elizabeth Martin McKinney, born Feb. 15, 1852. A church and schoolhouse stood close together on her father's farm. Perhaps her first excursion was up the hill through the vineclad forest to church. She was just a little bundle of pleasure, strong and healthy; her chief heritage was undaunted courage. She was just entering real happy life, loved music and books. When young she was forced to play her part in the sternest bit of tragedy ever acted in domestic circles. In less than a day she saw two of her mates die, and in another year was called in to receive the farewell blessings only a dying mother can give. Besides her household duties she found time for study. She was trained early to love the Bible. Mother never departed from her early training. At thirteen she joined the Methodist Church. When the Civil War was over she was able to mount the platform at a great banquet and perform upon the dulcimer to the pleasure of soldiers and all. One Mr. Washington was the most cherished of her teachers and that old master seems to have admired her very much, since I have seen a volume of poems by that teacher he dedicated to Miss Mariah Elizabeth McKinney. On the eve of July 8, 1868, mother told her father she wanted a cool drink. He said no, he had just been to the branch, but she eagerly went to her neighbor's spring to get a bucket of cool water. She set the water in her neighbor's yard and a cloud came up and detained her in Clarksville, Tenn., getting married to William Riley Wright.

Father and Mother came back to Kentucky and became home builders,

showing interest in church and school. Things moved on pretty well for a long time. In all, seven children came. The ship moved on, and enjoyed a steady calm until the fourth child, a brave fellow, thirteen, always daring and doing things out of the ordinary, called us to his sick bed and announced his death. He had prayed that it might be otherwise, but it could not be so; now he was going where it would be glory always. That plunged us into black night but mother stood it well. Father was there. Six years later father's health broke and he went to his grave in a year, and that left the family burden on mother; yet she was a fearless saint. When she felt the weight of a burden she thought of Jesus, "He'll help me when I call."

The kingdom of God was on her heart and she refused to offer anything less than the best. More than one time she gave for missions, saying, all she had was the Lord's. After mother became an invalid, ten years ago, we showed her how the kingdom was advancing among heathen and asked her if she was sorry she spent her money in that way. "No, no; I am glad," she tried to say, then she laughed; her heart was full of joy.

Few days ago feeling the hour of her departure was almost come, we knelt before her and asked, "Mother, isn't it about time to take that bucket of water home?" She laughed, "Oh," she said, "Let it go." You left that bucket sixty-nine years ago and all but you are dead—do you ever want to see them? Ever get homesick? Her answer was, "Yes, I want to go."

Another stroke of apoplexy was followed by total paralysis. When she could no longer talk she pointed, looked, or smiled and we tried to understand. We were helpless. Slowly she went down. At half past ten the night of Feb. 4, 1927, with my arm around her and her hand in mine, we hobbled up to the gates of Light, our hearts broken, bleeding, where we kissed her good night, telling her it would soon be morning. With a sweet loving smile on her dear face she stepped into heaven and we turned away in tears. It was then we wanted to tell her so many things.

Next morning we sat beside mother's lifeless form too hurt for utterance. In the afternoon followed her to the church where she was given a very tender funeral, singing her favorite songs, "Home Over There," "Shall We Gather at the River," and preaching from her choice text, "I am crucified with Christ; nevertheless I live." Then they laid her to rest just outside the west window close by Providence Church under a cover of flowers that had all the appearance of summer in the midst of winter.

Mrs. Mariah E. Wright is gone, but we know where to find her.

Jas. E. Wright.

Dear Aunt Bettie: I am really delighted when I look over page ten and see how large a number of boys and girls are actually interested in the work of the Master. I was first introduced to *The Herald* last Christmas when a kind-hearted old man had it sent to me as a Christmas present. I sure did appreciate his kindness. I hardly see how I could get along without it. I enjoy the great Biblical themes discussed week after week by the great writers. I am at work for the Master in my church. When I go to Sunday school I don't know which one of the eight classes I will be called upon to teach, or sometimes to superintend the Sunday school. I don't mind it. I really enjoy it, because I know I am helping the Master's cause to advance, even though I am not much of a teacher. I also lead a great deal in our Epworth League. Our church has built a new building. It is indeed beautiful. Last Sunday we bid farewell to the old one hoping to occupy the new one next Sunday. We are going to make it a grand occasion. Although I place social gatherings in second place I don't leave them out of my program altogether. No one enjoys good, clean entertainments more than I. I am five feet, seven inches high, weigh 140 pounds, have blue eyes and brown hair, and fair complexion. Cards and letters will be appreciated and answered if possible.

James Emanuels.
Bryson, Texas.

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FALLEN ASLEEP

HUTCHINSON.

Mrs. Susanna Elizabeth Hutchinson was born in Bath county, Va., May 31, 1855. Departed this life April 1, 1927. She was reared in Kerr's Creek, Rock-bridge county, Va. She was the daughter of the late George William and Elizabeth Brooks; was married to William Gorgan Hutchinson of Lexington, Va., Nov. 23, 1876. To this union were born four children; three boys and one girl: Rev. James Myers Hutchinson of Portland, Ore., Rev. John Edwin Hutchinson, of Pasadena, Calif., George William and Nora Hutchinson, of 1801 Ninth Ave., Huntington, W. Va., with whom she made her home. Mrs. Hutchinson has been a Christian since about fourteen years of age. She has been a resident of Huntington, W. Va., for about 21 years, and a member of the Pilgrim Holiness Church, 20th Street and 9th Ave., being one of the first members taken into this church. Besides her children, she is survived by seven grandchildren and one adopted grandchild, and one brother, James David Brooks.

Funeral service was conducted at the Pilgrim Holiness Church, 20th St. and 9th Ave., J. C. Brillhart, pastor, officiating. Interment was made at the Lexington, Va., cemetery.

PAUL.

On April 12th, as the sun was rising in the Eastern sky to say good morning to all the earth, the spirit of Rev. J. F. Paul passed into that home of the soul at the home of his son DeWitt D. Paul, Wills Point, Tex. April 11, the day before his death, was his 74th birthday. He was born near Atlanta, Ga. When he was three years of age his parents moved to Texas and settled at Leesburg, where Rev. Paul grew to manhood. He was married to Miss Julia A. Taylor, Nov. 25, 1874. Mrs. Paul passed to that home beyond March 18, 1926.

This couple traveled life's pathway together for over 50 years, celebrating their golden wedding in 1924. Thirteen children blessed this union; one died in infancy, twelve lived to be grown and married; three daughters having died who left families. He is survived by four sons, five daughters, one brother and five sisters. He was a devoted husband, kind and loving father, and a friend to the poor and needy.

Rev. Paul was converted in early life, uniting with the M. E. Church, South, serving as a local preacher in this church since he was 30 years of age. This family lived at Greenville, Tex., for a number of years, and attended the first Holiness Camp Meeting near this city, more than thirty years ago. We always looked forward to the time when we could hear the wonderful sermons preached by Dr. Morrison and others at this camp. Rev. Paul had been a reader of *The Pentecostal Herald* for 25 years, and loved its pages next to his Bible.

His funeral was conducted by Rev. Alonzo Monk in the Methodist Church at Wills Point, and was buried in White Rose Cemetery.

As we wander round the old home,
And we think of days gone by,
How our hearts are filled with sadness
For our Daddy's gone on high.

We will miss you so, dear Daddy,
As we do our mother dear,
Who preceded you to heaven,
Just a few days more than a year.

For we know that she has greeted you
Over on the golden shore,
Where the angels sing forever,
And the parting days are o'er.

We will miss the kind instruction
And your loving, guiding hand,
For you always told us children,
Of a brighter, better land.

When our life's work here is ended,
Then we're coming by and by,
There to join the happy family
In that home beyond the sky.

His Daughter.

Praying Clear Through, by W. J. Harney gives many interesting illustrations of how God answers prayer. It will help you. Price \$1.00. Pentecostal Publishing Company, Louisville, Ky.

A REMARKABLE TESTIMONY.

We print herewith a remarkable testimony of the powerful influence of the printed page on its readers. It gives us unbounded joy to receive such letters as these.

"The Pentecostal Herald has been a great help and blessing to me. I came into the experience of Sanctification a few years ago while reading *The Pentecostal Herald*. I had been reared a Catholic. In your Herald it explained and compared the difference between purgatory and Sanctification. The Herald explained to me just what I needed, as I was hungry for the truth, and I had been converted in a Methodist Church a few months before. . . . Hope you will excuse these lines, but I had often felt that I would like to express my gratitude for the help that has come to me spiritually through *The Pentecostal Herald*."

We thank God for the privilege of sending out a paper that stands for Full Salvation—and that makes its messages so personal that men and women are led into the light through reading it.

BERRIEN SPRINGS, MICH.

The Scottdale Evangelical Church of Berrien Springs, Mich., was indeed fortunate in securing the services of Miss Imogene Quinn, well known "Hoosier Girl Evangelist" of Indianapolis, Ind., for a three-weeks' campaign during March. Miss Quinn preached the old-time gospel with such simplicity and power that the entire community was stirred and it was the statement of life-time residents that never before had such deep conviction rested upon so large a congregation. The Holy Spirit was a real personality and his power was felt in every service. Large delegations from Benton Harbor, St. Joe, and Niles were present to help push the battle. April 3rd marked the closing up of this splendid meeting. Three great services were held with a basket dinner and a Fellowship love in the basement at Noon. A goodly number were converted, most of whom were received into the membership of the church. The congregation unanimously voted the return of Miss Quinn for another campaign at an early date. She has kindly accepted our invitation and we are looking forward to another great season of refreshing from the presence of the Lord and earnestly solicit the prayers of *The Herald* family.

Yours in the Master's service,
Rev. M. R. Everett.

RUSHFORD, NEW YORK.

It is with a feeling of gratitude and pleasure, as well as a privilege, that I write a word of commendation concerning Dr. Goff and his splendid work as an evangelist. The meetings were most helpful and successful. An exceptional spirit of unity and co-operation and personal endeavor prevailed. The results were greater than at first thought, 80 recorded conversions, with at least 10 more not recorded, but later found. The influence on the community is very encouraging.

Dr. Goff is a man of magnetic personality and a powerful preacher. He depends on the Holy Spirit for guidance. His methods are business-like and sane. He is always optimistic and in good spirits, which radiates through the audience. Dr. Goff is a good organizer, but always gives right of way to the Holy Spirit. Much

WHAT'S IN A BOOK?

CONDUCTED BY

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

"No man can be called friendless who has the fellowship of God and of good books."

Charles G. Finney Memoirs. \$1.50.

One of the most remarkable lives of the century came to a close in 1875 when Charles G. Finney died. He left an imprint on the world as few men have been able to do.

This book of memoirs of his life was written when he was seventy-five, about eight years before he died. It is well written, simple in style, and almost compels interest. There is at times a dramatic tenseness that thrills one to the depths of his soul.

The first four chapters give in detail the early life of Finney as a young lawyer; his conversion; the beginning of his life work and his education under his pastor for entrance into the ranks of the ministry. If there were no other chapters than these, this would be a valuable book.

The remaining chapters tell of the remarkable blaze of evangelistic glory that went wherever Finney went—in the country; in large cities, such as Boston and New York; across the ocean in England; and finally in his effective position as pastor in the church and professor in Oberlin College.

Every preacher, and especially every young preacher, ought to read this book.

Handbook of All Denominations, by M. Phelan. \$1.25.

As the title indicates, this is a book in which one finds concrete information concerning the tenets, polity and sizes of the different denominations. It gives a short history of each denomination, tells the principal doctrines upheld by each, gives the number of members and preachers of each church, etc.

As a pastor I sought for a long time for a book of this nature. When this one came to my notice I found it was just what I wanted. If one wants the facts about different denominations, here is the place to find them. Every denomination found in this country is briefly explained.

The book has 186 pages and is beautifully bound. It is a valuable working tool for the man who wants to be informed along these lines.

Amazing Grace, by G. W. Ridout, D.D. \$1.00.

I know of no writer who can pack a subject so full of useful illustrations than Dr. Ridout. He has read widely, and in all his writings he gives to his readers the benefits of his research. This is true of this book.

Amazing Grace has thirteen chapters on various topics of spiritual life. I have just been reading it so I could call your attention to some of the most striking chapters, but as the fellow said, "They all struck me." Some of them are noted here, however, so you can get some idea of what the book contains. Those which seem most helpful to me are: "Amazing

Grace"; "God's Skies Are Full of Pentecosts"; "Deeper Yet"; "The Beauty of Holiness"; "The New Theology and the Old Time Religion"; "If I Lose My Faith."

These are like sermons, but I would not call them sermons. They seem more like discussions that one would have with a small group of friends who have gathered together to learn of the deep things of God. They are full of interest.

Praying Clear Through, by W. J. Harney. \$1.00.

The subject of prayer can stand much discussion, and when it is all over, the depths will still be undisturbed. This book on prayer was printed in 1915 and many copies have been sold.

This is not a scholarly book; I doubt that the author ever intended it to be. It is not a book of sermons on prayer, with its firstly, secondly, etc., but rather takes the topic of prayer, makes observations about its need, treats of its different phases, and backs these up with the varied experiences of the author. Many of these are personal, and thus are vouched for by Mr. Harney. Many interesting experiences are told.

The book has 253 pages, is nicely bound, and is printed in clear, readable type.

Historic Christianity and the New Theology, by Harold Paul Sloan, D.D.

Dr. Sloan is recognized today as one of the staunch defenders of fundamental faith in this country. For years he has been studying the questions of Modernism, and is well qualified to write a book on the subject.

In the introduction he states, "Civilization is giving birth to a new era. Two philosophies are in conflict to dominate it. The one is Supernaturalistic Christianity. The other is naturalism in many forms. The minds of men are confused. . . . We have been thinking on the surface; we must be forced to think down in the depths again."

The author believes that the fundamental truths of Christianity can be summarized in the following: The Bible; Depravity; The Incarnation; The Atonement; Justification by Faith Alone; Regeneration; The Second Coming of Christ. He then takes up certain books in the Course of Study prescribed for their preachers by the M. E. Church, (the book was written in 1922) and shows the fallacies of their teachings. There is much food for thought found in these discussions.

The book is in its second edition. In cloth binding it sells for \$1.50; special price now is 75c. In manila binding it costs 75c; special price now is 50c.

All of the books reviewed in these columns may be bought from The Pentecostal Publishing Company, Louisville, Kentucky.

is made of the prayer meetings, and by this means lives of people are deepened and strengthened. He has the ability to discover personal workers, train them, and to send them out. Through the Booster meetings he was able to win the boys and girls, and so organize them that there is a demand strongly that these meetings be continued. In fact, the personal workers, and the Booster meetings, will continue. The community rallied to his support. Yet in it all he kept himself in the background, doing his best to strengthen the position of the pastor and of the church.

His addresses before the high school were greatly appreciated. He presented the Pocket Testament League,

and over 70 signed up, to read a chapter a day in the Bible. The boys and girls are reading their Bibles as never before. I believe that a thorough lasting work has been done and I can cheerfully recommend Dr. Goff to my brother pastors, and I shall have him again if the opportunity comes.

Carl C. Crippen.

Would you like to know what your church teaches? How large it is? How many preachers you have? Would you like to have this information about all the churches in the U. S.? You will find it in a splendid book that we sell called *Handbook of All Denominations*, by M. Phelan. The price is \$1.00. Pentecostal Publishing Company, Louisville, Ky.

SUNDAY SCHOOL LESSON

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

Lesson IX.—May 29, 1927.

Subject.—Peter Undaunted by Persecutions. Acts 5:17-42.

Golden Text.—We ought to obey God rather than men. Acts 5:29.

Time.—A. D. 30.

Place.—Jerusalem.

Introduction.—Our last lesson told of the healing of the lame man at the Beautiful Gate of the temple, and of Peter's preaching to the multitudes in the temple. They were charged with the murder of the Lord, but were told that they did it through ignorance, both themselves and their rulers. But they were informed that salvation could come only through him. Peter may have been a bit severe, but not too much so. The truth went home with great force. It aroused the jealousy of the Jewish rulers who soon had the apostles before them as prisoners; but Peter, being filled with the Holy Ghost, did some bold preaching before the high court. They were threatened with direful punishment, and commanded not to speak any more in the name of the Lord Jesus; but imprudent Peter was equal to the hour, and John joined him in his boldness: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Pretty bold, but shot through with divine courage.

Then followed a great prayer meeting when the place where they were assembled was shaken as with an earthquake. There was a fine spirit of liberality among them; many sold their goods and brought the money to the apostles, that it might be used for the care of the poorer brethren. Ananias with Sapphira, a stingy pair, wished to have a reputation for generosity without paying the full price; so they sold a possession, and brought a part of the price, but declared that they had given all. Such a sin put the entire reputation of the Church in jeopardy, a thing that the Holy Spirit would not suffer to be done. He came upon Peter, and led him to pass sentence of death upon the lying couple; but the execution of the sentence was carried out by the Spirit himself. It was awful; but we must remember that the Almighty was under tremendous obligation to protect his Church, and that he was under no obligation to protect hypocritical sinners who would even dare to lie to the Holy Ghost. Great fear came upon all who witnessed, or heard of this transaction. The working of miracles followed. Multitudes of sick people were brought to the apostles to be healed. Peter seems to have taken the lead in the healings. No case was too hard; for it was not Peter, but God, who was doing the work. Of course, excitement ran high. How could it have been otherwise?

At this juncture "the high priest rose, and all that were with him, (which is the sect of the Sadducees,) and were filled with indignation." Envy knows no bounds: religious jealousy is merciless. The apostles were thrust into prison; "But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life." No wonder there was consternation among the rulers the next

morning, when the prison doors were found locked with all safety, and the prisoners were gone. "It was the Lord's doing, and it was marvellous in their eyes." They were brought before the rulers from their preaching place in the temple. It is amazing how bold the devil can make his people in their persecutions against the children of God; and he has not yet gone out of business, but is even now doing some of his meanest work against the saints all the world over, even here in America.

Notes on the Lesson.

Had Peter been a prudent man, he might have made less trouble for himself and his brethren; but he grew worse and worse. However, we are reminded that prudent men seldom accomplish anything worth while for humanity or for God; wherefore we shall excuse Peter, and stand by him till the last hour comes.

27. When they had brought them before the council.—Another mock trial was at hand, and the apostles must stand before the Sanhedrin of which the high priest was president, or judge.

28. Did not we straitly command you that ye should not teach in this name?—They thought they were directing their efforts against the disciples; but in reality they were fighting against the Holy Ghost—dangerous work. Ye have filled Jerusalem with your doctrine.—That argues well for the zeal of the preachers. Good Lord, give us some more of the same stamp, and give them speedily, for we are in dire need. The next charge against them is a falsehood: the apostles did not intend to bring the blood of Jesus Christ upon Jerusalem. The devil seldom fails to overdo things in his madness.

29. The table turns. Peter and the other apostles speak, and what fine discrimination they show: "We ought to obey God rather than men." That sentence will stand forever, and in all worlds.

30. The God of our fathers raised up Jesus.—Modern critics may be silly enough to deny the resurrection of our Lord, and still claim to be Christians; but Peter had seen him after he came out of the tomb, and so he speaks with confidence and boldness. Nothing short of direct evidence could have induced him to charge the Jewish rulers with his murder.

31. What a full verse this is. The Father had made the Son to be a Prince and a Savior, the Giver of repentance and salvation to Israel.

32. We are his witnesses of these things.—Only saved men can witness to his saving power; and they are glad to testify. So is also the Holy Ghost.—He was witnessing through miracles, and through the divine unction given to the disciples: they had imparted power, the need of every one who attempts to preach the Gospel.

33. They were cut to the heart. Men cannot stand against the Word of God "preached with the Holy Ghost sent down from heaven"; and these rulers were no exception. The greatest need today in our pulpits is the manifested presence of the Spirit of God. Took counsel to slay them.—When the devil and his imps are outwitted by the servants of God, their next step is murder, or something worse.

The Sermon on The Mount

BY

WILLIAM DAVID GRAY, A.M., Ph.D.,

The "Straight Edge Preacher."

This is a book of 21 sermons on the fifth and sixth and seventh chapters of Matthew. The sermons are expository and practical and devotional. The book was written while the author was pastor in Wichita, Kansas. The *Wichita Eagle*, reviewing the last chapter of this book said: "The Sermon on the Mount by William David Gray has set the Evolution pot to boiling in Wichita."

The author says, in this book: "The Sermon on the Mount, by the Great Teacher, is the basis of all New Testament teaching."

Again he says: "Christ's Sermon on the Mount is the fountain of all true theological life."

On page 61 of this book, the author says: "The four great cardinal doctrines in the Sermon On The Mount are the Fatherhood of God, the Deity of Jesus Christ, the Inspiration of the Bible and the Personality of the Holy Ghost."

The book also contains a number of poems that bring a message of life and stir the soul.

The last chapter is devoted to the Evolution controversy. The author is a fundamentalist and stands four-square for the doctrines of the Bible and of the Church.

The price of the Sermon on the Mount has been \$1.50, but is now being offered at the very low price of ONE DOLLAR.

THE PENTECOSTAL PUBLISHING CO., Louisville, Ky.,

OR

THE STRAIGHT EDGE PUB. Co., Morrisville, Mo.

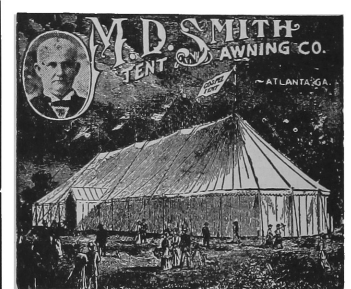
34. Gamaliel, a Pharisee, Paul's old teacher, comes to the rescue. He had more good sense than all the Sanhedrin combined; and the people respected him for his upright manliness. God can nearly always find some proper man to accomplish his work at the right time.

35. Ye men of Israel, Take heed to yourselves what ye intend to do as touching these men.—They were about to run into terrible danger, not from men, but from God; for his hand was on those apostles. "It is a fearful thing to fall into the hands of the living God."

38. Read the intervening verses to keep the connection. Refrain from these men, and let them alone.—Here we have good sense followed by sound reasoning: "For if this counsel or this work be of men, it will come to nought. (39). But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." That was nearly two thousand years ago; and all the intervening years have gone to prove the truth and wisdom of Doctor Gamaliel's speech. It never pays to fight against God, for he never loses a battle.

40. To him they agreed; but Satan was not done. Those devil-like rulers still had the audacity to beat the apostles, and to command them not to preach any more in the name of the Lord Jesus. But they had just as well commanded the wind not to blow.

41. This verse is fine. "Rejoicing that they were counted worthy to suffer shame for his name." Read between the lines, and you will see the depth and power of their Christianity. He who is like his Master, must expect to suffer for him. The sort of religion we have today has become



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too popular to be useful. We hobnob too much with the world and the devil. We are often so much alike that it requires a chemical analysis to discover the difference; and then the devil exults, and the world laughs and declares that there is no difference.

42. This verse exhibits a zeal for the spread of the Gospel and the salvation of men, that reminds one of Wesley and Asbury. "Daily in the temple, and in every house, they ceased not to teach and preach Jesus." Such service now would win the world to Jesus in a generation, if not sooner.

EVANGELISTIC AND PERSONAL.

Rev. F. D. Swanson: "I am planning to be in a meeting in Rockbridge County, Va., this summer and would be glad to hear from the pastor of any church in Virginia or West Virginia, or Maryland who would like to have me assist them in a meeting while I am over that way. Address me, Wilmore, Ky."

The United Holiness Association will hold a Holiness Convention in the Shenley Heights M. E. Church, Pittsburgh, Pa., May 20-29. Rev. T. M. Anderson will be the evangelist and the Berg Sisters song leaders. Take car 82, Lincoln, walk up Bryn Mawr Road two blocks to the church.

Mrs. Julia A. Shelhamer has several calls as singer and young people's worker in Ohio, New York, and Pennsylvania, during the summer. She has a few open dates which she would give to any one desiring her services. Address her, 5419 Bushnell Way, Los Angeles, Calif.

The first Evangelical Methodist League camp meeting will be held at Argonia, Kan., June 3-12. Rev. H. C. Morrison, D.D., will do the preaching. Rev. J. W. Dibbens will lead the singing. Let all who can plan to attend this meeting.

Rev. J. E. Hewson, 127 N. Chester Ave., Indianapolis, Ind., is available for revival work. Brother Hewson is one of our most earnest and successful evangelists and should not be idle. Any one needing a splendid gospel preacher would do well to communicate with him at above address.

The all-day and all-night meetings in charge of Brother S. B. Shaw, held in Los Angeles, Calif., were a great success. Many stated that they were the best they had ever attended. In the all-day meeting, some thirty-five organizations were represented, with over forty preachers and evangelists. Although it was a stormy day, both the church and galleries were full. By unanimous vote an all-night meeting was held at Peniel Hall, seating about eight hundred, which was filled. It was a miracle of grace, and great good was accomplished. Nearly one hundred preachers and evangelists were present and took part.

A DOUBLE HEADER.

Some Questions and a Protest.

Sometime since I read on the front page of *The Central Methodist* where a preacher was traveling on a passenger train out west, when a lady passenger approached him with the assumption that he was a preacher, to discuss with him some subject of interest to her.

This preacher informs us that he had done everything he could, in the way of dress, facial expression, and conduct, to prevent anyone from drawing the conclusion that he was a minister of the gospel. I am wondering why he felt impelled to pursue this course. What has brought preachers into disrepute? What have they been doing to bring shame upon their calling or profession?

I had been under the impression that they were a very worthy group, somewhat in the lead among men. If this case in point were an exception, we could let it go unnoticed, but alas it has come to be well-nigh the rule. The bobtailed coat, his mannerism, his facial expression, all go to show the general mind of the clergy, as to his attitude toward these things.

A preacher's wife told me she didn't want her husband to dress and act like a preacher, and believe me, he did not. Even Peter, at his worst, betrayed the fact, by speech and dress, that he belonged to Christ's party. He had to go farther than that to disprove it.

