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HOLINESS CAMP MEETINGS.

By The Editor.

THERE is no way to estimate the blessings that have come to a multitude of people in this nation through the influence of the Holiness Camp Meeting. There is a wide difference between the ordinary camp meeting, which is a sort of cross between a camp meeting, a chautauqua, and a ten-days' picnic in the woods where the people assemble for a pleasant vacation, with some noted preachers and lecturers to entertain and give them instruction more or less valuable, and the holiness camp meeting where people gather to hear the Word of God preached in its fulness and power.

The holiness camp meetings are distinctively and intensely religious; the entire arrangement, plan and purpose of these meetings is for the regeneration of sinners, the reclamation of backsliders and the sanctification of believers. The advertisements lay special emphasis upon these works of grace and the purpose of the camp meeting to press the work for a gracious manifestation of the Holy Spirit in the salvation of souls. From the early morning prayer meeting held before breakfast, to the altar service closing about ten o'clock at night, the preaching, singing, praying, are all directed to one great end—the salvation of souls.

These camp meetings stretch across the nation from the northern lakes to the Gulf of Mexico, and from the Virginia Beach to the California Coast. Some of the camps are attractive little cities, well laid off, with large tabernacles, spacious hotels, and rows of beautiful and comfortable cottages. Some are a clearing in the woods, or a space on the plains with a big tent to preach in and rows of smaller tents for the people, with larger tents for kitchen and dining room. We shall not undertake to name the exact number, but there are many scores. We think it would be safe to say that several hundred thousand people hear a full gospel preached in these camp meetings every summer. They are times and places of great refreshing.

These camps offer a beautiful vacation period to many people in the common walks of life, who have no other time of rest or recreation from the routine of home life and labor. There is a fine social feature; here the people meet from wide sections of country, in fact, from many states, and cultivate warm and enduring Christian friendships which prove a means of grace and will be renewed on the other shore. In one of his epistles, St. Paul says: "I am coming that I may be refreshed by the mutual faith which is in you and me." This mutual faith among the full salvation people is most refreshing and helpful, especially in these times when there is so much of unbelief and when much of a popular and dangerous brand of skepticism has found its way into many pulpits, and into much religious literature. At these various gatherings God's people are strength-

ened in the faith and encouraged to be steadfast against all the rising tides of unbelief and wickedness.

These holiness camp meetings have a very important school feature. The preaching and teaching, Bible readings, and testimony services, have a most valuable educative element. The people are instructed in the way of life, false doctrines are exposed, essential truth is explained and the Lord's people are rooted and grounded in the faith. To preach holiness is to cover the ground of redemption. The holiness preacher dwells on the fall of man, the universal corruption of the human heart, sin as an existing principle, wickedness as action growing out of the root of sin, the necessity of repentance, saving faith, removing guilt, regeneration, the impartation of a new life, sanctification, the crucifixion and expurgation of an old carnal life. The people are taught the deep things of God with reference to sin and salvation. They are exhorted not only to seek full redemption from sin, but to live and act righteously. They are warned against the various forms and deceptions of sin. They are great summer schools of Bible teaching on the supreme things of Christian experience and practical Christian living.

To preach holiness is to acknowledge and emphasize human sinfulness, and the gracious redemption that the compassionate love of God has provided in the gift of the Lord Jesus Christ. Holiness preaching exalts the Lord Jesus as God begotten, virgin born, sinless and holy in every act of his life. It exalts his death, the blood atonement which he made upon the cross. It rejoices in his resurrection; it points all men to Jesus Christ as the one, only, all-sufficient Saviour for all men from all sin. The holiness preacher has a wonderful message. He may be said to be a dogmatic preacher. He is positive in his assertions of man's sinfulness and Christ's mightiness to save to the uttermost. He is uncompromising, clear-cut and insistent. His message can be understood; it is plain and powerful. God honors it, sinners are pricked to the heart and brought to repentance, backsliders are awakened and made to cry for mercy; believers are convinced and made to stop hunger and thirst after righteousness that they are cleansed and filled.

The holiness camp meetings have made a very permanent contribution to spiritual life and activity throughout the nation and around the world. Out of these great camp meeting revivals have come the holiness schools and two or three religious denominations who emphasize in a special way the doctrine and experience of entire sanctification. They have sent their influence around the world and across the seas in the establishing of a number of missionary centers, along with an army of Spirit-filled missionaries. The people who have contributed for the upbuilding and carrying forward of the

work of these camp meetings have, in many instances, very little knowledge of the vast amount of good resulting from their gifts and labor. These camp meetings have sent a shining host shouting home to God. They have sown the seeds of pure gospel truth in the hearts of millions of people.

Let us rally to the holiness camp meetings, increase their number, enlarge those that exist, give our time, money, prayer, labor and enthusiasm to perpetuate them, to keep the holy fires burning. Let us insist that the preachers who are invited to these camps, and are paid for their services, be true to their profession, that they preach the great Wesleyan interpretation of the doctrine of entire sanctification. The men who are evasive and timid, who have surrendered the faith and dodge issues, are not the men for a holiness camp meeting. We want men of God filled with the Holy Ghost, mighty in word and deed, to preach a full gospel to the eager, hungry-hearted multitudes who gather in our holiness camp meetings. These are special meetings, with a definite object in view, and the message from the preacher ought to be special in its character. The subject is inexhaustible, and preachers of holiness should prepare themselves for these great occasions and make good use of these splendid opportunities. Let us rally to the