Be warned my brother, all this sort of thing is taking you in the wrong direction. The clerical garb of the dignified frock-coat, and the sober, kindly face of the minister of the gospel, was but a means of approach for the man or woman needing the helpful advice and sympathetic ministrations of the man of God. Even Christian "drummers" felt the need of some badge of demarcation, for the very reasons I am giving, that those in need of sympathy or a word of encouragement might safely approach them. So they bethought them to wear the Gideon button, and great good has come of it.

We have just heard Dr. Wedder- spoon in his great lecture, "Beside the Bonnie Briar-bush." His Prince Albert coat was not the least of the essentials contributing to the dignity and elegance of this princely minister of the gospel. Oh! let us get back to the days of the dignified frock, and the man of God who wore it.

The other question in my mind, and carrying with it the suggestion of the devotional reading in the Sunday School lesson of February 20th, found in Matt. 23-1-12. Why the lesson committee thought it timely, and Jesus thought it worth while I could easily see. Jesus is condemning the Scribes and Pharisees for many things, but he seems to be getting at the root of the matter when he reaches the seventh verse, "Greetings in the market, and to be called of men Rabbi." (Master or Doctor).

I don't know a more prevalent or contagious epidemic among our preachers, than this same love of being called "Doctor." Jesus said, "All ye are brethren." A brother in the Gospel now is getting to be as hard to find as a "second-hand" store. They must have misunderstood the injunction "to continue" steadfast in the Apostles' doctrine, and thought he meant Doctor-ine. Brother is a term of endearment to me, and I am always sorry when one of our preachers reaches the place in age, dignity of station, honors, and all that makes a D.D. worth while, has that degree conferred on him by some institution of learning, because it removes him just a bit from that close-up place in my affections that he held when he was just a "brother." Jesus knew that was the most endearing term in the world when he said, "Ye are all brethren."

Cheap colleges are hunting up cheap men who happen to have twenty-five dollars added to them, and bringing this otherwise fine thing under reproach. Jesus further said, "Call no man Father"; our children are following the injunction and all of them instead say "Dad." Bah! It's all of a piece. Again, I say, let us hark back to the things that are real and true, and away with a lot of this twentieth century rubbish. R. M. Smith, Miami, Fla.

A CALL TO PASTORS AND EVANGELISTS.

Sister DeWeerd has several thousand booklets, "The Last Mile of the Way" all paid for. Forty-two pages of this book relate the remarkable dying testimony of Bro. Fred DeWeerd. One brother said, "Nothing like it

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Chas. L. Slater.
Kingswood, Ky.

Dr. Ridout has written a wonderfully appealing little book called *Amazing Grace*. It deals with the deep things of God, and is a splendid devotional book. It sells for \$1.00.

ADDITIONAL SLATES.

TEETS, ODA B.

Frost, W. Va., May 16-29.
Webster Springs, W. Va., June 12-26.
Jollytown, Pa., July 10-24.
Home address, Aurora, W. Va.

THOMAS, JOHN.

Monroe, Mich., May 1-24.
Lexington, Ky., May 24-31.
Upland, Ind., June 7-14.
Permanent address, Wilmore, Ky.

VANDALL, N. B.

Ft. Wayne, Ind., May 5-22.
Pittsburgh, Pa., May 20-29.
Carrollton, Ohio, May 27-June 5.

VAYHINGER, M.

Letts, Ind., July 29-August 7.
Bryantburg, Ind., Aug. 19-28.
Nashville, Ind., July 6-17.

WILLIAMS, L. E.

Cincinnati, Ohio, May 27-29.
Asbury College, May 30-June 4.
Open dates, June, July, August.
Home address, Wilmore, Ky.

YOUNG, R. A.

Beatley, N. D., June 24-July 4.
Open dates, July 7-31.
Bowersville, O., Aug. 4-14.
Waynesboro, Miss., Aug. 19-28.

CAMP MEETING CALENDAR.

ALABAMA.

Dothan, Ala., Camp, July 15-24. Workers: Rev. K. H. Bird, evangelist; J. P. Peacock, singer. Address Rev. W. H. Newton, Sec., Dothan, Ala., Rt. 5.
Healing Springs, Ala., Camp, June 30 to July 10. Workers: Rev. Luther A. Horn, Rev. R. P. Marshall, pianist, soloist and choir talker. Address Luther A. Horn, manager, Box 1322, Mobile, Ala.

COLORADO.

Colorado Springs, Colo., Camp, June 16-26. Workers: Revs. Charles Stalker, W. R. Cox, Paul W. Thomas, S. K. Wheatlake, R. G. Finch, R. R. Sharp, Address Herbert Haines, Sec., Center, Colo.

ILLINOIS.

Eldorado, Ill., Beulah Park Camp, Aug. 4-14. Workers: Drs. C. F. Wimberly, Andrew Johnson and Rev. G. S. Pollock and wife. J. M. Keasler, Cor. Sec., Omaha, Illinois.

IOWA.

University Park, Iowa, camp, June 3-13. Workers: The President of the National

Association in charge; Dr. J. L. Brasher and A. L. Whitcomb; W. B. Yates, song leader; Mrs. O. W. Rose, children's worker. Address Rev. Anna L. Spann, Pres., University Park, Iowa, or Mrs. Hattie Riddle, Sec., Lacona, Iowa.

KANSAS.

Hutchinson, Kansas Camp, May 26-June 5. Workers: Rev. Bud Robinson, Rev. C. B. Fugitt, The Edwards Ladies' Evangelistic Party, Rev. N. B. Herrell, Rev. H. M. Chambers, Rev. A. F. Balsmeier. Write Rev. H. O. Davis, Sylvia, Kan., or Rev. A. L. Hippie, 508 East 5th St., Hutchinson, Kansas.

LOUISIANA.

Lake Arthur, La., Camp, July 7-17. Workers: Rev. Will H. Huff, assisted by Mr. W. R. Wilder, leader of song, and Mr. James V. Reid, young people's worker and pianist. Address J. W. Fontenot, Pres., Box 1621, Shreveport, La.

MARYLAND.

Mountain Lake Park, Md., June 26-July 10. Workers: Dr. Daniel Westfall, Dr. C. H. Babcock, Dr. Henry Clay Morrison, Dr. C. M. Dunaway, Dr. John F. Owen, Prof. Kenneth Wells and wife, Song leaders. C. M. Hood, President, Moundsville, W. Va.

MICHIGAN.

Eaton Rapids, Mich., Camp, July 29-August 7. Workers: Dr. John Paul, Rev. Will Huff, Dr. S. H. Turbeville. Rev. L. H. Nixon in charge of music, with H. Morse Skinner at the piano. Mrs. Blanche Francis in charge of young people's work. For information write Miss Fern C. Wheeler, Sec., Charlotte, Mich.

NEBRASKA.

Kearney, Neb., Camp, August 18-28. Workers: Rev. E. O. Hobbs, Rev. Jarrette and Dell Aycock, Mrs. C. P. Turner. Address all communications to Mr. B. J. Patterson, Sec., Kearney, Neb.

NEW YORK.

Freeport, L. I., N. Y. Camp Roosevelt, Prince Ave., West of North Main St., July 14-24. Workers: Rev. John F. Owen, Rev. Howard Sweeten; song leader, Miss Florence Fairbanks. Address H. J. Cornell, 46 1/2 Burling St., Flushing, N. Y.

OHIO.

Mt. Vernon, Ohio, (Camp Sychar), camp, August 4-14. Workers: Rev. C. M. Dunaway, Rev. John Owen, Rev. E. Hilton Post. Song leader, Prof. W. B. Yates; Young people's worker, Miss Anna McGhie. Children's workers, Miss May Gorsuch and Miss Ollie Tanner. Young people's song leader, Rev. W. L. Mullet. Address Rev. E. E. Shiltz, Sec., Shadyside, Ohio.

Toronto, (Hollow Rock) Ohio, July 28-August 7. Workers: C. W. Ruth, C. H. Babcock, Howard Sweeten. Song leader, Prof. Kenneth Wells and wife. Young People's and Children's meeting leader, Mrs. Sadie Mishey. Address Roy L. Householder, Sec., Toronto, Ohio.

Coshocton, Ohio, camp, June 9-19. Workers: Rev. T. M. Anderson, Rev. Lawrence Reed, A. H. Johnston and wife in charge of singing. Anna E. McGhie in charge of the Young People's and Children's work. Write R. K. Gamertsfelder, 338 North 8th St., Coshocton, Ohio, Sec'y.

OREGON.

Portland, Ore., Camp, June 30-July 10. Workers: Miss D. Willia Caffray, Rev. C. C. Poling, D.D. Song leader, Mrs. Bess Owens Runyan. Children's worker, Miss Clara Christensen. Address Mrs. Lydia Erskine, Sec., 1186 Borthwick St., Portland, Ore., Secretary.

PENNSYLVANIA.

Hughesville, Pa., Camp, July 21-July 31. Workers: Rev. Raymond E. Doble, Rev. Claude A. Roane. Song leaders, Mrs. Clara Williamson, assisted by Miss Alma Burdman. Mr. and Mrs. Harold Best in charge of the music. Address Rev. S. P. Elroyd, Centre Hall, Pa.

VIRGINIA.

Mt. Vernon, Va., camp, July 29-Aug. 7. Workers: Rev. Wilson Thomas, Rev. C. V. Dyer, Rev. H. H. Hoyt and Fred Canaday. Address Annie Hosley Shrader, Sec., Accotink, Va.

EVANGELISTS' SLATES

ALBRIGHT, TILLIE.

Newton, Kan., May 6-21.
Mt. Lake Park, Md., June 26-July 10.
Moers, New York, July 24-Aug. 14.
Richland, N. Y., Aug. 21-Sept. 5.

ANDERSON, T. M.

Pittsburgh, Pa., May 20-29.
Upland, Ind., June 7-10.

ANDERSON, MACK AND ETHEL.

Wichita, Kan., May 6-22.
Address, 519 E. 8th, Hutchinson, Kan.

BABCOCK, C. H.

Cincinnati, Ohio, May 27-June 5.
Jamestown, N. D., June 10-26.
Mt. Lake Park, Md., July 1-11.
Douglas, Mass., July 14-21.
Hollow Rock, Toronto, O. July 28-August 7.
Wakefield, Va., August 5-15.
Wichita, Kan., August 18-28.
Blackwell, Okla., Aug. 29-Sept. 4.
Thomas, Okla., Sept. 15-25.

BANNING, EDNA M.

Columbus, Ohio, May 8-22.
Cardington, Ohio, June 5-19.
Cadiz, Ohio, June 26-July 10.

BECK, A. S. AND R. S.

South Louisville, Ky., May 15-June 1.
Stevensburg, Ky., June 4-15.
Cub Run, Ky., June 16-July 1.
Hiseville, Ky., July 2-15.
Columbia, Ky., July 18-Aug. 5.
Open dates, August 5 to last of October.

BEELER, T. W.

Muldrough, Ky., May 21-June 5.
Salvisa, Ky., June 5-19.
Harrodsburg, Ky., June 25-July 10.
Danville, Ky., July 16-Aug. 5.
Home address, Wilmore, Ky.

BELEV, P. P.

Webster City, Ia., May 3-22.
Ladoga, Ind., June 7-26.
Home address, 1529 W. Nelson St., Marion, Indiana.

BENNAARD, GEORGE.

Orchards, Wash., May 5-22.
Hermosa Beach, Calif., May 25-June 15.
Home address, Hermosa Beach, Calif.

BROWNING, RAYMOND.

Wilmington, Ky., May 18-June 12.
Charleston, W. Va., June 19-July 3.
Washburn, N. D., July 7-17.
Columbus, Ohio, July 28-Aug. 7.
New Albany, Ind., August 8-14.

BUDMAN, ATHIA L.

(Singer and Pianist)
Atlanta, Ga., May 8-29.
Centre Hall, Pa., June 4-July 16.
Hughesville, Pa., July 21-31.
Linden Hall, Pa., August 6-20.
Address 101 Carpenter St., Muncy, Pa.

BURNETT, W. EVANS.

Open dates for July and August.
Home address, Lake Charles, La.

CANDAY, FRED.

Silverdale, Wash., May 22-June 12.
Jamestown, N. D., June 17-26.
Open date, Aug. 18-Sept. 10.
Home address, 1518 Killingsworth Ave., Portland, Ore.

CAIN, W. R.

Grinnell, Kan., May 22-June 5.
Ironton, Ohio, June 12-28.
Home address, 515 So. Vine St., Wichita, Kansas.

CALLIS, O. H.

Loyal, Ky., May 8-22.
Permanent address, Wilmore, Ky.

CHATFIELD, C. C. AND FLORA.

Reed City, Mich., May 11-29.
Sheboygan, Ind., June 5-26.
Anderson, Ind., July 1-17.
Warsaw, Ohio, July 28-August 7.
Radcliff, Ohio, August 14-28.
Columbus, Ohio, Aug. 29-Sept. 11.
Durand, Mich., Sept. 11-Oct. 2.
Ellet, O. Oct. 3-16.
Home address, 2601 Pleasant Ave., Hamilton, Ohio.

CLARKE, C. S.

Three Sands, Okla., June 16-July 3.
Ulysses, Kan., May 19-June 5.
Home address, 808 N. Ash, Guthrie, Okla.

COLEMAN, PAUL.

Connorsville, Ind., May 22-June 5.
Cincinnati, Ohio, June 6, 7, 8.
Wooster, Ohio, June 10-26.
North Vernon, Ind., Sept. 27-July 10.
Frankfort, Ind., August 8-11.
Springfield, Ohio, August 12-24.
Home address, 1620 Fairfax Ave., Cincinnati, Ohio.

COLLIER, J. A.

Lewisport, Ky., May 22-June 12.

COX, F. W.

Bellevue, Colo., May 10-June 9.
Home address, Lisbon, Ohio.

CRAMMOND, PROF. C. C. AND MARGARET.

Mesick, Mich., May 8-22.
Home address, 726½ Washtenaw St., Lansing, Mich.

DICKERSON, H. N.

Newell, W. Va., May 15-29.
Mitchell, Ind., June 5-19.
Manville, Ill., June 26-July 10.
Bloomington, Ind., July 17-31.
Kirk, Colo., August 18-28.
Home address, 2608 Newman St., Ashland, Ky.

DUNAWAY, C. M.

Atlanta, Ga., May 8-29.
Austell, Ga., June 1-20.
Mt. Lake Park, Md., June 26-July 10.
Bentleyville, Pa., July 14-22.
Dalton, Ga., July 23-31.
Mt. Vernon, Ohio, August 4-14.
Home address, 216 N. Candler St., Decatur, Ga.

EDWARDS, C. E.

Open date until June 6.
Marshall, Texas, June 6-19.

ELSNER, THEO. AND WIFE.

Ashland, Ky., May 15-29.
Iover, N. J., June 10-19.
Brooklyn, N. Y., June 24-July 4.
Old Orchard, Maine, July 8-17.
Reading, Pa., July 22-31.
Home address, 1451 Pacific St., Brooklyn, N. Y.

FLEMING, JOHN.

Cincinnati, Ohio, May 27-June 6.
Barberton, Ohio, June 8-19.
Salem, Ohio, June 21-July 3.
N. Little Rock, Ark., July 29-Aug. 8.
National Park Camp, New Jersey, Aug. 12-21.

FLEMING, BONA.

Olivet, Ill., May 20-29.
Mannington, W. Va., June 3-13.
Kennard, Pa., June 14-26.
Dallas, Tex., July 15-24.
Little Rock, Ark., July 29-Aug. 7.
National Park, N. J., August 12-21.
Ingersoll, Okla., Aug. 26-Sept. 4.

FLEXON, R. S.

Central Bridge, N. Y., May 11-22.
Woodbury, N. J., June 5-19.
Warm Springs, Va., June 26-July 11.
Lothan, Md., July 15-31.
Clinton, Pa., August 5-14.
Glassboro, N. J., August 15-21.
Delanco, N. J., Aug. 17-Sept. 5.
Home address, Shackelfords, Va.

FRYE, H. A.

Franklin, Pa., May 22-June 12.
Worthville, Pa., June 15-July 10.
Home address, 1826 Hurd Ave., Findlay, Ohio.

FUGETT, C. B.

Hutchinson, Kan., May 26-June 6.
Haltown, Mo., July 24-Aug. 7.
Normal, Ill., August 19-28.
Cape May, N. J., Sept. 9-17.
Home address, 2813 Holt St., Ashland, Ky.

GADDIS, TILDEN H.

Wabash, Ind., May 13-29.
Phillipsburg, Ohio, June 1-12.
St. Louis, Mo., June 13-26.
Monroe, Ind., June 27-July 10.
Aspen Grove, Ky., July 11-24.
Oregon, Wis., July 31-Aug. 14.
Charleston, Ill., August 19-28.
Upland, Ind., Sept. 2-17.
Home address, 4805 Ravenna St., Cincinnati, Ohio.

GASAWAY, MRS. STELLA.

Sullivan, Ind., May 15-June 1.
Home address, 1112 7th Ave., Terre Haute, Ind.

GEIL, PAUL AND DORA.

(Singers and Xylophone Players)
Kendallville, Ky., May 12-22.
Olivet, Ill., May 23-29.
Argo, Ill., June 5-26.
North Manchester, Ind., July 1-30.
Kokomo, Ind., Aug. 1-28.
Cleveland, Ohio, Oct. 16-Nov. 6.
Brazil, Ind., Nov. 13-27.
Anamosa, Iowa, Dec. 1-30.
Home address, Frankfurt, Ind.

GLEASON, RUFUS H.

Central, S. C., April 29-May 22.
Central College Commencement, May 29-29.
New Castle, Ind., June 2-19.
General Conference, June 22-26.
Home address, Central, S. C.

GLENN, REV AND MRS. J. M.

Midway, Ala., May 22-29.
Millport, Ala., July 3-17.
Chatham, Ala., July 24-Aug. 7.
Indian Springs, Ga., Aug. 11-21.
Eastman, Ga., Sept. 4-18.

GREEN, JIM H.

Open dates, May and June.
Connelly Springs, N. C., Aug. 7-15.
Home address, Box 200, Connelly Springs, N. C.

GROGG, W. A.

Paint Bank, Va., May 8-22.
Winfred, W. Va., May 24-June 8.
Edray, W. Va., June 10-26.
Smithers, W. Va., July 2-22.
Mt. Lake Park, Md., July 26-Aug. 4.
Pinch, W. Va., August 20-Sept. 3.
Home address, Ronceverte, W. Va.

HALLMAN, W. A. AND WIFE.

Covington, Ohio, April 24-May 22.
Absaraka, N. Dak., June 23-July 3.
Alsask, Sask., July 7-17.
Didsbury, Alta., July 21-31.
Elkhart, Ind., August 4-14.
Lincoln, Nebr., August 19-29.

HAMES, J. M.

South Bend, Ind., May 20-June 5.
Home address, Greer, S. C.

HEWSON, JOHN E.

Open dates, May and June.
Open date, July 1st to 10.
Berry, Ky., July 17-31.
Sherman, Ill., August 4-14.
Portage, Ohio, Aug. 18-28.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

HODGE, H. W.

Fargo, N. D., May 22-June 5.
East Branch, N. Y., June 30-July 10.

HOLLENBACK, ROY L.

Chadron, Neb., May 27-June 12.
Marion, Ohio, June 16-26.
Indianapolis, Ind., July 1-10.

HOLLENBACK, URAL T.

Belgrade, Mo., May 13-22.
Auburn, Pa., June 16-26.
Norristown, Pa., Oct. 2-16.

HORN, LUTHER A—MARSHALL, R. P.

Mobile, Ala., May 15-29.
New Augusta, Miss., June 5-15.
Healing Springs Camp Meeting, June 30-July 10.
Salem, Ala., July 12-28.
Clear Springs, Ala., Aug. 14-28.
Louisville, Ala., Sept. 1-14.
Home address, Box 1322, Mobile, Ala.

HOWARD, FIELDING T.

Mt. Carmel, Ky., May 16-29.
Open date, June 1-10.
Sunrise, Ky., July 4-17.
Depoy, Ky., July 20-31.
Milton, Ky., August 5-14.
Tolu, Ky., August 18-28.
Home address, Wilmore, Ky.

HUNT, JOHN J.

Portland, Mich., May 15-27.
Lake Odessa, Mich., May 29-June 12.
Hurlock, Md., June 16-26.
Rosslyn, Va., July 29-August 8.
Wilkinsburg, Pa., Sept. 16-25.
Home address, Media, Pa., Rt. 3.

HYSELL, HARVEY B.

Pax, W. Va., June 5-19.
Lennon, Mich., June 26-July 13.
Baileysville, W. Va., July 17-31.
Bowersville, Ohio, August 4-14.
Mt. Nebo, W. Va., Aug. 21-Sept. 12.
Home address, Box 1235, Charleston, W. Va.

IRICK, ALLIE AND EMMA.

Florence, Ala., May 22-June 3.
North Little Rock, Ark., June 5-19.
Jasper, Ala., June 23-July 3.
Olive Hill, Ky., July 8-18.
Goddard, Ky., July 21-31.
Cambria, Ill., August 4-14.
Bonnie, Ill., August 19-29.
Midport, Ala., Aug. 31-Sept. 12.
Thomas, Okla., Sept. 15-25.
Home address, Bethany, Okla.

JOHNSON, ANDREW

West Concord, Minn., May 12-26.
Wilmore, Ky., May 27-June 1.
Bryantville, Ky., June 1-15.

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East Colorado, Ohio, May 29-June 12.
Marlette, Mich., June 16-July 3.
West Colorado, Ohio, July 7-21.
Reading, Pa., July 22-31.
Lewistown, Pa., August 2-14.
Eccles, W. Va., Aug. 18-Sept. 4.
Chillicothe, Ohio, Sept. 11-Oct. 2.

KINSEY, W. C. AND WIFE.

(Song Leader, Singers, Pianist)
Arcanum, Ohio, June 12-26.
Portage, Ohio, August 18-28.
Home address, 432 So. West 2nd St., Richmond, Ind.

LAMANCE, W. N.

Brookfield, Mo., May 4-25.

LILLENAS, HALDOR AND BERTHA.

Olivet, Ill., May 19-29.
Springfield, Ohio, June 9-12.
Bloomington, Ind., June 15-19.
Mohawk, Ind., June 23-26.
Peoria, Ill., July 3-17.
Carmichaels, Pa., July 21-31.
Sherman, Ill., August 4-14.
Connorsville, Ind., Oct. 2-16.

LITTELL, V. W. AND MARGUERITE.

Plainville, Kan., May 22-June 5.
Home address, 1214 Scott St., Beatrice, Nebraska.

LOVELESS, W. W.

Pittsburgh, Pa., May 14-29.
Bowling Green, Ky., June 2-26.
Home address, London, Ohio.

LUDWIG, THEODORE AND MINNIE.

St. Louis, Mo., April 25-May 25.
Montevideo, Minn., June 3-13.
Corsica, S. D., June 14-29.
Litchfield, S. Minn., June 26-July 10.
Racine, Wis., July 20-31.
Hector, Minn., August 2-14.
Home address, 772 N. Euclid Ave., St. Louis, Mo.

NELSON, S. S.

Christo, Va., July 1-10.
Home address, 832 Worth Ave., Greensboro, N. C.

MCBRIDE, J. B.

Batesville, Ark., May 29-June 12.
Denver, Colo., June 13-19.
Bartlesville, Ky., June 29-July 11.
Mount Olivet, Ky., July 15-25.
Hollis, Okla., July 27-Aug. 7.
Noonday, Tex., August 11-21.
Oakland City, Ind., Aug. 25-Sept. 4.
Home address, 112 Arlington Drive, Pasadena, Calif.

MCCORD, W. W.

Sale City, Ga., July 28-August 7.
Home address, Sale City, Ga.

McKIE, MARK S.

Moorefield, Ont., May 16-June 12.
Open dates after June 15.

McNEES, HERBERT J.

Open dates, May, June, July, August, September.
Home address, 13th Ave., New Brighton, Pa.

MILBY, L. G. AND BERTHA.

Frankford, Ind., May 8-29.

Taylorville, Ill., June 5-26.

Home address, Box 327, Danville, Ill.

MILLER, JULIUS.

Rosholt, S. D., May 16-June 5.
Mattoon, Wis., June 6-14.
Poplar, Mont., June 16-July 7.
Franklin, Minn., July 13-24.
Ortonville, Minn., July 26-Aug. 7.
Jamestown, N. Dak., Aug. 10-14.
Home address, Mattoon, Wis.

MILLER, REV. AND MRS. F. E.

Westport, Ont. Can., June 5-19.
Williamston, N. Y., June 23-July 4.
Moers, N. Y., July 26-Aug. 14.
Richland, N. Y., August 21-Sept. 5.
Home address, Lowville, N. Y.

MILLER, JAMES.

Kendallville, Ind., May 12-22.
Chicago, Ill., May 29-July 3.
Lynn, Ind., July 10-24.
Hope, Mich., July 31-Aug. 14.
Home address, 1249 N. Holme Ave., Indianapolis, Ind.

MINGLEDORFF, O. G.

Grand Bayou, La., July 17-31.
Orlando, Fla., Aug. 25-Sept. 5.
Home address, Blackshear, Ga.

MONK, ALONZO, JR.

Open date, May 9-27.
Fulton, Ky., May 29-June 19.
Home address, 411 Southwestern Life Bldg., Dallas, Texas.

MORRIS, (JUDGE) FRANK

China Springs, Tex., July 24.
Aspermont, Tex., August 7.
Hagerman, N. Mex., Aug. 28.
Alamoyardo, N. Mex., Sept. 11.
Kansas City, Mo., Oct. 2.
Home address, P. O. Box 1523 Dallas, Texas.

OWEN, G. F. AND BYRDIE.

Webb City, Mo., May 13-29.
Joplin, Mo., June 1-5.
Pierson, Iowa, June 12-26.
Ft. Dodge, Iowa, July 12-24.
Climbing Hill, Iowa, July 29-August 1.
Open date, August 12-21.
Bath, Maine, Aug. 28-Sept. 12.
South Portland, Maine, Sept. 18-Oct. 2.
Home address, West Pikes Peak Ave., Colorado Springs, Colo.

PARKER, J. R.

Willisburg, Ky., June 4-26.
Woodlawn, Ky., July 10-24.
Sergeant, Ky., July 25-August 14.
Berry, Ky., August 15-28.
Address, Wilmore, Ky.

POLLOCK, G. S. AND WIFE.

Mackville, Ky., May 8-22.
Wallingford, Ky., June 15-26.
Dorado, Ill., August 4-14.
Home address, Wilmore, Ky.

POLLITT, S. H.

Mt. Pleasant, Ky., May 15-29.
Odsville, Ky., June 5-19.
Open date, June 20-July 31.
Orangeburg, Ky., August 1-14.
Wagoner's Chapel, Ky., August 15-25.

POWELL, JAMES L.

Open date, June 12-21.
Pence, Ind., June 26-July 12.
Open date, July 17-26.
Corydon, Ky., July 31-Aug. 14.
Open date, Aug. 18-28.

REDMON, J. E. AND ADA

Hagerstown, Ind., May 6-22.
Midland, Mich., June 29-July 12.
Home address, 1231 North Holmes Ave., Indianapolis, Ind.

REED, LAWRENCE.

Coshocton, Ohio, June 9-19.
Sebring, Ohio, July 15-24.
Albany, N. Y., July 31-Aug. 14.
Richland, N. Y., August 21-Sept. 5.
Cumberland, Md., Sept. 10-20.
Home address, Damascus, Ohio.

REES, PAUL S.

Johnstown, Pa., May 20-29.
Kokomo, Ind., June 10-19.
Coeur d'Alene, Idaho, July 8-17.
Perndale, Wash., July 22-31.
New Albany, Ind., August 4-14.
Cherry Grove, Ind., August 15-19.
Home address, Pasadena, Calif.

RICE, LEWIS J. AND EDYTHE

Olivet, Ill., May 19-29.
Whitcomb, Wis., June 1-10.
Mattoon, Wis., June 12-26.
Madill, Okla., July 17-31.
Kingston, Okla., August 4-21.
Home address, 2923 Troost Ave., Kansas City, Mo.

ROOD, FERRY R.

Columbus, O., May 15-June 5.
Rio Grande, Ohio, June 9-26.
West Liberty, Ohio, Dec. 2-Jan. 7.
Home address, 2838 Overlook Drive, Huntington, W. Va.

ST. CLAIR, FRED

Halfway, Oregon, May 11-22.
Cheney, Wash., June 5-July 10.
Portland, Oregon, July 31-August 28.
Permanent address, 2444 Bowditch St., Berkeley, Calif.

SATFORD, E. L. AND WIFE.

Jonesville, Ky., May 6-21.
Cincinnati, Ohio, May 27-June 5.
Bethelridge, Ky., July 31-August 21.
Home address, 202 Engman Ave., Lexington, Ky.

SHARROW, C. E. AND NEVA B.

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(We protect your Estate)

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150 " " " " "	3000
200 " " " " "	4000
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1000 " " " " "	20,000
1500 " " " " "	30,000
2000 " " " " "	40,000
2500 " " " " "	50,000

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with interest at the rate of 5 per cent for 20 years payable annually in advance. The John Fletcher College is to place insurance on my life to the amount of this note, and the face of this note is to be paid by this insurance at my death. The insurance policy is to be held by John Fletcher College as security for the payment of this note. It is understood and agreed that in the event of John Fletcher College allowing this insurance to lapse, this note becomes null and void.

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In sending your order for the above Bible, state whether or not you prefer the overlapping edges. We also have them with the references, which makes the Bible a little wider, but at the same price.

50 copies same as the above, with references and with the words of Christ printed in red, on a very thin Bible paper, at \$3.00 each.

Wide Margin Bible

These Bibles have about 1 inch space at side and bottom of page on which to make notes and comments. They are very convenient to take to church or Sunday school and afford abundant space to jot down anything good one may hear in the way of comment on the Scriptures. After having used this Bible for several years in this way, you would not part with it for any sum of money. It has a clear minion type, is printed on India paper, is bound in genuine Morocco, size 4½x6½x1 in. thick. The weight is 12 ozs. The regular net price of this Bible is \$5.00, and we have about 12 copies which we are offering to close out in this pre-inventory sale at \$2.50 each, postpaid.

Small Cambridge Reference Bible

Minion type, references, beautifully illustrated in colors, maps, bound in a beautiful piece of Moroccolat with overlapping edges, stamped in gold, size 4½x7x½ in. thick. The regular net price is \$2.50. We have 14 copies of these to offer in this pre-inventory sale at \$1.25 each, postpaid.

24 copies same as the above, in the Oxford make with 340 pages of helps, including a wonderful cyclopedic concordance, a regular \$3.00 value that we are offering in this sale for \$1.50.

Ideal India Paper Pocket Reference Bible

This Bible has the Emerald type, which reads like minion, with references, concordance and maps, chapter numbers in figures, fine India paper, bound in Morocco, stamped in gold, red under gold edges, silk headbands and marker, size 4½x6½x¾ in. thick, and weighs 13 ozs. The regular net price is \$5.00, and we have 18 copies that we are offering in this pre-inventory sale at \$3.00 each, postpaid.

12 copies same as the above, without concordance, but with a button flap, at the same price of \$3.00, postpaid.

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With all the precious promises in the entire Bible underscored in red ink, with a reference at each one referring to some other passage along the same line. Also a complete index, showing at a glance what particular phase of promise is considered. The Bible has the large long primer type, is pronouncing, has 40,000 references with the Bible encyclopedia and concordance, which contains 390 pages of the best Bible helps obtainable. It is bound in genuine leather with overlapping edges, has silk headbands and marker, size 6x8¼x1½ in. thick. Sold through agents only at \$8.00. We have 100 copies offered in this pre-inventory sale at \$4.50, or with the patent thumb index for \$5.00 each, postpaid.

Small India Paper Pocket Bible

This Bible is bound in genuine Morocco, is leather lined, printed on fine India paper, chapter numbers in figures, self-pronouncing, size 3½x5½x¾ in. thick, weight only 8 ozs. It has silk headbands and marker, red under gold edges—a beautiful book in every respect. Regular net price \$4.70. We have 15 copies in this pre-inventory sale at \$2.35 each, postpaid.

Ideal India Paper Bible

Large black face minion type, (reads like bourgeois) chapter numbers in figures, 40,000 references, complete Bible concordance, white opaque India paper, bound in genuine Morocco, leather lined, silk sewed, guaranteed not to break in the back, size 5½x7½x¾ in. thick; weight 20 ozs. The regular net price is \$8.00. We have 20 copies in this pre-inventory sale at \$4.00 each, postpaid.

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Extra large clear black face brevier type, printed on very fine thin Oxford India paper with silk headbands and marker, red under gold edges, bound in a beautiful piece of Morocco with overlapping edges, stamped in gold, size 4½x6½ and only ¼ of an inch thick. The weight is only 4½ ozs., making the smallest, thinnest, lightest large type pocket size Testament on the market. The publisher's regular net price \$3.00. 40 copies in our pre-inventory sale at \$1.50 each, postpaid.

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This Testament has a beautiful clear minion type, is self-pronouncing, with a large number of beautiful colored full-page illustrations, all of Christ's words in red, silk headbands and marker, red under gold edges, bound in genuine Morocco with overlapping edges, stamped in gold, size 4x6½ in. thick. The regular net price is \$2.00. We have 60 copies to offer in this pre-inventory sale at \$1.00 each.

Precious Promise Testament

Minion type, self-pronouncing, with all the precious promises marked in red. These promises are the most comforting and helpful passages in the Scriptures, hence this makes an ideal Testament to give to anyone that you desire to interest in reading the Bible. This Testament has a complete index, the only Testament we know of that has this feature. It is bound in moroccolat, size 4x6, and is less than ½ in. thick. The regular catalogue price is \$1.30, our pre-inventory sale price for 100 copies, 65c each, postpaid.

Vest Pocket Red Letter Testament

The size is 2½x4¼, bound in genuine Morocco with overlapping edges, stamped in gold, red under gold edges, with all of Christ's words printed in red, a splendid clear nonpareil type, regular price \$1.10, our pre-inventory sale price for 100 copies, 70c each.

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CHRIST OUR SUFFICIENCY.

By The Editor.

THE religion of our Lord Jesus Christ does not promise us that there shall be no clouds, that the sun shall shine always, that there shall be no sorrows but always shouts of joy, that there shall be no disappointments but always triumphant victories over all difficulties and all foes. But it does promise us that the love of our Lord will shine upon us in the time of darkness, that he will come to us and comfort us in the midst of our disappointments, that in our hearts we shall have rest and triumph in the midst of the defeat and confusion of our plans.

* * * *

Job was a faithful soul, but he passed through great sorrow. But he kept on shouting. Saint Paul knew what it was to endure storms and stones and prisons, but he could say, "None of these things move me." This is the beauty and charm of the religion of our Lord Jesus, it is so adaptable to all conditions, so adjustable to all circumstances. Whatever comes, we can know that in him we are secure, and that all eternity stretches before us loaded with countless good.

* * * *

Devout Christians may sometimes find themselves in hard circumstances and shut up to scanty fare, but then they shall remember that "Man shall not live by bread alone"; that there are no vicissitudes in life, no depth of destitution or affliction where the infinite hand of God cannot hold us, and where we may not find inward peace and comfort by trusting in the Lord Jesus. While Lazarus lay among the dogs at the rich man's gate the outlook was gloomy indeed, but we learn that beneath the rags of a beggar there may be the peaceful faith of a saint; that one may be a pauper when the sun goes down and a millionaire through all eternity when the evening star comes out.

* * * *

The sufficiency of our Lord Jesus Christ for all our needs and under all conditions has been tested in the depths of poverty, in most excruciating pain, humiliation and sorrow, in prison cells, on beds of affliction, under the lash of persecution and at the very gates of death. The soul that has anchored itself by faith in the atoning merits of our crucified Redeemer triumphs over all and can cry out with the old Apostle, "Oh grave, where is thy victory? Oh death, where is thy sting?"

* * * *

Blessed is the man who does not get discouraged when things go awry, when his friends seem to have forgotten him and his enemies press him hard; those who owe him pay no attention to his appeals and those who have accounts against him insist upon payment. He hardly knows which way to turn; he seems hemmed in on every side. Blessed is the man that in these conditions looks up, holds steady, trusts in God, lays up his treasures in Heaven and looks confidently forward to the "rest that remains."

Blessed is the woman with poor health, noisy children, a negligent husband and but little of the comforts of life, who holds on to Jesus in humble, obedient, clinging faith; who keeps the blessed Comforter in her heart and rejoices in the thought that there is coming a time of deliverance, the ushering into a world of peace and rest and eternal joy.

A Chapter from My Autobiography

CHAPTER XXI.

MY PASTORATE IN COVINGTON, KY.

MY first appointment after rejoining the conference was Eleventh Street Church, Covington, Ky. This was a most interesting charge for a young man. The church was a commodious brick edifice; the congregation was large, many of them most excellent people, but very few of them people of wealth. The large, expensive building was something of a burden to the congregation. We had a good meeting during the year, but not a great revival.

I assisted a number of brethren in revivals and had some profitable meetings. The great meeting of the year was with Rev. W. F. Noland, at Hill Street Church, Lexington, Ky. There were many professions of faith, and a number were united with the church. The people packed the house night after night, and many were turned away for lack of room. Brother Noland was one of the best pastors I ever worked with, a man of very superior intelligence, who did things quickly and accurately. He never dragged and wheedled and frazzled things out. He could pack a strong exhortation into fewer words than any man I ever knew. He would shoot out a few strong sentences just before pronouncing the benediction, that would go ringing through the hearts of the people, expressing his pleasure at the gracious results, and insisting that they should press the battle. The men who rallied around me and helped me in every way, were George Spencer, Charlie Myers, Brothers Young, White, Woodard, Overstreet and Harvey Bain.

During the year I was with Brother T. F. Taliaferro in a meeting at Smithfield, Ky., and with Rev. D. B. Cooper at Nicholasville, Ky. The Lord gave us souls in both of these revivals. I was also in a meeting with Brother George Froh at Hughes Chapel, and Brother Buffington at Independence.

Covington is just across the river from Cincinnati and I saw much of the big city, and frequently heard distinguished preachers. Dr. Joyce, afterward bishop, was then in the prime of his manhood and ministry. He was stationed at one of the large churches in Cincinnati, and was one of the greatest preachers in the nation. Dr. Joyce invited Sam Jones, then in the zenith of his power,

to hold a meeting for him, but finding his church too small, rented Music Hall and moved the meetings into it. The city was stirred from center to circumference; preachers and people came for a hundred miles round, thousands were packed into the large building, while many were turned away. It was my privilege to hear the great preacher many times. His wisdom, wit, humor, eloquence and pathos seemed almost beyond the power of mortal man. I suppose no other man ever had such a voice as Sam Jones possessed. He could speak in a conversational tone to six thousand people and all could hear without difficulty.

Hundreds were saved in this meeting, and thousands of Christians quickened to better living, while scores of preachers were stimulated to a more practical and zealous ministry. I suppose no man ever lived who could sway an audience more completely at his will than Sam Jones. Now they were leaning forward in breathless silence to catch every word he uttered; now they were convulsed with laughter, while thousands bowed their heads and wept, and multitudes were on their feet pledging the preacher, by the help of God, to "quit their meanness." I have no doubt but some of those wonderful nights twenty-five hundred people would go home from Music Hall to lead a better life. His preaching lifted multitudes close to God. I loved Brother Jones from the first time I ever saw him, until he fell on the field of battle. Blessings on his memory and his loved ones. It is difficult to realize that his great loving heart is still forever.

In after years I had some long talks with Bishop Joyce about this revival and he gave me many interesting details connected with it. I recall that he said *forty thousand pennies* were thrown into the contribution box during the meetings. Bishop Joyce was one of the greatest men I ever met, and one of the best friends I ever had. I was with him in two annual conferences and a number of camp meetings. The morning he fell under the stroke from which he died, we had a long conversation together, in which he told me many things that laid close to his heart. I sat near him when he preached his last sermon, and caught him in my arms when he fell. The friendship and love of such a man is next to the love of Christ. He loved the doctrine of perfect love with a fervent soul, and loved the holiness preachers with a father's heart. But he, too, is gone! By the infinite mercy of God, we shall meet again.

Did you ever stop to think what inspiration there is in the love and confidence of true, strong men? Have you ever experienced the ungirding and letting down when men, whom you trusted implicitly, failed you? Who can estimate the value of a true friend, the unselfish love of a steadfast, noble heart that will commend you when you are in the right, reprove you when in the wrong, but who will stand unflinchingly by you when you are wrong? Such a friend is one of the greatest assets in life.

(Continued)

WHAT SOME EDUCATORS ARE SAYING.

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



HE educational world is very much alive these days. If our age and civilization can be saved by Education we ought to be on a fair way of achieving that salvation. Educators never made more stir in the world than now, and the educational program is being pushed to the limit. But one of the great dangers of our present educational propaganda is that so much of it is being carried on without God, in the energy of the flesh and through might of intellect.

The best that Greek philosophy could do when it came to the great ultimate questions of the soul was to erect a monument in Athens to the unknown God. This seems to be the inevitable trend of learning and philosophy that is being carried on without any dependence upon the Holy Spirit, and it leads to uncertainty, paganism and infidelity. Today America is being inundated with infidelity of the most dangerous kind—the infidelity of culture and of an educational system from which God is dismissed and the human intellect becomes the arbiter and human reason the god. The facts which face us in the realm of education are startling.

Investigation in nine colleges proved that fifteen percent of the sophomore class, thirty percent of the juniors and forty-five percent of the seniors had given up the Bible and the Saviour as a real Redeemer; that of 5500 teachers of Science, sixty-seven percent of the teachers of Physics, seventy-seven percent of the teachers of History, eighty-three percent of the teachers of Sociology and eighty-six percent of the teachers of Psychology had given up the Bible as God's Word and the Saviour as a real Redeemer.

I do not presume to vouch for these statements, but they certainly indicate certain positive dangers in the educational world which are not to be ignored. They show that there is a sad moral sag somewhere in our educational system. Our educational program certainly needs readjustment if Protestantism is going to be saved, and if America is to be delivered from the present paganistic trend of things. We must keep Christ and the Bible in the center if our educational movement is going to produce godliness as well as culture.

Our so-called Christian Education program is failing to meet the situation mainly, because so much of this is in the hands of Modernists—those who no longer are Theistic in their thinking, evangelical in their theology, or evangelistic in their methods. Many of our great church schools where Christian Education is supposed to obtain are in the hands of scholars who are in constant revolt against our doctrines, and whose teachings are absolutely opposite to our standards; indeed, it seems that the "powers that be," in looking for their professors, pay no regard to the question of their spirituality or Christian experience, but engage them almost wholly upon the basis of their scholastic attainments and degrees. A Baptist writing on this subject, reports the following case:

"I know a Baptist college which recently, in an attempt to reach the 'requirements', turned off a great teacher of thirty years' experience whose example has been a mighty factor in shaping the lives of hundreds of Baptist students who are now matching their training with the best in all professions. The 'inspector' said this honored teacher must go because he did not own the 'required' degree from a modern 'Standardized' University. The man put in the place of this honored teacher indeed has a 'degree,' but he has no sense. He is a self-centered bigot whose example is a moral detriment. My sense of moral justice, not to mention my sense of intelligence, revolts at such an outrage commit-

ted in the attempt to 'standardize', a Baptist college."

Our church schools are involving themselves into serious trouble in some sections because of their disregard of the church standards of doctrine when placing certain men on their faculty. The North Indiana M. E. Conference is one of our most solid and evangelical Conferences. Its leaders are men who believe in Methodist doctrines and standards and they object to the Conference being sponsor of a University which permits the teaching of destructive criticism by its professor of Bible. They took strong action on the case of Professor Bundy, professor of Bible at DePauw University. The press has this item about the case:

"Rallying to his defense by crystallizing alumni and graduate opinion, friends of Dr. Walter E. Bundy, professor of English Bible at DePauw University here, are seeking to persuade the university trustees to keep him on the faculty. If Bundy is saved, however, the trustees must reject a demand of the North Indiana Methodist Episcopal Conference, that he be dismissed because of liberal theological beliefs.

"The faculty practically is one that Bundy be retained. His colleagues respect the young professor's scholarship and with them he seems as popular as with undergraduates and younger alumni. Dr. Bundy himself declines to be embroiled. 'If I am asked to by the university I will make a statement of my faith,' he says. The situation at this old school, founded just ninety years ago by Bishop Asbury, is eagerly watched on several other Hoosier campuses."

Speaking recently with a member of the North Indiana Conference who was present during the Conference debate on the Bundy case, he told us that Professor Bundy is teaching the most Modernistic things concerning the Bible and sadly undermining the faith of the students. Our big Institutions of learning are tolerating the most dangerous teachings by their Theological Professors. Professor Lewis, of Drew, questions the Incarnation and the Pre-existence of Christ. Professor Rall, of Garrett, is teaching that Jesus was mistaken in respect to his religious message and expectations, and that he was in the dark as to the meaning of Calvary.

A RECENT UTTERANCE FROM THE SOUTH.

The meeting of the Educational Association, Methodist Episcopal Church, South, held at Memphis, Tenn., was significant in many important regards. *The Christian Education Magazine* of the M. E. Church, South, is before me as I write. Among the things done was the adoption of a Resolution against any legislative action on the subject of Evolution. The Resolution embodies opposition to "all legislation that would interfere with the proper teaching of scientific subjects in American schools and colleges. . . . We are opposed to such legislation because we believe it will be futile and can serve no good purpose."

In his address on "The Contribution of the Church College to the work of the Church," Dr. J. R. Countiss, of Grenada College, has this to say about colleges that stress revivals: "Church colleges should give Christian Education. They should be definitely evangelical without being too ardently evangelistic. A revival atmosphere may be redolent with sacred memories, but it is hardly conducive to accurate scholarship, nor is it considered the best type of preparation for mid-term examinations. In their struggle for protective coloring perhaps as many schools have camouflaged themselves with the garb of piety as with the gown of scholarship. Double daily chapel and multiplied prayer meetings may impress the parents while destroying genuine religious interest in the stu-

dents. There is a time to work and a time to pray." Further statements of Dr. Countiss are on this wise: "Much of the so-called faith reported as lost in college was never more than superstition. Some men fight for the 'faith of the fathers' because they have none of their own. Professing the Bible from cover to cover they practice it never; never one's claim to salvation should have better foundation than the unction with which they can say Lord, Lord, or the ardor with which he can call down fire from heaven on those who refuse to entertain his vagaries."

We confess to having no personal acquaintance with Dr. Countiss or his college, but as we read these items from his address we could hardly restrain ourselves from thinking that the speaker was uttering a rather sneering criticism on our Bible Schools, Holiness Colleges, etc., where Revivals of Religion have a rightful place in the course of the year's work. Note this fact: The big colleges like Yale, Princeton, etc., in the long ago used to have powerful Revivals of Religion. Our Methodist Church schools used likewise to have gracious outpourings of the Spirit of God in great Revivals. Now those same big schools never have a Revival. It is a thing repudiated. Very few of the Church Schools have Revivals any more, and almost the only schools where Revivals are looked for is in the Holiness Colleges and the Bible Schools. I am wondering, as I write, to what extent Dr. Countiss stresses vital religious experience and Revivals of Religion in his school.

Touching the matter of students losing their religion at College, Dr. Countiss is thinking it is not religion they lose but "superstition." Well now, let us see. Here is a young woman coming to college from a godly home. She has praying parents. She has been taught from childhood to pray, and to believe the Bible. At an early age she was converted; she grew up through high school holding fast her faith in God, in the Bible (including Genesis). She has believed all the doctrines of the Methodist Church; in sin, repentance, pardon, holiness, heaven, judgment and hell. She has professed Christ as her Saviour and never doubted his Divinity and his Saviourhood. She goes to a Modernistic Church school where her Bible is reduced to a human book, where many of the old doctrines concerning sin and the need of repentance, etc., are being repudiated. She finds her faith giving way. She doesn't pray as often; she neglects to read her Bible; she loses her assurance of salvation; she gives up her ideas of religion learned at mother's knees and at the mourners' bench. Now let me ask the learned Doctor, Was it only superstition the girl lost? If it was, we may as well go to smashing up every mourners' bench, shutting up every family altar, silencing family prayers and discourage the making of godly fathers and mothers. No, Doctor, there is a wide difference, I contend, between a genuine religious experience and superstition. Nine times out of ten when a student loses his and her religion at college it is through the teaching of Modernistic professors who have no sympathy with genuine heart religion, and who treat the old-time religion as only superstition.

Let me mention one further remark of the learned Doctor. He says: "The day of the uneducated exhorter, noble and useful as he was, has passed . . . The untrained exhorter may bring conviction for sin, but the college-bred man is fitted to give a larger instruction in righteousness."

Now, this would be fine if it always obtained. It is a singular fact that many of the greatest soul winners of Methodism were not "college-bred"; nor was Moody, the greatest of evangelists! My observation leads me to say that the average college-bred preacher is

no soul winner because he has been trained the wrong way. This was Finney's complaint against the college-bred Presbyterian ministers of his day. He said they were all trained in the wrong way. One advantage that the college man coming from our holi-

ness schools has, is that during his training he has been taught how to promote revivals; he has witnessed them in the college, and he has tarried till he obtained the Baptism from on high. This is the secret of E. Stanley

Jones' success. When a student at Asbury College he knew what the sanctifying and baptismal power of the Spirit of God meant and when he went to India he went in the fulness of that blessing.

MODERN APOSTLES OF FAITH.

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

CHAPTER XV.

SAM P. JONES.



It is the confluence of a score of great rivers that produces the Mississippi at its biggest. When we see an outstanding character like a Wesley, a Savonarola, or Knox, we forget the contributing factors, often from sources to the third and fourth generation removed. Piety and strong personality were dominant from both the paternal and maternal lineage of Sam P. Jones. His father, Capt. John Jones, was a prominent lawyer and a Christian gentleman; his mother was a woman of superior intelligence, combining all the feminine virtues of beautiful motherhood. In the two families there were four ministers of the gospel.

Sam Jones' mother died when he was eight years old; but in some way she had bestowed upon her little son an indelible benediction, and always when speaking of her "my precious mother" was always associated with angels. The father was ambitious to see the son enter the legal profession and prepared him for that career. As a young lawyer, having the prestige of his father for a beginning, his prospects were bright indeed; but his temperament so led him into social excesses, which were so mastering in their effects upon him, that early in life were hurrying him toward doom. Drunkenness and profanity, with the kindred evils, were rapidly destroying this child of genius. His heart-broken father exhausted every avenue of approach in his efforts to redeem his boy; but appeals only drove him nearer the vortex of ruin. This great sorrow doubtless hastened the death of his father. He called his son to his dying bedside, and with his last breath begged him to reform and, on his knees, promised his father he would give up the evil life. The father's death resulted in the boy's salvation, as he cried for mercy, and repented until he found peace. The conversion of Sam P. Jones marked the beginning of a career that is without a duplicate, perhaps in the history of the church.

The subject of this chapter was born in Chambers Co., Ala., Oct. 16, 1847, but was reared from childhood in Cartersville, Ga., where he spent the last twenty-five years of his life. He felt the "call to preach" as soon as he found the pardoning grace. No one believed him suited for the ministry; his wife said she would leave him if he did; but God was with him and in October, 1872, he was received on trial in the North Georgia Conference of the M. E. Church, South. For eight years, beginning on the Rome circuit, he was an obscure itinerant minister. But very early his individuality and unique personality gained for him a local reputation, and his services for revival meetings were sought continually by his brethren. His power of denunciation became so pronounced that the church officials warned him to be more careful or the church would not support him, but none of these things moved him.

In 1880 he was appointed financial agent for North Georgia Conference Orphanage—which was at that time greatly embarrassed, financially. The position opened a wide field for him and his leadership and power over assemblies were evidence. The debts on the Orphanage were paid and new buildings erected. He accomplished this success for

the orphanage, while developing a type of evangelism that placed him before the whole nation.

His first great city-wide campaign was in Memphis, Tenn., and then the phenomenal success was duplicated at Nashville, after which, Sam P. Jones, the Georgia evangelist became the most noted preacher in America. The calls came to him from every part of the nation. Up to this time his work had been among his own southern people, and it was doubtful that he could succeed in the northern cities. Cincinnati was his first great venture; through the influence of Rev. Joyce, a pastor who afterwards became a bishop of the M. E. Church, the meeting was held in the Cincinnati Music Hall, and the great building was packed from the opening night, and forty thousand people tried to hear his last sermon. This was in 1886. Mr. Moody stopped off between trains one night to hear him. At the depot he wrote a note as follows: "Dear Bro. Jones: God has put in your hands a sledgehammer with which to shatter the formalities of the church and batter down the strongholds of sin and he is helping you mightily to use it. God bless you."

From that time on he held great meetings in New York, Brooklyn, Chicago, St. Louis, St. Paul, Buffalo and Boston. Of course his crude wit, coarse stories, and rural life drollery would not "get by" with the cold philosophers and stoic professors of cultured Boston. "Sam Jones will meet his Waterloo in Boston." The great Joseph Cook had this to say about it: "Nothing could equal the study of that Boston audience as I knew them and saw them under the strange spell of Sam Jones' humor and ridicule. Their faces were a curiosity. At first, they wore a look of cold criticism, which changed to disgust, then pleasure, then surprise, then smiles, then determination not to be moved; then a sudden dry grin was followed by a broad laugh, after which a complete surrender to the strange powers of this uncultured, unphilosophical lecturer who swayed them as he would the rudest audience of the west."

We hear of public men who are called "Masters of assemblies"; Sam P. Jones was just that to a greater degree than any man to whom we ever listened. Often, as he delivered his disconnected tirade on some public wrong, or sin in high places, he would pause, thinking of something else to say, and the longer he paused, the stiller the audience became. The multitudes in the great cities would pack the largest hall to hear him say things he had said in their hearing many times before. Let us say this, by way of comparison, Billy Sunday draws the greatest crowds, perhaps, of any preacher in America today; but he has behind him an organization, touching every phase of religious and industrial life of the city. He refuses to go where he cannot solicit the co-operation of all the Protestant churches. At any rate, he requires that; an office is maintained and the organization is carried to the humblest girls of the department stores, and the cotton mills. He gets the crowd—why not? But Sam Jones got his crowds without any organization. He went to cities without any invitation. He once went to St. Louis over the protest of the ministerial association; he rented the Music Hall at three hundred dollars a day and had no backing but Dr. W. B. Palmore, of the *St. Louis Advocate*. This

meeting swept the city and without finance committee, or "money speeches," was given \$6,000.00 above expenses; an amount equivalent to \$20,000.00 today. As a commanding personality, Sam Jones had no superior before or since his day.

A critic has said that the supreme test of oratory was its power to move the hearers. Then Sam Jones was America's greatest orator. The Chief of Police of St. Louis said of him, "He is a dangerous man; one word from him and five thousand men here tonight would form a mob and destroy every saloon in the city, and my officers could not prevent them."

A writer said this about him: "His logic is broken, but it is the logic of the shop and not the school. His wit degenerates into humor, but it is the humor of the fireside, and his fun and drollery run into ridicule, which he uses with telling effect. Irony, sarcasm, all the extreme powers of speech he scintillates with humor or makes them glow with fiery denunciation, terrific in power and withering in effect; such combination of exceptional powers cannot be found in any other man."

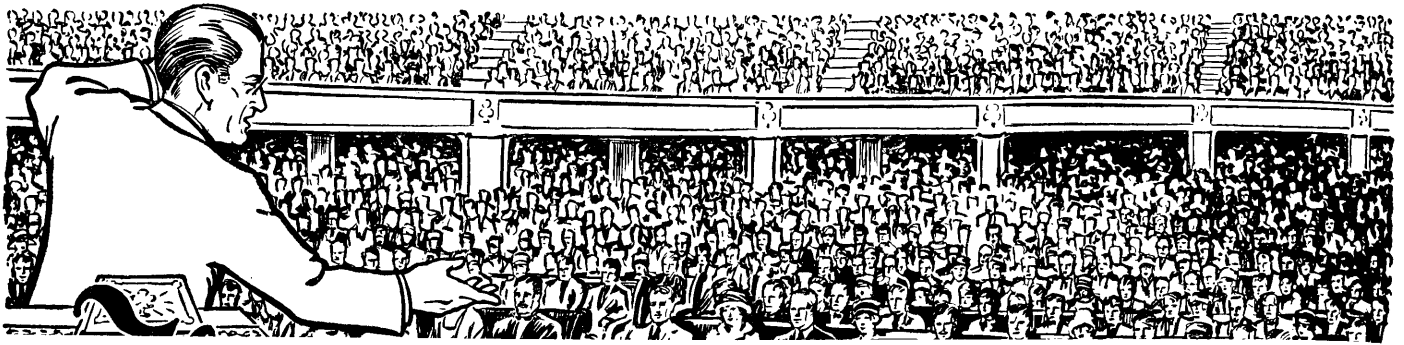
Another said of him: "There is a wonderful unity in this unique character, but it is the unity of the mountain rather than the unity of the sea. It is the sharp, jutting crag; the steep frowning precipice; the deep, wild gorge; the tall cloud-piercing peaks, ribbed with rocks and crowned with snow, all blending into the unity of the mountain, solid, broken, grand; touching the heavens above and generating the mightiest forces of earth beneath. Sunshine and showers, 'cyclones and cataclysms, wait on his bidding.'"

Here is his answer to a question as to what he thought of Bob Ingersoll: "Personally, Mr. Ingersoll is no doubt a genial gentleman, physically he is fat, intellectually he is bright, morally there may be worse men, but theologically he is a bad egg."

For twenty-one years he was a member of the North Georgia Conference; but in 1893 the presiding bishop gave him one of three courses, as to his appointment—take a pastoral charge, remain within the bounds of the state, or locate. He located, as the world was now his parish. He was pre-eminently endowed as an evangelist, an office of the church as much as the pastor. The church that opposes the office of evangelist, and refuses it authority, will be opposing a New Testament organization. "He gave some evangelists."

We wish to close this resume, with one discordant comment. The first time we ever heard Sam Jones, we paid *seventy-five cents*: no one ever paid an admission to hear Mr. Moody. Had Sam Jones refused to commercialize his genius, and remained only an evangelist preaching the gospel and stayed off the lecture platform, we believe his influence would have been enlarged a hundred-fold. Mr. Moody's work abides—Bible schools, colleges, a great church, literature, and Bible conferences; of this constructive work of Sam P. Jones, nothing remains. As to natural endowments, there was no comparison in the two men. Moody was a man of one Book and one job; Sam Jones had he done likewise, might have gone down in American history as her greatest son.

The believer's one, simple, offensive weapon, which the Spirit teaches him to keep bright by constant use, is the Word of God.



CHRIST'S ONE WRITTEN MESSAGE.

Rev. Percy F. Asher, B. D.

"Jesus stooped down, and with his finger wrote on the ground." John 8:6.

DR. J. D. Jones, the leading Congregational Divine of Bourne-mouth, England, relates an experience of his during the Great War. His son, a Doctor of Medicine, married during this period, and because of the scarcity of houses, he and his wife went to live with his parents. Late one night Dr. Jones, Sr., was awakened by the ring of the telephone; he promptly answered the call and the following conversation ensued: "Is that Dr. Jones?" "Yes," was the reply. "But," continued the voice at the other end, "which Dr. Jones is it? Is it the Dr. Jones who preaches, or is it the one who practices?" As Dr. Jones, the preacher, left the phone in the care of his son, he meditated upon the inquiry. For days afterwards he could hear the voice asking, what to him, was a most searching question, "Is it the Dr. Jones who preaches, or is it the one who practices?"

The Pharisees of old were 'Doctors' who preached but did not practice. With them, as with many others, it was a case of profession without possession. They knew the letter of the law perfectly, but did not possess its spirit. Essentially a Religious party, they were fanatically opposed to whatever was non-Jewish. Their leading aim was to keep themselves separate from everything that would defile them; hence their name 'Pharisees', meaning 'separated ones.' This purity and holiness they sought to attain by the most rigorous and scrupulous observance of the written law and unwritten traditions down to the smallest minutiae. These Pharisees sprang from the people, were justly revered by them, and had the greatest influence over them; but they were theocratic in their conception of life instead of democratic. They had no true sympathy with the people as struggling souls. Their interest lay rather in binding the yoke of the law upon them, as is well shown in the description of the incident from which our text is taken.

We are indebted to John for the one account that we have of this encounter of Christ with the woman 'taken in adultery.' It is a very realistic picture of this incident from our Lord's experiences at Jerusalem. A howling mob had dragged the woman before Christ, and she stood convicted. One can almost picture the smug look of self-satisfaction upon the faces of the accusers as they regarded the victim whom they had almost 'hounded to death.' In harsh tones they addressed our Lord: "Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned; but what sayest thou? This they said, tempting him, that they might have whereof to accuse him. But Jesus stooped down, and with his finger wrote on the ground. So when they continued asking him, he lifted up himself and said unto them, he that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. They went out one by one, beginning at the eldest,

even unto the last." Such is the record which the Gospel, according to John, furnishes.

THE SINLESSNESS OF CHRIST.

In considering this incident let us keep in mind the full facts of the case. Jesus had preached the perfect oneness of husband and wife, and he abhorred adultery; but his abhorrence of cowardly spies; of the violence of merciless men; of the impudence of sinners who would set themselves up as judges, was greater still. Our Lord knew that "we have all come short of the glory of God." Jesus would not absolve this woman who had broken the law of God in so loathsome a manner; neither would he condemn her, for he knew that these, her accusers, had no right to demand her death. Our Lord alone possessed the power of Judge, for his by sole right was the title—"The Sinless One."

It behooves us to bear in mind that we are all, in a body, guilty of our brother's sins. From the highest to the lowest, we are all sinful. Sometimes the sin is personal, as in the case of an ungodly life. Sometimes, too, it is social, as when we criminally neglect the transformation of the lives of other of God's children. So we must ever bear in mind—knowing our own weaknesses and shortcomings—that the guiltless alone have the right to judge others. But on earth there are no guiltless, and were there any, their pity and sympathy would outweigh their sense of justice, as with our Lord.

The merciless accusers of this wretched woman had never entertained any such thoughts as these, but they were nevertheless troubled by the words of our Lord. Each was reminded of his own misdeeds, some of which probably were of recent date. The soul of each was soiled. The oldest were the first to turn away—because they had the recollection of the most sin—and after them one by one, the others took their departure, each ashamed to meet another's glance. The square was soon empty. "Woman, where are those thine accusers? Hath no man condemned thee?" inquired our Lord. "No man," replied the accused. Then said Jesus, "Neither do I condemn thee; go, and sin no more." How utterly do these last words portray the greatness of the heart of the Saviour of the world.

THE SILENCE OF CHRIST.

"Jesus stooped down, and with his finger wrote on the ground." Immediately the dust was illuminated with a radiance surpassing that of the sunset sky. There Christ wrought into the common clay a glorious message it had never before borne. We know not what the message was; we do know it was written by the Christ. The writer never wishes to become a "Sky-Pilot"—not while Christ writes on the ground. He never desires to be so high up in the world that he misses the simpler messages of his Lord. Sometimes we do miss his messages. We live on such heights of worldly wisdom that when Christ makes manifest a simple truth we miss it. For Christ spoke unto the people in parables. He talked of every day subjects, presented them in an every day manner, for every day

use. He spoke in parables so that he could easily point out the "way of holiness" regarding which the "wayfaring men, though fools, should not err therein." We need to come down from some of our intellectual stilts—which by the way ill befit us—and then we shall be able to grasp the spiritual meaning of the message which Christ writes on the ground. Delay will be disastrous; for soon the wind cometh along and the message, so rare, so precious, but yet so fleeting, is gone.

Why did Jesus write on the ground? Some think it was to avoid controversy; it may have been; we do not know for certain. But we are led to believe the written message achieved its purpose, and the silence of our Lord on this occasion was certainly impressive, significant, and we are led to believe, most effective. Was our Lord showing that the best way to combat controversy is by an impressive silence? Was there a "Be-still-and-know-that-I-am-God" philosophy in his action? Was he showing us a common danger—that of saying too much? We do not know; we must read into his actions what meaning we will.

Ecclesiastes writes of "a time to speak, a time to keep silent." Especially is this timely today when mob thinking is so general; when thousands are muttering platitudes galore with the crowd, when they should be thinking out their problems in silence. Silence, stillness, and then cometh the peace of God "which passeth all understanding" with the thought and knowledge of him.

THE GREATNESS OF CHRIST.

"Neither do I condemn thee; go, and sin no more." Jesus did not justify this woman; he condoned her. What else would you have had him do? Would you have had him condemn her; would you have had him upbraid her as did the Pharisees, and thus, in all probability, send her back to a life of shame and sin? No reader, you would not! We prefer to think of our Lord as "the help of the helpless." The Christ this woman stands before is the Healer of the Lame; the Restorer of Vision to sightless eyes; the Physician of Souls, who cooled the fevered brow with his masterly, but gentle touch. It is the Christ who allowed his feet to be washed by the tears of a sinner; it is the Christ who, by the greatness of his life and love, shewed himself of a truth "the Savior of the world." He who came to "seek and to save that which was lost." Such is the Christ portrayed also by Charles Wesley:

"He breaks the power of cancelled sin,
He sets the prisoner free;
His blood can make the foulest clean,
His blood avails for me."

Again I repeat, Christ did not justify this woman; he condoned her. That word condoned—is derived from the Latin word "donum", meaning a gift. Our Lord gave this woman the great gift of pardon and peace of soul as he said, "Neither do I condemn thee; go, and sin no more." Do we possess that gift? If not, God grant that we may soon meet the Christ and get it.

THE CALLED MAN.

DR. L. R. AKERS, President Asbury College.

RECENTLY the writer was entertained for a day by a former parishioner in Ohio. In the course of conversation during the noon hour, the host, who was engaged in the oil business, spoke of the hazardous employment of the "shooter", who, with nitroglycerine, brought in the gushers. He mentioned a very deplorable accident which had occurred two weeks before, in which a friend of his with whom he had been conversing was blown to atoms along with the derrick, rigging and other paraphernalia. He stated that there were no undertaker charges because there was nothing found of the man's body after the explosion.

Well-shooting is classified as extra-hazardous work. We know of only one thing more hazardous and that is the handling of the loaded truth of Almighty God which is a savor of life unto life, or death unto death. To be called of God to proclaim the unsearchable riches of Christ is life's crowning honor. Yet with this call there comes also life's supreme responsibility. The messenger of the Most High God should be a "called man." The ministry should not be a "profession." It should ever be a *calling*. Only the man who is conscious of a God-call can hope to do God's work most effectively. It was the supernal summons that transformed Saul of Tarsus, destroyer of the church, into Paul, the Great Apostle, leader of the church.

Truly it is of momentous importance how a man enters the ministry. There may be various motives which prompt one, but only one is justifiable, and that is when the call of the eternal God rings as clearly as a silver trumpet through the corridors of the soul. A minister who is not God-called has a vision that is purely horizontal. He is like any other man of the world. His constraining motive is ambition, and his coveted goal, success. There is no "looking unto the hills from whence cometh strength." He is one who may have decided his calling, but "God was not in all his thoughts." Well has Dr. Jowett said that "the called man will be constantly wondering, and his wonder will be a moral antiseptic, that he has been appointed a servant to make known the 'unsearchable riches of Christ.' His work never altogether loses its halo, and his road never becomes commonplace and grey. His sense of surprise will keep him humble and also make him great, and become the glory of his vocation. The manner of his call may be very different from the manner of another man's call, yet it is always essentially the same."

After his summons, Paul was never "disobedient to the Heavenly vision." No man is fitted to be an evangel of the Cross who has not first followed the marks of the nail-pierced feet even though they may lead to the olive trees in a Garden, or to a skull-shaped hill.

Paul was not only a called man, but he was one set apart and consecrated to a life-absorbing task. "This one thing I do" was like the needle of the compass ever pointing to "the Lamb of God which taketh away the sin of the world." One of the most insidious and persistent perils to the called man is the temptation to yield to the gravity pull of the world. Too often there is taken the half cynical counsel described in Ecclesiastes in "Be not righteous over much . . . be not over much wicked." God's Word is clear and unmistakable, "Keep thy garments always white." But great is the temptation when among mundane folk to wear grey garments and to talk grey in our conversation. Grey is such a useful color. It is equally appropriate at either a wedding or a funeral. It is far less likely to reveal the stains of soiling contacts than is white. How often has the man of God camouflaged an illicit spirit of com-

promise by calling it such agreeable names as "tactful," "expediency," "diplomacy," "geniality," "expediency," or, even "friendship." But despite this fine borrowed attire, the soul has been robbed of its spiritual fineness, and suavity or urbanity has been purchased at the price of relaxed moral ideals. Surely there is no sight more pathetic than that of a preacher of the Gospel who, by the guiles and wiles of the world, has been separated from his God. What a spiritual tragedy is revealed in the words, "And he wist not that the Lord had departed from him." How often is preaching with "the enticing words of man's wisdom" rather than "in demonstration of the Spirit and power." The man with the horizontal vision may be eloquent but not persuasive, reasonable but not convincing, preaching much but accomplishing little in the real transformation of human lives. He may hear his people say, "What a fine sermon!" but never "What a great God!" Ruskin says, "If you were to cut a square inch out of any of Turner's skies you would find the Infinite in it." Should it not be so that if men took only a square inch out of any of our preaching they would find the Infinite in it?

Paul's preaching was ever Christocentric, and all his words reveal his passionate devotion to Jesus Christ: "For me to live is Christ"; "Christ is all and in all"; "For I am determined to know nothing among you save Jesus Christ and him crucified"; "I count all things but refuse that I may gain Christ"; "Christ in you, the hope of glory." Everywhere his letters are shot through and through with these and kindred expressions.

The called man must ever be guided by a singleness of purpose which will keep him free from compromise and worldly entanglements. Many a one has joined some worldly club or fraternal organization with the thought of lifting its standards, only to find that the real outcome was but the lowering of his own ideals.

Nature abominates hybrids. God abhors neutrals. Some one has said, "I know what becomes of the sheep and also of the goats, but what can you do with the alpaca?" There is but one answer: the alpaca must be classed with the goats. Safety in spiritual things is found only in the life with a wide margin. The greatest hardships come to those who live on the border lines. The stillness of death hath fallen upon the prophet whose ears no longer register the sound of "the still small voice." It is then that the preacher becomes an echo instead of a voice; a ditto mark instead of a figure. "Hold that fast which thou hast, that no man take thy crown."

Marvelous is the result of a God-and-man partnership. As one has well said, "God is a tremendous worker, but he likes human help." The genius of preaching is truth filtered through personality. Truth on the printed page is mighty, but truth flashing from the eye, quivering from the throat, pulsating from the heart is well-nigh almighty. It is said of Savonarola, the great reformer, that his arguments were like a chain of logic, but, backed by his flaming heart, they became chain lightning. Grecian mythology speaks of Zeus hurling thunderbolts from the heights of Olympus. This was only a fancy, but the called prophet of God in fact may wield thunderbolts of truth which perchance may shatter the strongholds of superstition and sin.

No man is a great preacher who simply discovers truth. He must empower truth as well. To succeed in preaching, three things should be emphasized at the outset: *earnestness, earnestness, earnestness.* It is better for a preacher to be dead in earnest about a mediocre truth than to handle listlessly and apathetically a score of outstanding concepts.

Both God and man put a tremendous premium upon an earnest personality. The truth has ever been powerful, but became all-powerful only when the Word became flesh. In the case of Jesus, note his wonderful Words of Life,—vascular words, so full of life that when you dissect them, they bleed. Some one has asked the question why Jesus did not rise up and destroy the tyranny and oppression of Roman rule. That was not his method, but there was enough social dynamite in his utterances to blow to smithereens every tyranny and oppression, every wrong and injustice, however hoary with age and buttressed with custom. Happy, thrice happy, is the man who can say, "The Spirit of the Lord is upon me because he hath anointed me to preach the Gospel." Let us find our highest joy in being good ministers of Jesus Christ, rightly dividing the Word of Truth.

INSPIRATION OF THE BIBLE.

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

No. III.

Iwish to refer again to the mooted passage in 2 Timothy 3:16, feeling that in a former article, I was perhaps too mild in my strictures on the revised version of that verse. While Dr. Clarke claims that the word *kai*, translated *and* in King James' Version, is not in many of the best Greek manuscripts, I note that it is present in older manuscripts, discovered after Dr. Clarke wrote his commentary. Permit us to quote a short paragraph from Dr. William Evans' "The Book of Books", with reference to the Revised Version of this verse: "The great rationalistic scholar, DeWette, confesses candidly that the rendering of the revisers here adopted cannot be defended. In his German version of the text, he gave the sense thus: 'Every sacred thing, i. e., of the canonical Scriptures, is inspired of God and is useful for doctrine, etc.' Bishops Moberly and Wordsworth, Archbishop Trench, and others of the Revision committee, disclaimed any responsibility for the rendering. Dean Burgon pronounced it 'the most astonishing as well as calamitous literary blunder of the age.' It was condemned by Dr. Tragelless, the only man ever pensioned by the British government for scholarship." While one does not desire to criticize the revisers unkindly, he must admit that the criticisms of these great Greek scholars make it look rather dark for their honesty.

Writing on such subjects, and usually with no chance to consult a library while holding meetings here and there, one makes some errors, in spite of all care. In a former article it was stated that the oldest manuscripts known at the time of the making of King James' Version were made some eight hundred years after the birth of our Lord. There were some manuscripts running back farther than that; but still earlier ones were discovered at a later date, and these were in the hands of the committee of revision who published their version in 1881.

One hears no little about the making of the Canon, as it is termed, by which we mean the selecting of the books composing both of the Testaments; and that is no small question. The word canon means a rule or standard; and in this sense it is applied to the books of the Bible. In the opinion of the men who selected the books composing the two Testaments, certain books measured up to their chosen standard, and became a part of the sacred canon; other books did not so measure, and were rejected. Some of the re-

(Continued on page 9)

Address of Joseph H. Smith to The National Holiness Assembly



HE National Association, among the outstanding products of the Holiness Movement, holds place much as that of a father or, perhaps of an elder brother, in the midst of a good-sized family.

Many of the children of this family are now full grown, doing business on their own account, and keeping house for themselves. This Assembly is therefore a sort of Homecoming as when the children are gathered together for a Thanksgiving dinner, talk about their childhood days and tell each other how they are getting along.

As no one of the institutions of Christianity is Christianity itself, no, not even its ecclesiasticism, so no one of the organizations of the Holiness Movement is the Movement itself, no, not even its National Association. Just as Christianity is the soul of all the legitimate institutions and products of the Church, so also is the Holiness Movement the life-giving spirit of this and all other proper organizations of the Movement. In fact, we would like to think of these all as but the various parts or members of the organism, which a great Spirit-impelled Movement assumes and adopts as a body corporate for its manifold functioning in the Church of Christ.

John S. Inskip used sometimes to play on the word "Movement" somewhat thus: "We are not a church, but are parts and parcels of many churches. We are not an Association, for we have not even a constitution or a by-law to our name. We appear before you as a simple Committee, and as such we represent a Movement. And I like the word, for, first it is meant to *move*—move in, upon, and through the churches of this land, as a force and a propaganda to uplift their spiritual life, and as a light to shine upon the Way of Holiness and radiate the life of Christ which is the Light of the world for every believer in the Lord Jesus Christ. And secondly, I like the word because this is truly a Movement. Meant of God and meant by us to carry the tidings of a full salvation in peace and with power, as far as Christianity has gone, and wherever the doors of churches and the hearts of men may be opened to receive it."

The development of the "Committee" later into an "Association" has neither deterred nor diverted the Movement from its continued onward extension as far beyond the boundaries as the Mississippi is now beyond all dykes and mere channels. Churches, even on this side of the Atlantic and beyond, have risen as floodtide deposits of its current; though this was as far from the thought of the early committee as was the institutions of a Methodist Church by John Wesley when he organized the "classes" and "societies."

Besides infusing added life, and furnishing both consecrated means and men to the foreign missions of the various denominations, a number of very distinctive Holiness Missions are now established throughout the darkened world, as direct products of the Holiness Movement in America. It has planted Schools and founded Colleges throughout the land which are serving as breakwaters to the tides of infidelity and anti-Christ-ism that are coursing through the educational world. It has established publishing houses that are circulating holiness papers by the hundreds of thousands and thousands of holiness books throughout America, Canada and beyond.

Now it happens that but one of these Missions and none at all of these Churches, Colleges, Schools or Publishing Houses is federated in any official, organic, or dependent way with the National Association: nor are they federated with one another. Each is its own separate and individual unit. Self-founded, self-administered, and self-sustained, yet they are all integral parts of the great,

growing Holiness Movement, and, as such, they are all closely affiliated. One in doctrine; one in purpose; and to a very large extent, one in method. Their patrons, their constituencies, and their several beneficiaries very largely overlap, so that, instead of carnal rivalry and business competition, a true and sincere spirit of fraternity pervades them all.

The trend of the Holiness Movement is ever towards individualism with unity, and towards absorption in the one all-pervading and all-embracing theme of Holiness, rather than to diversion in either selfish, sectional, sectarian, or even good, but secondary things. And the spirituality of the Movement is seen in this, as it is also in the fact that its uppermost and constant note is neither Ecclesiasticism, nor Educationalism, nor even Humanitarianism, but Evangelism.

In fact we sincerely believe that the Church of our day has in the Holiness Movement represented in this Assembly the greatest and truest demonstration of Christian Unity that is presented in this generation. No Church Federation nor any Uniting of Denominations nor amalgamation of various schools that we have seen can at all compare with it. In fact, most of these supposed unifications have been bought at the price of surrender or of silence upon some essential principles or vital truths of the gospel, whereas the "Unity of the Spirit" maintained and manifested in the Holiness Movement is in attestation of the truth of a whole Bible, a salvation from all sin, and the Spirit's liberty and authority over and above all, even rightfully ordained, ecclesiastical power and officialism. Greater still and deeper and stronger than even a Fundamentalist Convention, is an Holiness Assembly such as this in its possibilities for maintaining "The Faith of the Fathers."

We note here another evidence of the inherent spirituality and virility of the Holiness Movement, in its seeming spontaneous self-divestment of barnacles, unanimity against heresy, and exclusion of fanaticism and excesses. Holy Rollerism and latter day Tongueism soon find themselves out of their element in the direct channels of the Holiness Movement. Brethren who have drifted towards Modernism soon slough apart from the recognized Holiness Ministry without any disciplinary processes to excise them. Popularity or place-seekers who might broaden our platform and emasculate our terminology to escape persecution or discredit, soon find we are too set in our ways to suit them. Hobbyists with various views distantly related even to some good subjects which some of us believe in, soon find we are not on a race-track but drawing a load on a straight road with no time for the circus. And next to unity the movement's immunity to the Anti-Christ modernism and the various different "isms" in the religious world of the day is proof of its spirituality.

And now we repeat the institutions we have mentioned are in no sense or measure federated with the National Association as such. Nor do they ask to be. Nor do we ask them to be. Our union is already intact. It is superior to that of any organization. It is dependent upon no bands but the bands of Perfect Love.

Still closer perhaps to the National Association than these worthy institutions even are the hundreds of evangelists, and scores of Associations, and the great chain of Annual Camp Meetings which have come up within the past fifty years as direct products and offering of the work of the original National Committee, and the later National Association for the Promotion of Holiness. And the simple truth is that even of these, there are comparatively few that are officially or organically connected with the "National." Yet by far the larger number of these, like the Churches, Missions, Colleges, and

publishers mentioned, are closely affiliated with the work of the Association and actively and ardently identified with the Holiness Movement. Indeed, they are all ready to acknowledge that they owe their existence, their sustenance, and their success to the honor and blessing with which the Holy Spirit is pleased to attest and approve the preaching of entire sanctification as a second distinct work of grace. From the very beginning, beloved brethren, the Holy Spirit himself has been the Bishop of this movement and is so until this day. The Heavenly Father has been its provider, and the free-hearted benevolences and the true self-sacrifice by which the whole work has been advanced and supported is another living demonstration of the practicability of New Testament Christianity in our own land and times.

As a native of Pennsylvania I look upon the map of the United States and see that even the Keystone State is but one of the 48 in my great country. And as an humble member and life-long beneficiary of the National Association I look this day upon the great Holiness Movement of our day and generation and am reminded that though an honored unit in itself we are still but a modest part of the Movement as a whole. And it is in recognition of a respect for this larger Movement that this Assembly has been planned and projected in connection with the Annual Session of the National Association. Some four years ago during the Presidency of Brother Kunz, it was consented and perhaps resolved, that such an Assembly be contemplated for some four years from thence, under the auspices of the National Association. Thus with no design whatever of an effort at amalgamation, or of a federation, or absorption of any of these units, the National Association is here as host to the whole Holiness Movement. As President of the National Association I am here to extend the hand of hearty fellowship to representation of any and all Holiness Churches, Missions, Schools, and Associations, and to every man and woman who loves the Lord our God with all the heart, and soul, and mind, and strength. We trust that our fellowship may be of mutual benefit and redound greatly to the glory of God and the advancement of the cause we all hold dearest to our hearts. Our Parliament Sessions may give us suggestions for a still greater Evangelistic Program.

And perhaps, most of all, we shall depend upon our seasons of supplication and intercession together, to further within us and through us, a fresh impetus to the Second Rise of the Holiness Movement in the United States of America. And to this end let us now pray.

The Optimism of Pre-millennialism.

Dr. Morrison's latest book is now in the hands of the printer and will soon be ready for the press and public. It will prove one of the most interesting books he has given to the public.

PENTECOSTAL PUBLISHING COMPANY,
Louisville, Ky.

Crossing the Deadline.

This booklet is one of the most interesting and suggestive of present day conditions of anything written by our editor, Dr. Morrison. It sounds the note of warning that ought to be heeded by a reckless multitude who are losing their faith in the Bible, and at the same time, their reverence for God, their respect for law, and a disregard of all things sacred. Send for this book; get a number of copies and scatter them about over your town and community. Make the people think, and then you may be able to lead them to repentance and salvation. The price is only 25 cents and may be had of The Pentecostal Publishing Co., Louisville, Ky.

REPORTS FROM SOUL WINNERS

POST AT SYCHAR.

Rev. E. Hilton Post was a new voice for Sychar and, like all Sychar workers through the years, this voice had the right ring. Clear, distinct, without a flaw, he rang true to Sychar's note of full salvation from all sin all the time. As he said one day in addressing a company of preachers that, "a man to preach the gospel should be God-called, Spirit-filled, industrious, evangelistic, have a passion for souls, avoid extravagances, never be unduly familiar with members of the opposite sex, and avoid indiscretions of every character." That all was good advice. I would have added one word and that is, one must be sent as well as called. I fear many who are preaching, of whom there is no doubt as to their call, have not waited to be sent, but hastened off after their call. Look it up. Think it over.

The hour was 2 P. M. The people had sung Nos. 69 and 23—"All I need," and "I will make the darkness light"; Rebecca Bell Griffith had prayed; two young women from Taylor had sung a duet, "Have you received the Blessing"; Brother Osborn had represented Cleveland Bible Institute, Mrs. Williams sang "The faithful Shepherd, Jesus," and then Bro. Post preached, taking for his text Matthew 5:8. His theme was the happiness of the pure in heart. That was a good theme and a good text for the first appearance of an evangelist at a holiness camp meeting. The happy people of this old world are the holy people. It is not sin, nor worldliness, but holiness that brings happiness. Among other things the preacher said, "All are in quest of happiness. It is a normal craving, God given. God never made a desire that he did not provide a way to it. No wing has been made in nature or spirit that God has not provided a way for it. The trouble with the multitudes is, they are seeking for happiness in the wrong direction. To be pure in heart is the one way to happiness. God lays down in the fifth chapter of Matthew a fundamental law, an adjustment of the external and internal life. The adjustment, as he gives it, is purity of heart. It is an inner heart adjustment that means entire sanctification." Under the following heads he then proceeded to unfold the meaning of the text.

- 1st. What does purity of heart imply?
- 2nd. How is it received?
- 3rd. When is it received?
- 4th. The happiness of it.

Purity of heart demands our attention. Throughout Christendom folks are thinking of the expression of heart purity. When I go to a church to preach I take it for granted that every man before me preached it and proceed on that ground, and do this, when I know they did not. This is gospel anyhow, and what are you preaching if you are not preaching the gospel. I want to die rather than live and not preach it. What is it that this experience means? It is no mere outward purity, but an inward. They who have had their heart sprinkled from an evil conscience, they are the ones who have this inward purity. A Baptist says it is purity of thought and desire which leads to purity of life. Wesley says, "How little has the expression, 'pure in heart,' been used and by not guarding against this we've lost much." What does it involve? Not outward purity only, but that is involved. It is to live a clean exterior life. I wish all our folks did this. Had all our big men been clean in exterior life the work of holiness would have been far ahead. The Lord help us to live higher than the profession, to live louder than we shout. Could we get a whole crowd to live holiness what an influence they would have. This experience is in contrast to outward purity. You will remember the Pharisee expected to be pure by washing of the hands and dishes and so forth. But Jesus told them they must have inward purity. Outward purity, standing alone, by itself, is not ground for inward purity. It is not the keeping of the commandments only; you must keep them all, not the fourth only, but all of them. There are those who major on the seventh day. When asked me if I kept the fourth I said to them, yes and all the other six, too. This made them look gloomy when they had shouted when I told them I kept the fourth. You can keep all the commandments and if you do not have this inward purity it will not avail. Heart purity does not mean physical strength, to be strong and well; but it does the body good to be pure in heart. Nor does it mean perfection of conduct. One can have a holy heart and yet do things that other folks will criticize. You may have a perfect motive and yet not do the perfect thing. Every day our heavenly Father is helping us to live holy, and yet we may do things that others may think we should not, and perhaps we really should not. It is everlastingly improving the conduct. Holiness means an old-fashioned amen corner in your heart. That means that when God called him that Isaiah at once answered "yes." That is what you will do. This experience takes out of us the bent to sin. That is the thing we need to be cleansed from. There is an alien enemy on the inside and the only way to get rid of it is to have your heart made pure. This involves not only something going out, but also something coming in.

When is heart purity received? Not in the article of death, for death is an enemy, and enemies do us no good. Just before we die? Such as hold this view are the most encouraging of all the bunch. But if we can get it then we certainly can before that time. No, it is not dying grace, but living grace. If God can give you this experience just before you die he may give it to you here and now.

The blessedness of the experience is spoken of twice, "blessed" and "see God." The consciousness of purity brings a feeling of being blessed. It is the only thing that answers the inner cry of the soul. It brings full adjustment to our fellowman and this brings a joy otherwise unknown.

To see God is to possess him. God reveals himself to his own as he does not to others. You will remember of Madam Guyon when in prison she felt just like a little bird in a cage and had nothing to do but sing. Even the stones of her cell God made to look like precious stones. Real happiness comes in no other way than by having the heart made pure. Let God do this work for you right here and now.

There are very few services held at Sychar at which no one seeks the Lord. After this sermon, which was close and heart-searching, as my notes do not nor can show, folks made their decision for God and holiness. Of course we make a specialty of holiness here. And why not? Where else these days do you hear of folks being exhorted to get clean hearts. If holiness camps do not hold steady to the one line of "Holiness unto the Lord" that subject will be neglected entirely. And you never see folks moved to seek the blessing of entire sanctification that in that same congregation there are sinners who are moved to seek forgiveness of sins. The preaching of regeneration does not move folks to be sanctified wholly, but the preaching of entire sanctification does lead sinners to give their hearts to God. So the thing for holiness camps is to hold steady to the preaching of full salvation. Amen and amen.

Wm. R. Chase.

REPORT OF LUTHER A. HORN PARTY.

We have just closed a very successful revival at Uniform, Ala., which resulted in over one hundred conversions and reclamations. The big tent was filled to capacity every service and many turned away. On the second Sunday over a thousand folks had gathered from all sections of Washington County. The big saw-mill company provided a barbecue and we held five services. At ten o'clock Mr. Marshall preached to children, and at six forty-five at night also. Bro. Horn spoke at the other services.

Wednesday night of the last week, saw over sixty people, practically all grown men and women, at the altar seeking pardon. Over forty were satisfied that night and before the close of the meeting all had been saved.

The community gave evidence of renewed religious life. Tuesday morning, after fifteen volunteer workmen had removed the tent and packed it away, we gathered amid the sawdust which for two weeks had been a hallowed spot, and with bared heads and tear-filled eyes those rough, strong men of the timber pledged themselves to God that the revival should not depart with the evangelists, but that they were on the job from thenceforth. To prove it, they are turning the dance hall into a church, where Rev. B. F. Brown, pastor of the Chatham circuit, will preach once a month.

Just a word about Bro. Brown. At the present he has eleven appointments. The Conference blessed him with about seven, among which was his boyhood home of Escatawpa where we had just closed a great meeting; the dear brother couldn't be satisfied with seven; so he went out in the woods and gathered four more. He covers practically a whole county. The church needs more old-time circuit riders like him. The Party has been with him in three meetings already—one of which resulted in the building and organizing of a church. He has built two nice churches this year. We are expecting to help him in two or three more campaigns before the end of the year. God bless him. While there the people made it possible for us to buy a splendid new grand piano which we are carrying with us.

We are looking forward to a great camp meeting at Healing Springs, Ala. Plans for a \$10,000 tabernacle are under way. Don't forget the date, June 30-July 10. We are inviting all of the Christian people to come if you possibly can, and to pray for us if you can't come.

We are now in Blountstown, Fla. From here we go to Mobile for a big tent meeting in the city.

R. P. Marshall, Sec'y.

A SPLENDID MEETING.

We closed a splendid meeting in the Methodist Episcopal Church at Arlington, Kan., April 10. Rev. Ernest D. Bartlett is the good pastor. We had splendid crowds from the beginning which increased until the close. The interest was good, and a goodly number of souls found pardon, reclamation, and a few sanctification; about thirty came into the church on Easter day. Sister Watkins, who has seen the trees grow over a half century in Arlington, and who is 84 years of age, and who has been a member of that church for fifty and more years, said, that it was the best revival that she had ever seen in that place. We found a fine people at Arlington, and never had a better time ministering to people in our work as an evangelist. They treated us royally on all lines. I was entertained in the parsonage, and had a delightful time with Brother and Sister Bartlett. No finer souls live than they. Both of them are graduates from college, and are uncompromising on second blessing holiness. Bro. Bartlett attended Southwestern College, graduated from Asbury College, spent a year or two in Garrett Seminary, took his B.D. degree from Drew Seminary. Sister Bartlett got her Masters degree from

Drew too, so you see that they both are well fitted for work in the Kingdom.

Brother Grosdidier, pastor of Abbyville Methodist Church, and his wife were over to see us. I held a good meeting for them in January. Brother Donald Herald and wife, pastors of Partridge Methodist Church, attended several times. They are fine young people, and were both gloriously sanctified. Brother Herald brought us several Messages in song which all enjoyed greatly. Brother V. L. Darby, pastor of Langdon Methodist Church, and his excellent wife were with us for the all-day holiness meeting. There are no straighter people on holiness than Brother and Sister Darby. Brother and Sister Everett, from Partridge, were in the services from time to time helping to push the battle for souls. Brother and Sister Dunn and a number of the fine Abbyville people were over to help us in the battle.

My good friends, Brother and Sister Harry Graham, from near old Sego Methodist Church where I stayed when I held a meeting there six years ago, were in to the meetings, and had us to drive out to their beautiful home, and eat a chicken dinner with them. They are not saved people, but one would think they were, for they stand by the work as well as any one in the country. When we begin to count up our many friends over the land, we are made to realize how many good people there are in the world. Brother Bartlett led his own singing, and he is fine in leading, and also in solo work, and the people enjoy his singing. His good wife is one of the finest children's workers, and most capable women in our Holiness Movement. They have time to give to some camp, or meeting where a singer is needed, in Kansas or adjoining states. Write them Arlington, Kan., Box 227.

J. B. McBride,

112 Arlington Drive, Pasadena, Calif.

A GREAT REVIVAL AT WILMORE, KY.

Dr. J. M. Glenn and wife from Young Harris, Ga., assisted the pastor, Rev. O. C. Severs, and they made a splendid team. I feel perfectly safe in saying, all things considered, it was one among the excellent meetings that has been held at Wilmore, both in the church and the College. Brother Glenn's methods of preaching and conducting the services were, as they always should be, peculiar to himself. His preaching was clear and strong, preaching a complete gospel. As I see it, he wisely preached for a number of days on sin, repentance, faith and right living, and then he pressed home splendidly the doctrines of repentance, regeneration, the witness of the Spirit and entire sanctification as a second work of grace, always received subsequent to regeneration, instantaneously in answer to complete consecration and faith in Jesus Christ. His preaching was clear, logical, strong and unctuous; his methods in manipulating his crowd were sane, versatile and helpful. Any man that needs an evangelist is perfectly safe in calling Dr. Glenn and his excellent wife, who does splendid work, particularly among the young. Some of her methods were unusually efficient. It gives me great pleasure to write this note, recommending this most excellent couple for evangelistic work.

J. W. Hughes.

LYNCH, KENTUCKY.

I have many friends and acquaintances who are scattered throughout the country, and no doubt they wonder concerning my whereabouts, labors, etc. The fall after coming out of Asbury, I entered the pastorate of the Kentucky Conference, M. E. Church, South, and from 1921-25, served the Saltwell Charge in the Maysville District. At the Conference of 1925 I was appointed by Bishop Darlington to the Lynch Charge, which is in the Southeastern section of the state, in the Danville District. This is a large mining town of about 8,000 people. During the 19 months of our ministry here, we have seen something like 175 persons saved, reclaimed or wholly sanctified, and have received about 125 into the membership of the church. Certainly the Lord has been with us as we have condemned sin, exalted righteousness, and called the people to clean, holy living. We have a Sunday School with an average attendance of about 200. Our church attendance is good, mid-week prayer meeting well attended, and a regular program of cottage prayer meeting is being carried on. I still believe in, preach, and experience the gospel of a full salvation. During these years of ministry I have assisted my brethren in revival meetings, and whenever my work permits, I am still ready and willing to answer calls for evangelistic services. We recently held one week of Pre-Easter services in our Church, in which the pastor did the preaching, and was assisted by Bro. Russell K. Mawson, of Wilmore, Ky., the son-in-law of my presiding elder, Rev. W. S. Maxwell. Bro. Mawson has a thorough technical training, both along literary and musical lines. He is very congenial, consecrated and untiring in his efforts for the salvation of the lost. We had blessed fellowship together.

Yours for a full gospel,

Warner P. Davis.

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.

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OUT EVANGELIZING.

I spent two weeks with my good friend, Rev. Fred Jones, pastor at Harrodsburg, in a revival meeting. M. Dorff, a ministerial student from Asbury College, led the singing. He had a good choir and they furnished fine revival singing. We had fine attendance; when it was not raining the auditorium and Sunday school room were filled with people. Many of my friends came from Danville, Perryville, Salvisa, Chaplin and surrounding country. The good people of Harrodsburg showed me every courtesy.

We did not have the revival we had hoped for, but a good meeting. A few people professed to find perfect love, several sought pardon, many were reclaimed and the people, generally, were renewed in their experiences. Twenty-two united with the church. The pastor informs me that the spiritual benefits are very visible. I was entertained at the parsonage and will be under lifelong obligation to Brother and Sister Jones and their daughters for the kindly way in which they cared for me. May God bless and keep them.

This was the third revival I have held at Harrodsburg. I was there about forty years ago with Dr. James Henderson; then about thirty years ago with Rev. Jimmie Vaught. Very few people are members of that church who were there at that meeting with Dr. Henderson. Dr. Henderson and Brother Vaught, and the majority of those living in the days of those revivals, have passed away.

Harrodsburg is an historic town. It is on the site of the first settlement in Kentucky and has the famous old fort of the days of the Indians. It was here that General Clark planned his famous march of exploration into the great west. There is an historic park here, and in it a graveyard which is being well kept. The dust of many early settlers sleeps here. Here are buried the bones of the woman who brought the first spinning wheel into Kentucky; the remains of the first white child born in Kentucky also sleep in this cemetery. In this park is the log cabin in which the father and mother of Abraham Lincoln were united in marriage. A group of citizens, having received an appropriation from the State, are rebuilding the old stockade fort, with the log cabins in it in which the early inhabitants of the settlement found protection from the Indians. It will attract the attention of thousands of visitors and tourists from all parts of the nation.

Harrodsburg and its people will always have a warm place in my heart. I sought in my gospel messages to show them that God commands holiness, that in Christ he provided for holiness, and that on the day of judgment he will require holiness. May God bless and save those dear immortal souls from all sin. If I should live another ten years, I hope to go back and hold another meeting in Harrodsburg.

H. C. MORRISON

God formed man to be the agent of unmingled good to his fellows, but Satan made man the agent of unmingled evil.—T. Baird.

"THE STINGLESS BEE."

MRS. H. C. MORRISON.



We note that science is able to take the thorn out of the blackberry bush, and now it has learned how to take the sting out of the bee. Mr. Burrows claims to have obtained a species of bee which can be handled by a child in perfect safety. It appears that the new product has a sting, but it does not hurt, and is useless as a weapon of offense. Yet the bees die when they lose it. *The Christian Herald* in commenting upon this further says: "As civilization advances the sting will be taken out of men's dispositions and lives, and many of the pains that come to men by the stings of misfortune will have been prevented."

After reading the above we were reminded of the expression, "The world do move." The investigations and discoveries of science are handing out so many strange and unthought of things in these latter days, that we live in constant expectancy of "some new thing." We can hardly agree with the above prophecy in regard to the sting being taken out of men's dispositions and lives by scientific discovery, for the root of that sting is sin, and no power, save that of the blood of Jesus Christ, can make the guilty conscience clean.

This is but an expression of what the world is tending toward today. Twentieth Century religion is being put down on the plane of finite understanding and human provision, thus materializing the things of the kingdom of grace, leaving Christ and his blood out of the matter, save as an historical figure who once moved among men, and to whom the world then looked for deliverance from sin; but now men have grown so "wise" that they have decided there is no necessity for a hell, and consequently are trying to remove it from the teachings of Jesus. They claim to have the solution of the sin problem, by making the environment more sanitary, providing the proper physical exercise, having free lunches and educating men in those things which pertain to the aesthetic, thereby hoping to change the individual.

These are all good in their place, but they are the mere veneering of the real trouble. Out of the heart proceed evil thoughts which find expression in outward acts of sin. The sting in man's life does not come from outward causes; but the day that man sinned, the sting of a guilty conscience began to burn within his breast, the remedy for which, was the Lamb slain from the foundation of the world, and without the shedding of whose blood, we should never see the face of God in peace.

Oh man, how vain is thy search after a human remedy for sin! This vain quest reminds us of the futile attempts of the blind, superstitious Hindu who measures his length for miles and miles in order to reach the sacred Ganges where he bathes in its waters hoping thereby, to wash away his sins. How the world needs to have their hungry hearts turned toward Calvary's Victim, one drop of whose blood can make them whiter than snow.

Dear readers of THE HERALD, we would warn you against the strange isms of the day; discard everything which does not honor the blood of Christ above every other remedy. "Contend for the faith once delivered to the saints," viz., "Ye must be born again." "Without the shedding of blood there is no remission of sins," and "Follow peace with all men and holiness without which, no man shall see the Lord." With these in your heart, you have nothing to fear in this world or that which is to come. The gospel is still the power of God unto salvation, and the atonement for sin lies in HIM "who suffered without the gate that he might sanctify the people with his own blood."

Isaac Watts knew the source of healing for the sinful soul when he wrote:

"Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away its stain.

"But Christ, the heavenly Lamb,
Takes all our sin away;
A sacrifice of nobler name,
And richer blood than they."

A REMARKABLE PAMPHLET.

EDMOND L. BROWN.

A LAYMAN'S SERMON TO PREACHERS.

If you preach so effectively as to persuade men to live, or honestly endeavor to live, according to the moral code, you certainly do commendable work, but *it is not the gospel*. If, in addition to this virtue, you persuade them to minister to the temporal wants of their fellowmen, you will have enlisted their efforts in the acme of human endeavor, but *it is not the gospel*, for the gospel is not what man can do, but *what God alone can do*. The publican going up to the temple to pray did not ask for clothing, nor food, nor education, nor a bed in a hospital. He wanted *what God alone could give*.

If by your preaching you further persuade your hearers to join your church, *neither is joining the church the gospel*. And if, in addition to all these commendable virtues, you persuade them to endeavor earnestly to imitate the life of the Man of Galilee, even this mechanical effort *is not the gospel*. A church which does not go beyond these things and which refuses to accept Jesus for whom he claimed to be, will never get very far in the work of converting the world.

This has been *very fairly* tested under the most promising circumstances during the past 100 years or more, by an organization many members of which were men highly educated and of moral character beyond reproach—men whose memory we love to honor, who are beacon lights in American history—and the present membership of their church will compare favorably with any other church in good citizenship, intelligence, morals and philanthropy. With their slogan, "Love to God and Man," it was predicted that they would sweep the country with their successful growth.

About the time of their organization, there was another new movement composed mostly of men of ordinary attainments and

little known. They preached "Christ and him crucified, the Saviour of the world," with the result that *one year's growth* at the present time of the latter, equals the aggregation of *all the membership* of the former.

Even with the imitation of Jesus, you will make little or no progress in converting the world, for it is not the gospel.

In the great art gallery in Florence, I saw beside a masterpiece of Carlo Dolce, a most perfect imitation, but the imitator never knew Carlo Dolce. I want you to get the significance of the fact that the perfect imitator of Carlo Dolce *never knew him*.

It was the gospel that enabled Paul to say, "I know whom I have believed." Jesus did not say, "I came that ye might have a code of morals," nor "that I might lead an exemplary life for you to imitate," but "I came that ye might have me; *that ye might have life—I am the life.*"

He is the gospel. Jesus did not say that morals, or philanthropy, or anything that man can do, is the way unto the Father, but "I am the way and the only way." *He is the gospel, not the historical Jesus, but the living Jesus. Cease to preach the living Jesus, and you cease to preach the gospel.* Doctor Jowett says: "Our religion is dead unless it becomes a personal relation and vital communion with Christ." Unless you can lead the people to live their lives in fellowship of the living Jesus their religion is dead. Dr. Merle N. Smith says: "The problem of today is not the high cost of living but it is the *high cost of not living.*"

Jesus was not crucified for the morals he taught, but for claiming to be who *he was and is*. And the world now is no more willing to receive him as such than it was then. Today they applaud his morals and his exemplary life, both Jew and Gentile, but when you ask, as Pilate asked, "What then will ye do with Jesus?"—the multitude still rejects him.

Jesus craved followers more than you crave church members but he preached his gospel regardless of offense. It was so objectionable to his disciples that once many of them left him and followed him no more; and even to the twelve he said: "And will ye also go away?" "Unless ye eat my flesh and drink my blood, ye have no part in this matter."

So great is the mystery of our wonderful salvation, that "even angels desire to look into it." John said, "Lo! in the midst of the throne stood a Lamb, as it had been slain." Not a teacher, nor an exemplar, nor a healer, but a Lamb as it had been slain. The first time the real gospel was preached on this sinful earth was when John the Baptist cried out,—"Behold the Lamb of God that taketh away the sins of the world." . . . Jehovah, over and over repeatedly, by his prophet, demanded of Israel that they should be Holy because Jehovah their God was Holy. And Jesus said, "Be ye perfect even as your Father in heaven is perfect."

Have you preached many sermons of exhortation to holy living during the past five years? Shall I pause for your answer? The scriptures abound with such assertions as this—"They that are in the flesh cannot please God." Is this the Gospel you are preaching? There is a *high cost of not preaching* as well as a *high cost of not living*. The trouble is the church of today is a *terminal* and a *terminal* Church cannot win the world to the faith that saves.

When individuals join the church in this generation they find that church life consists of contributing to the support of the work of the church, at home and abroad, and of having an obedient regard for its rules. *Do this and all is well.* I ask if your preaching is calculated to disturb the complacency of such members? In other words, the church is a *terminal*. Contrast this with the Apostolic Church, in which every member heard the commanding voice of Jesus saying: "Be ye Holy, be ye perfect."

Where are the unseen powers of darkness

that they wrestled with in that age? Has sin lost its power in the individual heart. How Paul struggled to attain! How he exhorted the members of the church to battle for this attainment! This made the Apostolic Church a church of *progression*, not a *terminal*. I wish I could more strongly emphasize the vital significance of this comparison of the *terminal* church of today and the *progressive* church of the Apostolic Age.

(Continued)

THE INSPIRATION OF THE BIBLE.

(Continued from page 5)

jected books contain much truth; but for other reasons they were left out. Romanists accept as canonical the books written by Jews between Malachi and the birth of Christ, and known as the Apocrypha; while Protestants reject them. They are rich in the Jewish history of that period, but, in the opinion of the best Protestant scholars, do not bear the marks of divine inspiration.

The formation of the canon of the Bible was a necessity for the well-being of the Church. Some of the wisest and best of the men of those days found it needful to select the books that would forever compose the sacred text, in order to prevent everlasting confusion. The canon had to be closed forever to prevent certain parties from injecting into it false gospels and epistles, such as the Book of Mormon and Mrs. Eddy's Key to the Scriptures. The friends of the Devil and the enemies of the Book would destroy it if possible: so that it became necessary to put it into such form as could be best protected. It was in this way that it escaped destruction at the order of Diocletian in A. D. 302. His purpose was to destroy all the sacred writings; but the Bible was preserved intact, although many copies went into the fire.

The canon of the Old Testament was formed gradually by the best men who lived from Moses to Malachi. The writing of the books covered a period of several centuries, many books having been written, that were not allowed to enter the sacred volume of the Jews. "The canon of the Old Testament in the form we now have it, was the work of Ezra and the Great Synagogue. This fact is borne witness to in the most ancient Jewish writings. The Great Synagogue was composed of Ezra, Nehemiah, Haggai, Zechariah, and Malachi. There is no doubt but that such a collection of books existed in the time of our Lord and the apostles." We refer you to Luke 24:27: "And beginning at Moses and all the prophets, he (Jesus) expounded unto them in all the scriptures the things concerning himself." Luke seems to pile up the evidence to convince men that Jesus Christ endorsed the Old Testament scriptures. Again (24:44) Jesus says: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me." The Jews divided their Scriptures into the Law, the Prophets, and the Psalms, by which they meant the entire Old Testament as we now have it. Jesus endorses that old Book: how dare any man dispute him!

The canon of the New Testament, like that of the Old Testament, was not formed suddenly, but during several centuries. As far as we know, not one line of the New Testament had been written before Jesus ascended to heaven after his resurrection. In those early days the apostles and other disciples delivered the message of salvation from memory, or by divine inspiration; but soon it became necessary to put the gospel into writing; for their leaders were being martyred, and were otherwise passing away from earth; and it would not do to leave the message to tradition. Wherefore the Holy Spirit inspired holy men to write the books that now compose the New Testament of our Lord and Savior Jesus Christ. The books are not given in the order of their writing, some of the epistles having been written be-

fore any of the Gospels were written. Of the twenty-seven books composing the canon, twenty were readily accepted at an early date as being canonical; but the other seven, —Hebrews, 2 and 3 John, James, 2 Peter, Jude and the Revelation, were rejected for some time, but by the end of the fourth century they were all accepted by the Church. Martin Luther, however, rejected the epistle of James, terming it "an epistle of straw." Those seven books were rejected, not altogether because of their contents, but because their authors were unknown—a matter of little moment; maybe, none.

Let us now come to a matter of large importance. Supposing that good men were inspired of God to write books for the coming ages, how do we know that the sixty-six books now called the Bible are the inspired ones? There were numbers of books written among the Jews prior to the coming of Christ, that are not in the Old Testament canon. Am I going too far when I assert that the same God who inspired the writing of the books gave direction to the men who selected the books that he desired them to put into the Book designed for the guidance of his Church and the salvation of the world? Surely the good God who saw fit to give us his truth would not, and did not, desert his work in so crucial an hour. To a Christian, such a thing seems incredible.

Dr. William Paley made his fight against atheism among the English people from the standpoint of design in creation. Taking the ground that a watch was designed to measure time, and that it could not design itself, he needed no argument to prove that it was designed and made by some intelligent jeweler. Proceeding from this vantage ground, he dissected a human eye, and found that all its mechanism was designed for the purpose of seeing; and he argued that, inasmuch as the eye could not design and create itself in the dark and prior to its own existence, some supremely intelligent being must have designed and created it. This being he called God. His claim was unanswerable. Atheists had either to admit the truth of it, or advertise themselves as fools.

We take the same sort of position with reference to the Bible. It does what no other book ever did, or can do—it shows men themselves, saves them from sin, and civilizes them. We are reminded of the Chinese scholar who, when assisting Bishop Boone in the translation of the Bible, suddenly rose to his feet and began walking the floor with a troubled expression on his face. When asked what was the matter, he exclaimed, "O Bishop, that Book shows me myself."

Barring all discrepancies, and admitting that they are there, the Bible is a veritable miracle of harmony. Having been in process of writing for some 1600 years and by thirty-odd writers, one is amazed to find that the Book contains but two themes:—Sin and Salvation. Of course many things are said about other matters, but these two subjects compose the one great purpose of the Book. The scarlet thread of a blood atonement runs through the entire volume from Genesis to Revelation. It is passing strange that the long list of writers during all those years never lost sight of this purpose. It is more than human, when men, good and wise, were selecting the writings that were to compose the sacred volume, God through the eternal Spirit superintended their work. We make the statement openly and boldly, because no man can account for the Bible and its results among men on any other basis.

The New Book By Dr. Morrison.

"The Optimism of Pre-millennialism" is now ready for the press. This discussion of the subject of the Second Coming of our Lord approaches the teaching from a new and most interesting angle. It will be read with great interest. It will be ready for the readers by the early summer. Pentecostal Publishing Company, Louisville, Ky.

OUR BOYS AND GIRLS

Dear Aunt Bettie: How are you and all the cousins getting along? This is my third letter to *The Herald*. My school was out last Friday. We had an entertainment. I enjoyed it fine. I was promoted to the fifth grade. I love my teacher. She gave us stars for standing head five days, and be perfect five days. I got three gold stars. I received some letters from the cousins, but I lost the addresses, but I appreciated them very much. I live on a farm in Florida.

Beulah Mattie Pulliam.
Rt. B, Box 89, Madison, Fla.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am eight years old, have brown hair, blue eyes and fair complexion. I go to school and am in the second grade. Who can guess my name? It starts with C and ends with E, and has seven letters in it. My mother takes *The Herald* and I enjoy reading page ten. I have four sisters and five brothers. I hear Mr. W. B. coming down the road so I will close.

C. McVeigh Carson.
Arcola, Va.

Dear Aunt Bettie: Here I am again after about a year's absence. Most of you cousins do not recognize me so I will say that I am a high school girl of sixteen and a Christian. Not long ago I volunteered for life service to my Savior and King. What a glad feeling to know you are going to live a life that will count with the Lord. Just think of the many souls in distress who will be counted saved or lost on that great Judgment Day. I like that song which says, "Do a little work for Jesus, any time and anywhere." I do not know what branch of work I will take up but am content to let God lead. I have thought it all out and it seems to me that I would reach more people by becoming an evangelist. How wonderful to have a God who will give us strength to resist temptation if we but ask, and who will not allow us to be tempted above what we can bear. It seems to me that the dance is the greatest snare for the young people of today. Friends, where God's name is never praised, is that the place for us? It isn't for me, my friend. How about you? Your Savior did so much for you, what have you done for him? God hears and answers prayer. Can you pray? Let us make sure of our eternal home while it is yet day, for we know not how soon it will be night.

Florence Wilcox.
Rapelje, Montana.

Dear Aunt Bettie: Here I come again. I saw my first letter in print. A boy wrote to me; he said he had my birthday, Jan. 12. Our school was out last Friday. I was promoted to the fifth grade. I go to Sunday school and like it very much. I go to preaching every fourth Sunday.

Wilber Pulliam.
Rt. B, Madison, Fla.

Dear Aunt Bettie: I live in the "Cracker State," and it is a good State to live in. I am thirteen years old and in the sixth grade. I go to the M. E. Church Sunday school. We have The Junior Epworth League at church every Sunday evening, except when our teacher is out. My aunt, Mrs. Rhoda Duckett, heard Bro. Morrison at Indian Spring camp ground, and she said he was a great man. I long to hear him some day. I am thirteen years old, have fair complexion, and light red hair. Anybody that guesses my middle name I will write to them.

J. C. M. Wood.
126 Hamilton St., Dalton, Ga.

Dear Aunt Bettie: I wrote a letter about a year ago to *The Herald* and saw it in print so thought I would write again. I wonder if all the children who write to *The Herald* received as nice letters as I did. I enjoyed the letters from Mr. McGinnis and the Little Bible Book League. How many of the cousins play a musical instrument? I play a violin. We live on a farm and I have a lamb and a goat and some other stock of my own. How many of the children are Christians? I am and want to go to

the Holiness School in Portland as soon as I am through school here. I was eleven years old April 18. I weigh about 90 pounds, and am five feet, one inch tall. How many of the boys and girls take a children's paper? I take *The Sparkling Waters* and it is a fine paper. Best wishes to *The Herald* friends. Walter Foote.
Box 176, Halsey, Oregon.

Dear Aunt Bettie: Will you move over and let a little Virginia girl join your happy band of boys and girls? I go to Sunday school every Sunday. My father is a preacher. I am a girl of eleven years, have dark hair, medium complexion, weigh 74 pounds. Who has my birthday, March 5? Whoever has it write to me and I will write to you, and any other boys or girls that write to me. I sure do enjoy reading *The Herald*, especially Page Ten. My father takes *The Herald* and likes to read it, also.

Alice Bradshaw.
High Street, Walters, Va.

Dear Aunt Bettie: Please let a little Mississippi girl join the cousins. We have only been taking *The Herald* a short while, and I think it is a grand paper. I sure enjoy reading it. I have a brother and a sister in college. My brother Norris is in Asbury College preparing for the ministry. I want all the cousins to pray that he will be a real soul winner for the Master. Sister Nena is in State Teachers' College at Hattiesburg, Miss., and is planning to be a music teacher. I am thirteen years old, have light long hair. I am helping my papa keep house while my mother is in the hospital. We have family prayer which I think every Christian home should have. I am reading the book, "Beautiful Girlhood." I think it is a fine book, and sure helps me.

Blanche Loper.
Stratton, Miss.

Dear Aunt Bettie: Will you let me in for a little chat with the cousins? I am a little girl from Elizabethtown, Ky. I have light brown hair and brown eyes. I was thirteen Jan. 16. Have I a twin? My mother takes *The Pentecostal Herald* and I enjoy reading the letters found on Page Ten. I go to Sunday school every Sunday. My teacher is Mrs. Jones. My pastor's name is Rev. C. G. Prather. There was a revival started at our church March 16. Rev. Humble preached for us. I hope Mr. W. B. is out of town when my letter arrives for I would like to see it in print and surprise my grandmother at Owensboro.

Mildred Pearl Faught.
Elizabethtown, Ky.

Dear Aunt Bettie: Will you let a girl from Virginia join your happy band of cousins? I live in a very historic place about ten miles from Jamestown, Williamsburg and Yorktown. I go to the Methodist E. Church and am secretary of the Sunday School. I am a Christian and enjoy living and working for God. I am fifteen years old and have dark auburn hair, (bobbed), hazel eyes and a light complexion. My birthday is August 17. Have I a twin? If so, please write. Please, all of my cousins that like sports write, and all the others write also. I will answer by return mail.

Elaine Shreves.
Crittenden, Va.

Dear Aunt Bettie: Here comes a Kentucky girl. I hope you will let me sit among you and the cousins for just a few minutes to chat with you. I read *The Herald* and think it is just a wonderful paper. I like Page Ten best of all. Say, Kentucky boys and girls, wake up! Don't you see the other States are getting ahead of us, so let's get busy. Clarence Dailey, your letter was fine. I am just back from a visit from Ohio; had a most wonderful time. I think I like old Kentucky's mountains best of any other State. My birthday is August 26. Who is my twin? Please write to me. I have brown hair, brown eyes, very fair complexion, weigh 135 pounds, and am five feet, four inches tall. I go to the M. E. Church. Bro.

Otis Wolford is our pastor. We all love to hear him preach. He is a wonderful man. How many of the cousins like to ride horseback? That is my main hobby. I am between fourteen and eighteen years of age, and my middle name begins with B and ends with E, and has eight letters in it. Pardon me for staying so long, I really forgot myself and just kept chatting.

Thelma B. Foley.
Sano, Ky.

Dear Aunt Bettie: As my second letter was in print I am writing again, and I hope to see this one in print. Our school was out March 16. Evelyn Tipton, I wrote my letter two or three times before I sent it and I got my height mixed up. I am four feet, eight inches tall, and weigh ninety-two pounds. The last time I weighed was Christmas. I was thirteen years old Feb. 18. Who is my twin? We do not take the paper but my Aunt Elizabeth Cosby does, and I get it from her. I go to Sunday School and meeting every Sunday I can. Do any of you cousins ride horseback? We have a horse and every time I get a chance I ride him.

Edna B. Cosby.
Bondville, Ky.

Dear Aunt Bettie: Would you be so kind as to let a girl from the West Virginia hills join your happy band? I am sixteen years old, have blue eyes, brown hair and fair complexion. I am five feet and five inches tall and weigh 107½ pounds. There is an M. E. Church about a mile from my home. I attend church here. Rev. Powers is our pastor. He is a fine preacher. I am the oldest child of our family of seven children, four boys and three girls. My first name begins with M and ends with Y. It has four letters in it. Whoever guesses my name I will write to them. I would like for all the cousins to write to me. I promise to answer every letter I possibly can. I would like to exchange snap-shots too.

Genevieve Henderson.
Littleton, W. Va.

Dear Aunt Bettie: Here I come again. I live in Garrett Co., Md., on top of Backbone Mountain. We are having some very cold weather, but sure is a good place, after all. We have no dances or movies. Our pastor, Rev. C. G. Russell, preached Sunday. His text was the Ten Commandments. We opened Sunday school by using the hymn, "Where the gates swing outward never." I love music. Edith Barker, I read your answer why Moses couldn't enter into Canaan land. I am sending a question to all your cousins. How many of the Israelites got into the Promised Land? And Why?

Bernice Barnard.
Bloomington, Md.

Dear Aunt Bettie: I wonder if you would give me a seat in the choir of your happy band of cousins? I will appreciate it so much if you will. I enjoy reading Page Ten. How many of you are living for the Lord? I go to Sunday school and prayer meeting every chance I get. I go to the Nazarene Sunday school here. This church was recently organized here, we are now building our church. Won't it be grand to have another church in South Carolina that stands for real Scriptural Holiness? This is the first Nazarene church organized in South Carolina. I am saved and am trying to live for the Lord. My birthday is May 20. I will be fifteen years of age. I have light hair, brown eyes, fair complexion, and weigh about 107 pounds. Some of you cousins write to me and I will try to answer your letters. I would like to see more letters from dear old South Carolina.

Irene Swann.
Box 367, Bennettsville, S. C.

Dear Aunt Bettie: This is my second letter to *The Herald*. Move over cousins, and let me have a chair please. I enjoy reading *The Herald*, especially Page Ten. I have dark complexion, hazel eyes, and dark hair. I am five feet, four inches tall. Am fifteen years of age and am a sophomore in school. Who has my birthday July 21? Well I must move over and make room for another cousin. I would like to hear from all of the cousins. Will answer all letters received.

Ella Hoe Carey.
Parksville, Ky.

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Dear Aunt Bettie: Please let a little Kentucky girl have a place in your circle. My mother takes *The Herald* and I enjoy reading Page Ten. I am ten years of age and in the second grade. I have light hair, blue eyes and fair complexion. I have a dog named Sport. Who has my birthday, Jan. 11? I hope Mr. Waste Basket is taking a nap when this arrives. You cousins write to me. Will answer all letters received.

Elizabeth Cummins.
Parksville, Ky.

Dear Aunt Bettie: I have enjoyed reading your letters and as I have never seen one from this State thought I would write. Some one suggested asking Bible questions. I think that a good idea as it will help us search the Bible. Here are a couple. Who were Moses' father and mother? What became of the brazen serpent that Moses made for the Israelites to look upon, when they were bitten by serpents? I am glad so many are Christians? It is the only life worth living. I would like to hear from some of the older cousins and will be sure and answer all letters received with addresses.

Gladys M. Temple.
Cornwall Bridge, Conn.

Dear Aunt Bettie: I have always heard the third time is the charm; if that's so maybe I'll see this letter in print. What have you cousins been doing these days? Or what do you like to do best? I enjoy waiting on the sick and helpless, giving to the poor and needy, doing something to cheer a sad heart. I attend church and Sunday school as often as I can. Which chapter in the Bible do you all like best? There are lots of good ones, but my favorite one is the 90th Psalm. Who knows the riddle in the Bible, and where is it? Well as Mr. W. B. was greedy and caught the other two letters I hope he doesn't get this one.

Mary W. Nall.
Rt. 4, Box 108, Clinton, Ky.

Who does not like a story? Who is not thrilled by a story of spiritual conquest, in which a soul is brought into contact with God? You will find 26 marvelous stories of this nature in *Banks' Soul Winning Stories*. It is now in its second edition and sells for \$1.50. Pentecostal Publishing Company, Louisville, Ky.

FALLEN ASLEEP

CONRAD.

Wesley Conrad was born June 6, 1833; died April 12, 1927. Two sons and one daughter survive him. Charles Conrad, Ohio, S. C. Conrad, Oxford, Kan., Della, wife of Charles Reichelderfer, together with grandchildren and great-grandchildren.

Funeral services were conducted by Rev. G. A. Marvel, of the M. E. Church. Military honors were granted him by members of the American Legion. Burial was made in the Oxford Cemetery.

Brother Conrad was an outstanding Christian character. He was loved by all who knew him. Had he lived until June 6, he would have attained the ripe old age of 94 years. Many of us had hoped the Lord would spare him here to round out the century of life, but it pleased God to call him "up higher."

He was regenerated at the age of thirteen years in a United Brethren revival; about thirty-seven years later, under the preaching of Dr. Keene, he came to the Kadesh-Barnea of Christian experience, and found the cleansing of the heart and infilling of the Holy Ghost.

Bro. Conrad was truly a "Prince in Israel" and a living monument of God's grace. From his own testimony, his father must have ruled his household well, for he was brought up to respect and honor God's name, to keep the Sabbath holy and restrained his children from the evil of the world. Bro. Conrad never swore, never used tobacco in any form, and liquor found no place in his life. These deadly agencies, which are so largely used of the Devil to destroy mind, body and soul, were by God's providence not permitted to wreck his body and, at the advanced age of 83 years, he was able to do the manual labor of a carpenter, as that was his trade, and at which he was a craftsman of marked ability.

As a soldier of the Cross he walked and talked with God. He lived and adorned the gospel of Jesus Christ and was strong in his God-given convictions and had a good grasp and insight on the fundamental doctrines of the Bible. "If any man will do his will, he shall know of the doctrine." He was a matured Christian, ready for his call, which came suddenly. While our loss is Heaven's gain, I am sure that Paradise is richer for his coming. He was a subscriber, for years, of *The Pentecostal Herald*, and at one time had *The Herald* sent to one of his brothers, who later came into the light of its teaching. He was a member of the Kansas State Holiness Association and attended the Wichita Camp as long as he was able. At one time under the searching preaching of the Rev. John Matthews, he went to the altar, and the substance of his prayer was, "Lord, is there ought between thee and me?" and God turned loose a landslide of glory upon his soul, and dear Bro. Conrad "shouted" for the first time in his rich experience of years.

As one of "like precious faith" I have enjoyed his fellowship, benefited by his counsel and prayers, and blessed by his testimony as he "spoke the language of Canaan" with no uncertain sound. His face in death showed no ravage of disease, but seemed to still retain the holy glow, the stamp and seal of God upon it, that he bore in life. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." Amen.

Claude Miller.

REQUESTS FOR PRAYER.

W. T. C.: "Please to pray that the Lord may heal my diseased body and help me to hold on to Jesus for salvation."

Prayer is requested for a revival in Broughton, Kan., and for a husband and son that they may be saved.

Mrs. W. L. C.: "Pray for the healing of my husband, and that he may

be blessed in his soul; also for me, that I may receive a deeper work of grace."

One of the most remarkable lives of the 19th century was that of Charles G. Finney. Its dramatic tenseness, spiritual depth, and fervent evangelism is a challenge to the souls of men today. Get it. Read it. Your soul will expand under its charm. It is found in his *Memoirs*, priced at \$1.50. Pentecostal Publishing Co., Louisville, Ky.

SOULE'S CHAPEL REVIVAL.

The Lord gave us a glorious revival at Soule's Chapel on the Pulaski circuit with the pastor, Brother Tyler. Many of the saints shouted aloud the praises of God. Brother Tyler is a good man and the most popular with the people they have had for years. Many spoke of petitioning him back, but we told them the best petition was the financial one—everything in full. The presiding elder, Brother Maxwell, is in favor with the people. Soule's Chapel has been built for nearly one hundred years and the people had drifted away, but the revival brought them back at the night and Sunday services, the largest they had seen there for years. The Baptist attended and entered into the services and will get several additions to their church, the M. E. Church one, and a number for Soule's Chapel. Some received the sanctifying power of the Holy Ghost, some were reclaimed, some saved, and a number of children were blessed. A Sunday school was organized.

We were entertained in the home of Sister Rachel Bryant at night. They were very kind to us. They are leaders in every good thing that comes along. We expected to go from there to Sweeney's Chapel, but they decided they were too busy with their crop planting. We have an open date in May and June which we would be glad to give some one who wants a revival. Address us, Vine Grove, Ky. Robert Johnson and Wife.

If you want a book of data on the historical problems of Methodism, Bishop Neely's book on *American Methodism* will give it to you. It treats of the divisions and unifications of the Methodist bodies. Price \$1.50. Pentecostal Publishing Company, Louisville, Ky.

NOTES FROM THE FIELD.

Since my last report I have been continually on the go. I was with Brother Insko in the Second M. E. Church, Maysville, Ky., for three weeks in March. The Lord gave us fifteen souls, among whom was the daughter of the pastor, an intelligent girl of seventeen years, and the other a backslidden woman preacher who at one time was a power in the hands of the Lord.

My second meeting was with Rev. A. R. Williams, of Richland, Okla., for three weeks in April. We were completely rained out the first five nights and one Sunday. Such washouts, storms, and tornadoes were new to me. I am now at Troutville, Pa., and conviction is settling on the people. Five souls have prayed through to date. I go from here to the Holiness Convention at Wilmore, Ky. I have a few summer dates that I can give any one desiring my services.

L. E. Williams.

Every preacher needs to know the fundamentals of public speaking and sermon arrangement. *The Making of the Sermon*, by Pattison, was written

WHAT'S IN A BOOK?

CONDUCTED BY

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

The Making of the Sermon, T. Harwood Pattison, D.D.

The writer studied this book several years ago. He was so impressed with the suggestions received from the course that he adopted the method of homiletics given by the author. It has been wonderfully helpful in extemporaneous speaking.

The author treats the subject of preaching in a very practical manner. After a chapter on "What is Preaching?" he gives two chapters on "The Text," three chapters on "The Treatment of the Text," three chapters on "The Theme," three on "Parts of the Sermon," six on the "Rhetorical Elements in the Sermon," four on "The Delivery of the Sermon" and one concluding chapter on "The Preacher and His Hearer."

That you may see how thoroughly Dr. Pattison treats the subject, we give herewith a summary of chapter one on "What Is Preaching?"

Definition. Preaching is the spoken communication of divine truth with a view to persuasion.

I. The Matter of Preaching. "Divine Truth."

1. The limit of preaching.
 - a. The delivery of a message from God to man.
 - b. It should be founded upon Scripture.
 - c. It must be in Sympathy with God and man.
2. The extent of preaching.
3. The authority for preaching.

II. The Manner in Which the Communication is Made.

1. As to the speaker.
2. As to the audience.

III. The Purpose of Preaching. "With a View of Persuasion."

1. The Principal kinds of pulpit address.
 - a. Familiar discourse. Two words used for this in the New Testament, "talked," "preached."
 - b. Rhetorical discourse. Two words used for this. Both translated "preach."
 - c. Argumentative discourse.

You can readily see the value of a book like this to a preacher, and especially to a young preacher. The price is \$1.50.

Soul Winning Stories, by Louis Albert Banks, D.D. \$1.50.

This is a book of stories giving the experiences of Dr. Banks as an evangelist and pastor in his earnest work of personal evangelism. It was first published in 1902, but proved so popular with Christian workers that it has now been republished.

The book contains twenty-six stories of the winning of souls, largely through the personal efforts of the

writer. They are simply told, with a mixture of pathos that makes them highly interesting. As the title indicates, this is not a book of illustrations, but plain, true stories giving some of the most difficult, yet most triumphant efforts of the author in his work. Some of the stories, however, make useful illustrations for use in preaching.

Lord, Teach Us To Pray, by Alexander Whyte, D.D., LL.D. \$1.00.

A book of twenty-three sermons on prayer that has gone through ten editions is one well worth our attention. Dr. Whyte was considered the greatest Scottish preacher of his day. His books were very popular.

This work is divided into three parts, with Luke 11:1, "Lord, Teach us to pray" as the central theme. Part one has three chapters: "The Magnificence of Prayer," "The Geometry of Prayer" and "The Heart of Man and the Heart of God." Part two has eleven chapters on "Some Bible Types of Prayer." Some of the most interesting of these are, "Jacob—Wrestling," "Moses—Making Haste," "Job—Groping," "Our Lord—Sanctifying Himself," "Our Lord—In the Garden," "The Man Who Knocked at Midnight." Part three gives some aspects of the way of prayer. Among these nine chapters some of the best are, "The Costliness of Prayer," "Reverence in Prayer," "Imagination in Prayer," "The Forgiving Spirit in Prayer," and "The Endless Quest."

This book is a classic on the very practical phase of experimental religion—prayer. Preachers would find it useful in their work. Laymen would find it very helpful to their devotional life.

American Methodism, by Bishop Neely, D.D., LL.D. \$1.50.

This is a 395-page book on the divisions and unifications of the Methodist Church. It is historical in nature, and is valuable for data in that respect. It gives valuable information in the early movements in American Methodism; the Northern and Southern withdrawals; the work of the M. E. Church in the South and the reasons for the same; the history of the attempts to bring about Unification, and in chapter 34 gives the statistics of the Methodist bodies in 1914.

Bishop Neely was well qualified to produce a book of this kind and "has ransacked the annals of Methodism and brought together many historical facts, never before issued in book form. It is written, of course, from the Northern viewpoint, but nevertheless should be of interest to the Southern reader. There is an exhaustive index in the back that makes it easy to find any topic desired.

All of the books reviewed in these columns may be bought from The Pentecostal Publishing Company, Louisville, Kentucky.

especially to meet this need. It will help you in the preparation of your sermons. There are many splendid suggestions in it. Price \$1.50. Pentecostal Publishing Co., Louisville, Ky.

BEAVER DAM, KENTUCKY.

Dr. Andrew Johnson recently closed a series of doctrinal sermons in the Methodist Church, this city. He discussed Infant Baptism, The Mode of Baptism, Women's Rights, Free Will, The Possibility of Apostasy and Which is the True Bible Church? Our day services were seasons of rejoicing, not only among the Methodists, but Baptists, Disciples and Presbyterians united with us in financing the meeting. It is the consensus of opinion that the meeting has meant more to the church than any meeting held

here for years. Our doctrines are not to be ashamed of, so let us preach them more. M. D. Allen, Pastor.

A NEW BOOK.

Brother Pickett's latest book, "Why I am a Pre-millennialist," was written with a purpose. He felt that a small, pointed, unanswerable demonstration that the Bible absolutely teaches pre-millennialism, was needed. So he prepared this book, and he challenges the whole post-millennial confraternity to answer his arguments. He says, "They won't, for the very simple reason, they can't." Read it and see if he is right. 35c, three for \$1.00. Give it to your pastor and to other friends.

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

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

Lesson X.—June 5, 1927.

Subject.—Peter Preaching to Gentiles. Acts 10:34-48.

Golden Text.—For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. Romans 10:12.

Time.—A. D. 41.

Places.—Joppa and Caesarea.

Introduction.—It was not easy to deliver Peter from his Jewish prejudices. Jehovah's call to Abraham had been misunderstood and misused by his descendants. His purpose was to make them world-wide missionaries of salvation; but they chose to confine his blessings to themselves, and to look upon the less favored children of men as dogs and outcasts. Peter inherited this feeling; so to speak, it was born in him; and what was lacking by birth was educated into him as he grew to manhood. He was a pure-blooded son of Israel, with every Jewish notion in him full grown. Prior to the time of our lesson, it is barely possible that he had realized the import of the Master's command to go into all the world and preach the Gospel to all men. It is true, that the Jerusalem church had sent him and John up into Samaria after Philip's great revival in that place, and that they held a holiness meeting among the converts and saw many of them receive the baptism of the Holy Ghost; but the Samaritans were a hybrid people, being half Jew and half Gentile. With all the prejudice of the Jews against them, Peter's little stay in their country did not serve to introduce him to his ministry to the Gentiles. He had to have the sheet let down from heaven, filled with unclean animals, and the divine command to slay and eat, before he could go in to the Gentiles; but he is hardly to be blamed; it is hard for one to break caste bonds at one blow.

The study of Cornelius and his devout household is interesting. Since the great fight against holiness has become strong in the Methodist churches, it is common to hear certain preachers state very loudly from pulpits that neither the centurion nor his household had ever been converted before Peter went to see them. Of course, the animus of such a statement is born of a desire to get rid of the Bible doctrine of a second work of grace, as it is often termed, and so it is. It is paralleled to the teaching that the one hundred twenty were not converted before Pentecost; but a more absurd position could scarcely be assumed in either case. Sinners do not live as Cornelius and his household lived. He was a "devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." Any man who now has those marks is called a Christian, and a pretty good one at that. May be this man had heard the Gospel before he listened to Peter. Philip on his tour of evangelism had visited Caesarea (Acts 8:40); and as Cornelius was a devout praying man, and was leading his house in the same way, it is altogether possible that they went to the revival meetings, and heard the Word preached by the evangelist. They were converted people; and Peter was sent down to Caesarea for the same sort of purpose that had be-

fore that time carried him and John up into Samaria: To have a holiness meeting. He did not, perhaps, understand definitely the import of his call to Caesarea; but he had been in the upper room at the Pentecost, so that his spiritual eyes were open to the needs of his audience when he started to deliver his message.

That was a beautiful service, and it was perfectly normal—the Spirit was poured out while Peter was preaching. It reminds one of a case down in Georgia. A leading divine was delivering a fearful tirade against holiness; but he became so rampant and inconsistent in his rabid vociferations, that a young preacher sitting out in the audience got sanctified in spite of the devil and the misleading preacher. People should be saved and sanctified while we are preaching to them. That is God's plan. An altar service is fine for late comers and slow folk; but at best it is hard to manage and is unsatisfactory in its results. Cornelius and his family got the blessing in the proper way.

34. **I perceive that God is no respecter of persons.**—All right, Brother Peter, you are moving. The lesson may be hard for you, but after a time you will learn that a Gentile is as good as a Jew.

35. **But in every nation he that feareth him, and worketh righteousness, is accepted with him.**—Did it ever occur to you, that Peter had no sort of doubt as to the conversion of his hearers? Others who wish an excuse for fighting entire sanctification doubt it as a second work of grace, may doubt it, but Peter did not. Yes, they were converted.

36. **The word which God sent unto the children of Israel, preaching peace by Jesus Christ.**—Peter is laying the foundation for some good preaching; but it requires the parenthetical clause to make it applicable to Gentiles: (He is Lord of all). In those words Peter was reaching out after his Gentile hearers.

37. **That word . . . ye know**—Now then, Peter was not preaching to perfectly raw recruits; for the Gospel had been preached over all Palestine from the days of John the Baptist, and Cornelius and his household were no ignorant strangers to the heavenly message.

38. Peter plunges right into the subject that was uppermost in his heart and life: "How God anointed Jesus of Nazareth with the Holy Ghost and with power." The Church had passed into the dispensation of the Holy Ghost on the day of Pentecost, and Peter had been sent to tell Cornelius and his family about the wonderful grace; for having been begotten of the Spirit, they were now heirs to the promised baptism with the Divine Spirit.

39. **We are witnesses of all things which he did.**—We do not have to make or discover Christianity: it comes through the blood of the cross. Our business is to testify to its saving power. Like Peter, **WE ARE WITNESSES.** That is about all we shall ever be fit for in this life; and we must have "Christ formed in us the hope of glory," and the Holy Spirit bearing witness to that blessed fact, before we can be his witnesses.

40. **How God raised him up the third day, and shewed him openly.**—The resurrection of Jesus Christ was

The Sermon on The Mount

BY

WILLIAM DAVID GRAY, A.M., Ph.D.,

The "Straight Edge Preacher."

This is a book of 21 sermons on the fifth and sixth and seventh chapters of Matthew. The sermons are expository and practical and devotional. The book was written while the author was pastor in Wichita, Kansas. The *Wichita Eagle*, reviewing the last chapter of this book said: "The Sermon on the Mount by William David Gray has set the Evolution pot to boiling in Wichita."

The author says, in this book: "The Sermon on the Mount, by the Great Teacher, is the basis of all New Testament teaching."

Again he says: "Christ's Sermon on the Mount is the fountain of all true theological life."

On page 61 of this book, the author says: "The four great cardinal doctrines in the Sermon On The Mount are the Fatherhood of God, the Deity of Jesus Christ, the Inspiration of the Bible and the Personality of the Holy Ghost."

The book also contains a number of poems that bring a message of life and stir the soul.

The last chapter is devoted to the Evolution controversy. The author is a fundamentalist and stands four-square for the doctrines of the Bible and of the Church.

The price of the Sermon on the Mount has been \$1.50, but is now being offered at the very low price of ONE DOLLAR.

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OR

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the great theme of the early Church. Of course, they preached the crucifixion; but they rallied around their risen Lord. Without this their preaching was vain—men were doomed forever without a risen, living Savior.

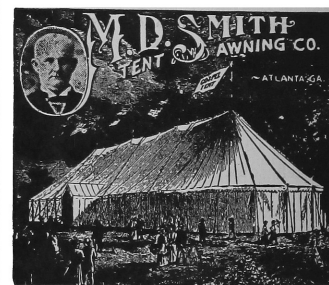
41. **Not to all the people, but unto witnesses chosen before of God.**—God does not cast pearls before swine, nor give holy things to dogs. Many souls get little from him because they are unfit to receive it.

42. This verse contains, in some measure, the sense of good preaching. It is Jesus Christ the risen Lord, the God-appointed Savior, the Judge of the living and the dead. This is the Gospel. Jesus Christ is the Gospel. Jesus Christ, the crucified but risen Son of the Father, is Christianity.

43. **To him give all the prophets witness.**—Some of our modern wiseacres have discovered to their own little satisfaction that the prophets simply wrote of things happening in their day; but the inspired apostles who walked with the Christ what time he was on earth, found out that the prophets told of him that should come, and that whosoever should believe in him for salvation from sin would be saved. Thank God. Multitudes have tried it, and proved it true.

44. **While Peter yet spake these words, the Holy Ghost fell on them.**—Glory! We have seen the same thing happen time and time again. The Spirit is always poured out upon hearts that are prepared to receive him. Only last evening it was verified at the church next door to us.

45. **They of the circumcision which believed were astonished.**—These were converted Jews who had come



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with Peter from Joppa. They simply could not believe that God would pour his Spirit upon uncircumcised Gentiles.

46. **They heard them speak with tongues, and magnify God.**—The baptism with the Holy Ghost brings liberty, and sets men to praising God. Speaking in other tongues did not always follow the baptism with the Spirit, not even in apostolic times. When he was poured out upon the converts in Samaria, no one had the gift of tongues; at least there is no record of it. The passage in the last chapter of Mark, so much relied upon

by those wishing to prove that tongues always accompany the gift of the Spirit, has no reference whatever to the subject. It simply says: "These signs shall follow them that believe." But unfortunately for the bewildered brethren, that passage is spurious, and interpolation.

47. Peter was in no hurry. He would have things done decently and in order. "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we." Certainly they could not, for baptism is the privilege of every converted soul. But the chief thought in the verse is, that Peter confessed that the Holy Spirit had been poured out upon them. They had been converted sometime before, but had not been baptized; now they are sanctified through the outpouring of the Holy Ghost.

48. Although the Master had commanded them to baptize in the name of the Father, and of the Son, and of the Holy Ghost, we find that in this verse and in the passage telling of the baptism of the twelve disciples at Ephesus the full formula is not given. It may have been used in the act of baptism, but not given in the text. It matters little.

OUR CAMP MEETINGS.

The Healing Springs, Ala., camp meeting will be held June 30 to July 10. Rev. Luther Horn and his co-worker, Rev. R. P. Marshall, pianist, soloist and chalk talker, will be the workers. It is especially desired that the people in that section make an effort to avail themselves of this camp meeting.

Colorado Springs, Colorado.

The above camp meeting will be held June 16 to 26, inclusive. The grounds are located on 540 W. Monument St. The engaged evangelists are Revs. Charles Stalker, who has recently returned from South America, W. R. Cox, General Superintendent of the Pilgrim Holiness Church, Paul W. Thomas, Principal of Bible Training School, R. G. Finch, who will tell some of his thrilling experiences on the foreign field, J. T. Johnson, a powerful preacher of the gospel, and R. R. Sharpe. For information, address Herbert Haines, Center, Colo.

University Park, Iowa.

This camp meeting will be held June 3-13. Rev. Joseph H. Smith will be in charge. Rev. J. L. Brasher and Rev. A. L. Whitcomb will be the preachers, assisted by other capable workers. Let the readers of *The Herald* who live in that territory not fail to attend and lend their influence for the spread of a full gospel. Information may be derived by addressing Mrs. Hattie Riddle, Sec., Lacona, Ia.

Hutchinson, Kansas.

The above camp meets May 26, continuing until June 5. Rev. Bud Robinson, C. B. Fugett, N. B. Herrell, H. M. Chambers and A. F. Balsmeir will be the preachers. The Edwards Ladies' Evangelistic Party will also assist. Address Rev. H. O. Davis, Sylvia, Kan., for information.

Mountain Lake Park, Md.

This camp promises to be one of unusual interest. It meets June 26 and holds until July 10. A strong team of workers will be furnished in Dr. Daniel Westfall, Dr. C. H. Babcock, Dr. H. C. Morrison, C. M. Dunaway, and Dr. John F. Owen. The music will be in charge of Prof. Kenneth Wells and wife. Let all of God's people rally to this feast of taber-

nacles and help to push the work of salvation. Address C. M. Hood, Moundsville, W. Va., for information.

Coshocton, Ohio.

This camp will be held June 9-19. Rev. T. M. Anderson, a strong preacher of the gospel, and Rev. Lawrence Reed, a most earnest preacher, are the ministers. The noted gospel singers, A. H. Johnston and wife, will have charge of the music. Anna E. McGhie, a worker of long experience will have charge of the Young People's Meetings and Children's Work. With this strong, experienced team of workers we can but hope this to be a great camp meeting. Address R. K. Gamertsfelder, 338 N. 8th St., Coshocton, Ohio, for desired information.

Annual Cecil Mission Camp.

The Fourth Annual Cecil Mission Camp Meeting will be held at Fannehills Grove near Canonsburg, Pa., June 17-30. Rev. Raymond Bush will be the evangelist, assisted by Rev. J. M. Carothers song leader. Free entertainment to holiness evangelists who may be passing through Pittsburgh and can stop off for a day or two. Address Union Gospel Mission, Cecil, Pa., for information.

Marion, O., Camp Meeting.

This camp will be held at Garfield Park June 16-21. The engaged workers are Revs. Roy Hollenback, Joe Callender, E. E. Shelhamer and wife. Lodging may be obtained at reasonable rates. Those desiring tents or other information, write to V. O. Shaw, 818 Merkle Ave., Marion, O.

Jamestown, N. D. Camp.

The North Dakota Interdenominational Holiness Camp Meeting will be held at Jamestown, N. D. at Camp Beulah, June 17-26, inclusive. Revs. C. H. Babcock, S. A. Danford, John Paul will be the preachers. Mrs. S. A. Danford will have charge of the Children's Meetings. Fred Canaday will be in charge of the music. Address Rev. F. W. Gress, Steele, N. D., for information.

EVANGELISTIC AND PERSONAL.

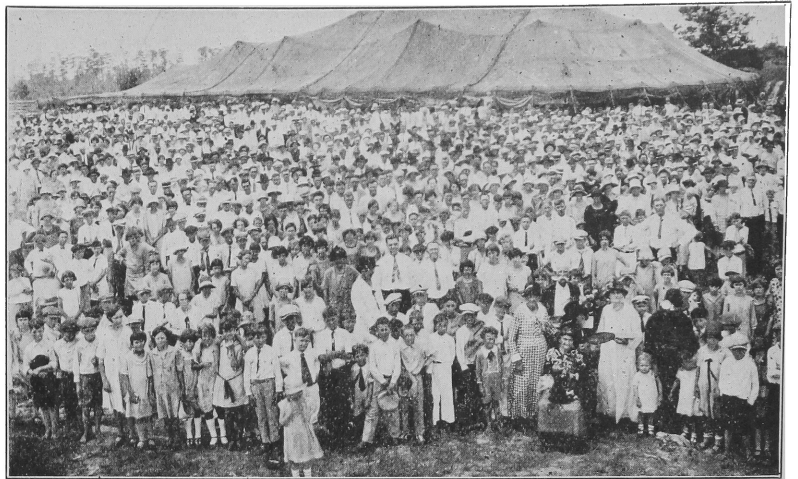
Rev. William Kelley has recently closed a good meeting at Berea, Ky., Rev. J. T. Martin pastor, under whose leadership the church is prospering. Brother Kelley is now at Wallins, Ky., and the fire is falling and souls are finding the Lord.

Owing to the illness of his co-worker, Rev. Dan Kelley, Otis W. Spinks, his singer, is available for camp meetings during July and August. Address him 6502 Caddo St., Cedar Grove, La.

Rev. W. W. McCord wishes to express his appreciation of the help he has received from those who ordered pecans, the money for which went toward the debt on his camp ground. He has been able to reduce the amount to \$300., and his offer still holds good to send a pound of pecans for every dollar received. His address is Sale City, Georgia.

Brother Frank Hopkins has a few dates for meetings which he would be glad to give to brethren needing evangelistic assistance. He is Conference Evangelist of the West Oklahoma Conference, M. E. Church, South, and may be addressed 417 N. Stewart Ave., Norman, Okla.

Rev. R. L. Smith, of Birch Tree, Mo., is a preacher and singer of experience and is sane, successful and



Do people go to revival meetings in Florida? This picture was taken during a campaign conducted by Evangelist Harry S. Allen, of Macon, Georgia, in a Florida community. People came for fifty and sixty miles to attend the services and hundreds were reached for God and the Church. Anywhere you get a fire started people will come to it. A revival has just been closed in Hardee County, Florida, at The College Hill Tabernacle where scores wept their way to the foot of the cross and gave glad testimony to the saving power of Christ. Evangelist Allen is now at Zolfo Springs, Fla., in a tent meeting. He has some open dates in June and July and any of the brethren wishing to write him about revival work address him at Route 1, Macon, Ga.

SUMMER SCHOOL OF ASBURY COLLEGE

June 3rd to July 14th, 1927

Courses in Biology, English, Expression, Greek, History, and Spanish.

Teachers chosen from the regular College Faculty.

Expenses low. Work thorough. For bulletin, address

W. BRANDT HUGHES, Director
Wilmore, Kentucky

thorough. He is planning to give his whole time to Evangelistic work this fall and will be glad to communicate with any one desiring his services. Those whom he has assisted in meetings regard him as a preacher and singer of ability. Brother Smith is available now for camp meetings as preacher and singer.

For bargains in books see page sixteen. Order now. They go fast.

OLD TIME RELIGION.

In these days of scepticism and unbelief nothing else but an old-time revival will convince the people that are halting between two opinions; unless God answers by fire as he did in the days of Elijah, multitudes will be left in the Valley of indecision.

After three weeks with the Salvation Army at Muskegon, Mich., they reported fifty-five converts, among them an old backslidden preacher who had been in the dark for fifteen or twenty years, who came to the altar with his son and his son's wife and

children and prayed through in the good old-fashioned way and publicly denounced several secret lodges that he had joined.

Nearly all of the Christian people as well as the unsaved who attended were brought under deep conviction and came forward for help.

Thirty-six joined the Army at the close of the meetings. Rev. George Bennard, of California, held a very successful meeting in the Temple Methodist Church, and also Rev. A. B. Ost, of Minneapolis, Minn., held one in the Swedish Mission, both of which closed same time ours did, in the midst of great interest. All three should have been continued. What a pity to close such meetings just when the people are ready for the battle. My heart cries out to God for greater love and fellowship among all Christian workers. At times it seems I cannot live unless I see greater victory in the churches.

Pastors or others desiring my help may write me 527 Prospect Ave., S. E., Grand Rapids, Mich.

S. B. Shaw.

EVANGELISTS' SLATES

ALBRIGHT, TILLIE.

Mt. Lake Park, Md., June 26-July 10.
Moers, New York, July 24-Aug. 14.
Richland, N. Y., Aug. 21-Sept. 5.

ANDERSON, T. M.

Pittsburgh, Pa., May 20-29.
Upland, Ind., June 7-10.

BABCOCK, C. H.

Cincinnati, Ohio, May 27-June 5.
Jamestown, N. D., June 16-26.
Mt. Lake Park, Md., July 1-11.
Douglas, Mass., July 14-24.
Hollow Rock, Toronto, O. July 28-August 7.
Wakefield, Va., August 5-15.
Wichita, Kan., August 18-25.
Blackwell, Okla., Aug. 29-Sept. 4.
Thomas, Okla., Sept. 15-25.

BANNING, EDNA M.

Cardington, Ohio, June 5-19.
Cadiz, Ohio, June 26-July 10.

BECK, A. S. AND R. S.

South Louisville, Ky., May 15-June 1.
Stevensburg, Ky., June 4-15.
Cub Run, Ky., June 16-July 1.
Hiseville, Ky., July 2-15.
Columbia, Ky., July 18-Aug. 5.
Open dates, August 5 to last of October.

BEELER, T. W.

Muldrough, Ky., May 21-June 5.
Salvisa, Ky., June 5-19.
Harrodsburg, Ky., June 25-July 10.
Danville, Ky., July 16-31.
Home address, Wilmore, Ky.

BELEV, P. P.

Open date, May 27-June 12.
Ladoga, Ind., June 14-July 3.
Home address, 1529 W. Nelson St., Marion, Indiana.

BENNAID, GEORGE.

Hermosa Beach, Calif., May 25-June 15.
Home address, Hermosa Beach, Calif.

BROWNING, RAYMOND.

Wilmore, Ky., May 18-June 12.
Charleston, W. Va., June 19-July 3.
Washburn, N. D., July 7-17.
Columbus, Ohio, July 28-Aug. 7.
New Albany, Ind., August 8-14.

BUDMAN, ATHIA L.

(Song Evangelist)
Atlanta, Ga., May 8-29.
Centre Hall, Pa., June 4-July 16.
Hughesville, Pa., July 21-31.
Linden Hall, Pa., August 6-20.
Address 101 Carpenter St., Muncy, Pa.

BURNETT, W. EVANS.

Open dates for July and August.
Home address, Lake Charles, La.

CANDAY, FRED.

Silverdale, Wash., May 22-June 12.
Jamestown, N. D., June 17-26.
Open date, August-Sept.-October.
Home address, 1518 Killingsworth Ave., Portland, Ore.

CAIN, W. R.

Grinnell, Kan., May 22-June 5.
Ironton, Ohio, June 12-26.
Home address, 515 So. Vine St., Wichita, Kansas.

CAROTHERS, J. L. AND SADIE.

Ferndale, Wash., July 21-31.
Tacoma, Wash., August 1-14.

CHATFIELD, C. C. AND FLORA.

Reed City, Mich., May 11-29.
Shelbyville, Ind., June 5-26.
Anderson, Ind., July 1-17.
Warsaw, Ohio, July 28-August 7.
Radcliff, Ohio, August 14-28.
Columbus, Ohio, Aug. 29-Sept. 11.
Durand, Mich., Sept. 11-Oct. 2.
Ellet, Ohio, Oct. 3-16.
Home address, 2601 Pleasant Ave., Ham-
ilton, Ohio.

CLARKE, C. S.

Three Sands, Okla., June 16-July 3.
Ulysses, Kan., May 19-June 5.
Home address, 808 N. Ash, Guthrie, Okla.

COLEMAN, PAUL.

Connersville, Ind., May 22-June 5.
Cincinnati, Ohio, June 6, 7, 8.
Wooster, Ohio, June 10-26.
North Vernon, Ind., June 27-July 10.
Frankfort, Ind., August 8-11.
Springfield, Ohio, August 12-24.
Home address, 1620 Fairfax Ave., Cin-
cinnati, Ohio.

COLLIER, J. A.

Lewisport, Ky., May 22-June 12.

COX, F. W.

Bellvue, Colo., May 10-June 9.
Home address, Lisbon, Ohio.

DICKERSON, H. N.

Newell, W. Va., May 15-29.
Mitchell, Ind., June 5-19.
Manville, Ill., June 26-July 10.
Bloomington, Ind., July 17-31.
Kirk, Colo., August 1-15.
Home address, 2608 Newman St., Ash-
land, Ky.

DUNAWAY, C. M.

Atlanta, Ga., May 8-29.
Austell, Ga., June 1-20.
Mt. Lake Park, Md., June 26-July 10.
Bentleyville, Pa., July 14-22.
Daiton, Ga., July 23-31.
Mt. Vernon, Ohio, August 4-14.
Home address, 216 N. Candler St., De-
catur, Ga.

EDWARDS, C. E.

Open date until June 6.
Marshall, Texas, June 6-19.

ELSNER, THEO. AND WIFE.

Ashland, Ky., May 15-29.
Dover, N. J., June 10-24.
Brooklyn, N. Y., June 24-July 4.
Old Orchard, Maine, July 8-17.
Reading, Pa., July 22-31.
Home address, 1451 Pacific St., Brook-
lyn, N. Y.

FLEMING, JOHN.

Cincinnati, Ohio, May 27-June 6.
Barberton, Ohio, June 8-19.
Salem, Ohio, June 21-July 3.
N. Little Rock, Ark., July 29-Aug. 8.
National Park Camp, New Jersey, Aug.
12-21.

FLEMING, BONA.

Olivet, Ill., May 20-29.
Mannington, W. Va., June 3-13.
Kennard, Pa., June 14-26.
Dallas, Tex., July 15-24.
Little Rock, Ark., July 29-Aug. 7.
National Park, N. J., August 12-21.
Ingersoll, Okla., Aug. 28-Sept. 4.

FLEXON, R. S.

Woodbury, N. J., June 5-19.
Warm Springs, Va., June 26-July 11.
Lotham, Md., July 15-31.
Clinton, Pa., August 5-14.
Glassboro, N. J., August 15-21.
Delanco, N. J., Aug. 17-Sept. 5.
Home address, Shackelfords, Va.

FRYE, H. A.

Franklin, Pa., May 22-June 12.
Worthville, Pa., June 15-July 10.
Home address, 1326 Hurd Ave., Findlay,
Ohio.

FUGETT, C. B.

Hutchinson, Kan., May 26-June 6.
Halltown, Mo., July 24-Aug. 7.
Normal, Ill., August 18-28.
Cape May, N. J., Sept. 9-17.
Home address, 2813 Holt St., Ashland,
Ky.

GADDIS, TILDEN H.

Wabash, Ind., May 13-29.
Phillipsburg, Ohio, June 1-12.
St. Louis, Mo., June 13-26.
Monroe, Ind., June 27-July 10.
Aspen Grove, Ky., July 11-24.
Oregon, Wis., July 31-Aug. 14.
Charleston, Ill., August 19-28.
Upland, Ind., Sept. 2-17.
Home address, 4805 Ravenna St., Cincin-
nati, Ohio.

GARRETT, C. J.

Royalton, Ill., June 10-26.

GASAWAY, MRS. STELLA.

Sullivan, Ind., May 15-June 1.
Home address, 1112 7th Ave., Terre
Haute, Ind.

GEIL, PAUL AND DORA.

(Singers and Xylophone Players)
Olivet, Ill., May 23-29.
Argo, Ill., June 3-16.
North Manchester, Ind., July 1-30.
Kokomo, Ind., Aug. 1-28.
Cleveland, Ohio, Oct. 16-Nov. 6.
Brazil, Ind., Nov. 13-27.
Anamosa, Iowa, Dec. 1-30.
Home address, Frankfort, Ind.

GLASCOCK, J. L.

Wilmore, Ky., May 26-31.
Cincinnati, Ohio, June 1-5.
Home address, 1350 Grace Ave., Cincin-
nati, Ohio.

GLEASON, RUFUS H.

Central College Commencement, May 26-
29.
New Castle, Ind., June 2-19.
General Conference, June 22-26.
Marion, Ind., July 3-24.
Cadillac, Mich., July 28-Aug. 7.
Charles City, Ia., Aug. 16-28.
Home address, Central, S. C.

GLENN, REV AND MRS. J. M.

Millport, Ala., July 3-17.
Chatham, Ala., July 24-Aug. 7.
Indian Springs, Ga., Aug. 11-21.
Eastman, Ga., Sept. 4-18.

GREEN, JIM H.

West Concord, Minn., June 19-July 3.
Bekley, Va., July 17-31.
Connelly Springs, N. C., Aug. 7-15.
Home address, Box 200, Connelly
Springs, N. C.

GROGG, W. A.

Winfred, W. Va., May 24-June 8.
Edray, W. Va., June 10-26.
Smithers, W. Va., July 2-22.
Mt. Lake Park, Md., July 28-Aug. 4.
Pinch, W. Va., August 26-Sept. 3.
Home address, Roncerverte, W. Va.,

HALLMAN, W. A. AND WIFE.

Absaraka, N. Dak., June 23-July 3.
Alsask, Sask., July 7-17.
Didsbury, Alta., July 21-31.
Elkhart, Ind., August 4-14.
Lincoln, Nebr., August 19-29.

HAMES, J. M.

South Bend, Ind., May 20-June 5.
Home address, Greer, S. C.

HEWSON, JOHN E.

Open dates, May and June.
Open date, July 1 to 10.
Berry, Ky., July 17-31.
Sherman, Ill., August 4-14.
Portage, Ohio, Aug. 18-28.
Home address, 127 N. Chester Ave., In-
dianapolis, Ind.

HODGE, H. W.

Fargo, N. D., May 18-June 5.
Rochester, N. Y., June 30-July 10.

HOLLENBACK, ROY L.

Chadron, Neb., May 27-June 12.
Marion, Ohio, June 16-26.
Indianapolis, Ind., July 1-10.

HOLLENBACK, URAL T.

Auburn, Pa., June 16-26.
Norristown, Pa., Oct. 2-18.

HORN, LUTHER A.-MARSHALL, R. P.

Mobile, Ala., May 15-29.
New Augusta, Miss., June 5-15.
Healing Springs Camp Meeting, June 30-
July 10.
Salem, Ala., July 12-28.
Clear Springs, Ala., Aug. 14-28.
Louisville, Ala., Sept. 1-14.
Home address, Box 1322, Mobile, Ala.

HOTCHKISS, ROY L.

Thompson, Iowa, June 5-26.
Campbell, Minn., June 29-July 17.
Montevideo, Minn., July 19-Aug. 7.
Winthrop, Minn., Aug. 9-28.
Hull, Iowa, August 30-Sept. 11.

HOWARD, FIELDING T.

Mt. Carmel, Ky., May 16-29.
Open date, June 16-23.
Sunrise, Ky., July 4-17.
Depoy, Ky., July 20-31.
Milton, Ky., August 5-14.
Tolu, Ky., August 18-28.
Home address, Wilmore, Ky.

HUNT, JOHN J.

Portland, Mich., May 15-27.
Lake Odessa, Mich., May 29-June 12.
Hurlock, Md., June 16-26.
Rosslyn, Va., July 29-August 8.
Wilkinsburg, Pa., Sept. 16-25.
Home address, Media, Pa., Rt. 3.

HYSELL, HARVEY B.

Pax, W. Va., June 5-19.
Lennon, Mich., June 26-July 13.
Baileysville, W. Va., July 17-31.
Bowersville, Ohio, August 4-14.
Mt. Nebo, W. Va., Aug. 17-31.
Home address, Box 1235, Charleston,
W. Va.

IRICK, ALLIE AND EMMA.

Florence, Ala., May 22-June 3.
North Little Rock, Ark., June 5-19.
Jasper, Ala., June 23-July 3.
Olive Hill, Ky., July 8-18.
Goddard, Ky., July 21-31.
Cambria, Ill., August 4-14.
Bonnie, Ill., August 19-29.
Millport, Ala., Aug. 31-Sept. 12.
Thomas, Okla., Sept. 15-25.
Home address, Bethany, Okla.

JOHNSON, ANDREW

Wilmore, Ky., May 27-June 1.
Bryantville, Ky., June 1-15.

KEYS EVANGELISTIC PARTY.

Rev. Clifford E. Keys, Evangelist. Mrs.
Clifford E. Keys, Pianist. Rev. Roscoe
Bancroft, Trombonist.
East Columbus, Ohio, May 29-June 12.
Open date, June 16-July 3.
West Colorado, Ohio, July 7-21.
Reading, Pa., July 22-31.
Lewistown, Pa., August 2-14.
Beccles, W. Va., Aug. 18-Sept. 4.
Chillicothe, Ohio, Sept. 11-Oct. 2.
Home address, Mohnton, Pa.

KINSEY, W. C. AND WIFE.

(Song Leader, Singers, Pianist)
Arcanum, Ohio, June 12-26.
Portage, Ohio, August 18-28.
Home address, 452 So. West 2nd St.,
Richmond, Ind.

LANANCE, W. N.

Brookfield, Mo., May 4-25.

LILLENAS, HALDOR AND BERTHA.

Olivet, Ill., May 19-29.
Springfield, Ohio, June 9-12.
Bloomington, Ind., June 15-19.
Mohawk, Ind., June 23-26.
Peoria, Ill., July 3-17.
Carmichaels, Pa., July 21-31.
Sherman, Ill., August 4-14.
Connersville, Ind., Oct. 2-16.

LITRELL, V. W. AND MARGUERITE.

Plainville, Kan., May 22-June 5.
West Sunbury, Pa., June 9-26.
Butler, Pa., June 28-July 19.
Youngstown, O., July 22-Aug. 7.
Charlton, Ia., Aug. 14-28.
Home address, 1214 Scott St., Beatrice,
Nebraska.

LOVELESS, W. W.

Pittsburgh, Pa., May 14-29.
Bowling Green, Ky., June 2-26.
Home address, London, Ohio.

LUDWIG, THEODORE AND MINNIE.

Montevideo, Minn., June 3-13.
Corsica, S. D., June 14-26.
Litchfield, Minn., June 26-July 10.
Racine, Wis., July 13-24.
Hector, Minn., July 26-Aug. 7.
Nokomis, Ill., Aug. 9-21.
Home address, 772 N. Euclid Ave., St.
Louis, Mo.

NELSON, S. S.

Christo, Va., July 1-10.
Home address, 832 Worth Ave., Greens-
boro, N. C.

McBRIDE, J. B.

Batesville, Ark., May 29-June 12.
Denver, Colo., June 13-19.
Bartonsville, Ky., June 29-July 11.
Mount Olivet, Ky., July 15-25.
Hollis, Okla., July 27-Aug. 7.
Neosho, Tex., August 11-21.
Oakland City, Ind., Aug. 25-Sept. 4.
Home address, 112 Arlington Drive, Pa-
adena, Calif.

McCORD, W. W.

Sale City, Ga., July 28-August 7.
Home address, Sale City, Ga.

McGHEE, ANNA E.

Coskock, Ohio, June 9-19.
Sharon Center, Ohio, July 28-Aug. 4.
Mt. Vernon, O., Aug. 4-14.

McKIE, MARK S.

Moorefield, Ont., May 16-June 12.
Open dates after June 15.

McNEES, HERBERT J.

Open dates, May, June, July, August,
September.
Home address, 13th Ave., New Brigh-
ton, Pa.

MILBY, L. G. AND BERTHA.

Frankford, Ind., May 8-29.
Taylorsville, Ind., July 5-26.
Home address, Box 327, Danville, Ill.

MILLER, JULIUS.

Rosholt, S. D., May 16-June 5.
Mattoon, Wis., June 6-14.
Poplar, Mont., June 16-July 7.
Franklin, Minn., July 13-24.
Ortonville, Minn., July 26-Aug. 7.
Jamestown, N. Dak., Aug. 10-14.
Home address, Mattoon, Wis.

MILLER, REV. AND MRS. F. E.

Westport, Ont. Can., June 5-19.
Wilmington, Ind., June 23-July 4.
Moers, N. Y., July 30-Aug. 14.
Richland, N. Y., August 21-Sept. 5.
Home address, Louisville, N. Y.

MILLER, JAMES.

Chicago, Ill., May 29-July 3.
Lynn, Ind., July 10-24.
Hope, Mich., July 31-Aug. 14.
Home address, 1249 N. Holme Ave., In-
dianapolis, Ind.

MINGLEDORFF, O. G.

Grand Bayou, La., July 17-31.
Orlando, Fla., Aug. 25-Sept. 5.
Home address, Blackshear, Ga.

MONK, ALONZO, JR.

Gonzales, Tex., May 22-June 5.
Fulton, Ky., June 12-July 3.
Tuscumbia, Ala., July 5-24.
Winslow, Ark., July 28-Sept. 1.
Paris, Tenn., Sept. 3-24.
October, November, December open.

MORRIS, (JUDGE) FRANK

China Springs, Tex., July 24.
Aspermont, Tex., August 7.
Hagerman, N. Mex., Aug. 28.
Alamogordo, N. Mex., Sept. 11.
Kansas City, Mo., Oct. 2.
Home address, P. O. Box 1523 Dallas,
Texas.

OWEN, G. F. AND BYRDIE.

Webb City, Mo., May 13-29.
Joplin, Mo., June 1-5.
Pierson, Iowa, June 12-26.
Pt. Dodge, Iowa, July 12-24.
Climbing Hill, Iowa, July 29-August 1.
Open date, August 12-21.
Bath, Maine, Aug. 28-Sept. 12.
South Portland, Maine, Sept. 18-Oct. 2.
Home address, 1415 West Pikes Peak
Ave., Colorado Springs, Colo.

PARKER, J. R.

Willisburg, Ky., June 4-26.
Woodlawn, Ky., July 10-24.
Sergeant, Ky., July 25-August 14.
Berry, Ky., August 15-28.
Address, Wilmore, Ky.

POLLOCK, G. S. AND WIFE.

Wallingford, Ky., June 15-26.
Eldorado, Ill., August 4-14.
Home address, Wilmore, Ky.

POLLITT, S. H.

Mt. Pleasant, Ky., May 15-29.
Oddyville, Ky., June 5-19.
Open date, June 20-July 31.
Orangeburg, Ky., August 1-14.
Wagoner's Chapel, Ky., August 15-25.

POWELL, JAMES L.

Open date, June 12-21.
Indianapolis, Ind., June 19-July 3.
South Bend, Ind., July 8-24.
California, Ky., August 19-28.
Home address, 1231 North Holmes Ave.,
Indianapolis, Ind.

REDMON, J. E. AND ADA

Marion, Mich., May 19-June 12.
Indianapolis, Ind., June 19-July 3.
South Bend, Ind., July 8-24.
California, Ky., August 19-28.
Home address, 1231 North Holmes Ave.,
Indianapolis, Ind.

REED, LAWRENCE.

Coshocton, Ohio, June 9-19.
Sebring, Ohio, July 15-24.
Albany, N. Y., July 31- Aug. 14.
Richland, N. Y., August 21-Sept. 5.
Cumberland, Md., Sept. 10-20.
Home address, Damascus, Ohio.

REES, PAUL S.

Johnstown, Pa., May 20-29.
Kokomo, Ind., June 10-19.
Coeur d'Alene, Idaho, July 8-17.
Ferndale, Wash., July 23-31.
New Albany, Ind., August 4-14.
Cherry Grove, Ind., August 15-19.
Home address, Pasadena, Calif.

RICE, LEWIS J. AND EDYTHE

Olivet, Ill., May 19-29.
Whitcomb, Wis., June 1-10.
Mattoon, Wis., June 12-26.
Madill, Okla., July 17-31.
Kingston, Okla., August 4-21.
Home address, 2923 Troost Ave., Kan-
sas City, Mo.

RINEBARGER, C. C.

University Park, Ia., June 3-13.
North Reading, Mass., June 24-July 4.
Douglas, Mass., July 15-24.
North Little Rock, Ark., July 28-Aug. 7.
Ramsey, Ind., August 12-22.
Oakland City, Ind., Aug. 26-Sept. 4.
Home address, Olivet

Elkhorn City, Ky., June 9-10.
Bethel Ridge, Ky., July 31-Aug. 21.
Home address, 202 Engman Ave., Lexington, Ky.

ST. CLAIR, FRED
Cheney, Wash., June 5-July 10.
Portland, Oregon, July 30-August 28.
Permanent address, 2444 Bowditch St., Berkeley, Calif.

SHARROW, C. E. AND NEVA B.
(Singers and Children's Workers)
Robinson, Ill., June.
Home address, Wren, Ohio.

SHELHAMER, E. E.
Charleston, Ill., May 20-30.
New Philadelphia, O., June 2-12.
Dayton, Ohio, June 13-26.
Harrowsmith, Ont., June 30-July 10.
Inkerman, Ont., July 14-24.
Owasso, Mich., Aug. 4-14.
Wichita, Kan., Aug. 18-28.
Binghamton, N. Y., Sept. 25-Oct. 9.
Allentown, Pa., Oct. 16-30.
Home address, 5419 Bushnell Way, Los Angeles, Calif.

WALKER, ROBERT
(Singing Evangelist)
Home address, 120 S. Park Ave., Jasonville, Ind.

TEETS, ODA B.
Frost, W. Va., May 16-29.
Webster Springs, W. Va., June 12-26.
Jollytown, Pa., July 10-24.
Odessa, W. Va., July 31-Aug. 14.
Mt. Nebo, W. Va., Aug. 17-31.
Home address, Aurora, W. Va.

THOMAS, JOHN.
Monroe, Mich., May 1-24.
Lexington, Ky., May 24-31.
Upland, Ind., June 7-14.
Red Rock, Minn., July 1-10.
Kittanning, Pa., July 14-24.
Moers, N. Y., August 1-14.
Rochester, N. Y., Aug. 16-28.
Clarksburg, Cat. Can., Sept. 9-18.
Permanent address, Wilmore, Ky.

VANDALL, N. B.
Ft. Wayne, Ind., May 5-22.
Pittsburgh, Pa., May 20-29.
Carrollton, Ohio, May 27-June 5.
Princeton, Ind., June 22-July 3.
Bentleyville, Pa., July 7-17.
Pittman, N. J., July 20-Aug. 2.
Findlay, Ohio, Aug. 11-21.
Mt. Lookout, Ohio, Aug. 25-Sept. 4.

VAYHINGER, M.
Letts, Ind., July 29-August 7.
Bryantsturg, Ind., Aug. 19-28.
Nashville, Ind., July 6-17.

WILLIAMS, L. E.
Cincinnati, Ohio, May 27-29.
Asbury College, May 30-June 4.
Open dates, June, July, August.
Home address, Wilmore, Ky.

YOUNG, R. A.
Bentley, N. D., June 24-July 4.
Open dates, July 7-31.
Bowersville, O., Aug. 4-14.
Waynesboro, Miss., Aug. 19-28.

CAMP MEETING CALENDAR.

ALABAMA.
Dothan, Ala., Camp, July 15-24. Workers: Rev. K. H. Bird, evangelist; J. P. Peacock, singer. Address Rev. W. H. Newton, Sec., Dothan, Ala., Rt. 5.
Healing Springs, Ala., Camp, June 30 to July 10. Workers: Rev. Luther A. Horn, Rev. R. P. Marshall, pianist, soloist and chalk talker. Address Luther A. Horn, manager, Box 1322, Mobile, Ala.

CALIFORNIA.
Pacific Palisades, Calif., camp, June 24-July 4. Workers: Rev. Will H. Huff, Rev. R. T. Williams, Rev. Fred H. Ross.

COLORADO.
Colorado Springs, Colo., Camp, June 16-26. Workers: Revs. Charles Stalker, W. R. Cox, Paul W. Thomas, S. K. Wheatlake, R. G. Finch, R. R. Sharp. Address Herbert Haines, Sec., Center, Colo.

ILLINOIS.
Cambria, Ill., camp, August 4-14. Workers: Rev. Allie Irick and wife, Mrs. Emma Irick, Rev. Elmer McKay, Rev. J. R. Moore in charge of the singing. The Girls' Quartette, of Taylor University will also be in attendance. Dr. John Paul will be with us for at least one service. A. C. Wolfe, Sec., Carterville, Ill., Route 1.

Chesterville, Ill., camp, June 28-July 10. Workers: Rev. and Mrs. Jack Linn, Miss Imogene Quinn, Prof. Edson Crosby, and Miss Karine Kjolseth. Address J. W. Louthan, Arcola, Ill.
Bonnie, Ill., camp, August 18-28. Workers: Revs. Allie Irick and wife, Mrs. Emma Irick, Rev. Elmer McKay, Prof. John E. Moore. W. T. Lawson, Cor. Sec., Benton, Ill.
Eldorado, Ill., Beulah Park Camp, Aug. 4-14. Workers: Drs. C. F. Wimberly, Andrew Johnson and Rev. G. S. Pollock and wife. J. M. Keasler, Cor. Sec., Omaha, Illinois.

INDIANA.
Letts, Ind., Camp, July 29-August 7. Workers: M. Vayhinger, Dwight M. Peffer, song evangelist. Mrs. Lena Holcomb, pianist. Address Rev. Arthur McQueen, Pres., Westport, Ind.

New Albany, Ind., Silver Heights, Aug. 4-14. Workers: Revs. Virgil L. Moore and Raymond E. Buning, Paul S. Rees. Mrs. T. B. Talbott, children's worker. Male Quartet of Asbury College in charge of music. Address E. E. McPeeters, Sec., 212 Cherry St., New Albany, Ind.

IOWA.
University Park, Iowa, camp, June 3-13. Workers: The President of the National Association in charge; Dr. J. L. Brasher and A. L. Whitcomb; W. B. Yates, song leader; Mrs. O. W. Rose, children's worker. Address Rev. Anna L. Spann, Pres., University Park, Iowa, or Mrs. Hattie Riddle, Sec., Lacona, Iowa.

KANSAS.
Hutchinson, Kansas, Camp, May 26-June 5. Workers: Rev. Bud Robinson, Rev. C. B. Fugett, The Edwards Ladies' Evangelistic Party, Rev. N. B. Herrell, Rev. H. M. Chambers, Rev. A. F. Balsmeier. Write Rev. H. O. Davis, Sylvia, Kan., or Rev. A. L. Hipple, 508 East 5th St., Hutchinson, Kansas.

LOUISIANA.
Lake Arthur, La., Camp, July 7-17. Workers: Rev. Will H. Huff, assisted by Mr. W. R. Wilder, leader of song, and Mr. James V. Reid, young people's worker and pianist. Address J. W. Fontenot, Pres., Box 1621, Shreveport, La.

MARYLAND.

Mountain Lake Park, Md., June 26-July 10. Workers: Dr. Daniel Westfall, Dr. C. H. Babcock, Dr. Henry Clay Morrison, Dr. C. M. Dunaway, Dr. John F. Owen, Prof. Kenneth Wells and wife. Song leaders. C. M. Hood, President, Moundsville, W. Va.

MASSACHUSETTS.

North Reading, Mass., camp, June 24-July 4. Workers: Rev. George B. Kulp, Rev. J. B. Chapman. Rev. C. C. Rinebarger, musical director, Dr. H. F. Miller in charge. For information address E. T. French, 466 Main St., South Manchester, Conn.

MICHIGAN.

Eaton Rapids, Mich., Camp, July 29-August 7. Workers: Dr. John Paul, Rev. Will Huff, Dr. S. H. Turbeville. Rev. L. H. Nixon in charge of music, with H. Morse Skinner at the piano. Mrs. Blanche Francis in charge of young people's work. For information write Miss Fern C. Wheeler, Sec., Charlotte, Mich.

MINNESOTA.

Montevideo, Minn., camp, June 3-13. Workers: Rev. Theodore and Minnie E. Ludwig. Karl Deisinger, Sec., Montevideo, Minn.

NEBRASKA.

Kearney, Neb., Camp, August 18-28. Workers: Rev. E. O. Hobbs, Rev. Jarrette and Dell Aycock. Mrs. C. F. Turner. Address all communications to Mr. B. J. Patterson, Sec., Kearney, Neb.

Gordon, Neb., camp, June 17-26. Workers: Rev. Jos. Smith and Rev. C. W. Ruth, assisted by Mr. and Mrs. Sutton as song leaders. Address Mrs. Otto Pfeiffer, Sec., Gordon, Neb.

NEW YORK.

Freeport, L. I., N. Y., Camp Roosevelt, Prince Ave., West of North Main St., July 14-24. Workers: Rev. John F. Owen, Rev. Howard Sweeten, song leader, Miss Florence Fairbanks. Address H. J. Cornell, 46 1/2 Burling St., Flushing, N. Y.
Victory Grove, N. Y., camp, June 30-July 10. Stop 14 Schenectady-Albany trolley line. Workers: Rev. G. Arnold Hodgkin, Rev. Chas. Stalker, Capt. Chas. T. Potter. Alvin Young, song leader. Address Alvin Young, Sec., Northville, N. Y.

OHIO.

Mt. Vernon, Ohio, (Camp Sychar), camp, August 4-14. Workers: Rev. C. M. Dunaway, Rev. John Owen, Rev. E. Hilton Post. Song leader, Prof. W. B. Yates; Young people's worker, Miss Anna McGhie. Children's workers, Miss May Gorsuch and Miss Ollie Tanner. Young people's song leader, Rev. W. L. Mullet. Address Rev. E. B. Shiltz, Sec., Shadyside, Ohio.

Toronto, (Hollow Rock) Ohio, July 28-August 7. Workers: C. W. Ruth, C. H. Babcock, Howard Sweeten. Song leader, Prof. Kenneth Wells and wife. Young People's and Children's meeting leader, Mrs. Sadie Mishey. Address Roy L. Householder, Sec., Toronto, Ohio.
Coshocton, Ohio, camp, June 9-19. Workers: Rev. T. M. Anderson, Rev. Lawrence Reed, A. H. Johnston and wife in charge of singing. Anna E. McGhie in charge of the Young People's and Children's work. Write R. K. Gametsfelder, 338 North 8th St., Coshocton, Ohio, Sec'y.

OREGON.

Portland, Ore., Camp, June 30-July 10. Workers: Miss D. Willia Caffray, Rev. C. Poling, D.D. Song leader. Mrs. Bess Owens Runyan. Children's worker, Miss Clara Christensen. Address Mrs. Lydia

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Hughesville, Pa., Camp, July 21-July 31. Workers: Rev. Raymond E. Doble, Rev. Claude A. Roane. Song leaders, Mrs. Esther Williamson, assisted by Miss Alma Budman. Mr. and Mrs. Harold Best in charge of the music. Address Rev. S. P. Elroyd, Centre Hall, Pa.

SOUTH CAROLINA.

Epworth, S. C., camp, August 19-28. Workers: Dr. E. P. Taylor, Dr. John Paul and others. Address Rev. W. P. B. Kinard, Epworth, S. C.

SOUTH DAKOTA.

Mitchell, S. D., camp, June 24-July 4. Workers: Rev. Frank E. Arthur, Rev. A. W. Gould. Wm. Durkee, Sec.

VIRGINIA.

Mt. Vernon, Va., camp, July 29-Aug. 7. Workers: Rev. Wilson Thomas, Rev. C. W. Dyer, Rev. H. H. Hoyt and Fred Canaday. Address Annie Hosley Shrader, Sec., Accotink, Va.

WISCONSIN.

Oregon, Wis., Camp, July 29-August 14. Workers: Rev. Tilden H. Gaddis, Moser Sisters, Miss Imogene Quinn, Prof. Edson Crosby, Miss Karine Kjolseth, and Rev. and Mrs. Jack Linn. Address Jack Linn, Oregon, Wis.

WYOMING.

Basin, Wyo., camp, July 18-31. Workers: Rev. James L. Hiker and Alston Fields. Rev. S. Hutchinson, song leader. Address Miss Grace White, Sec. Basin, Wyo.

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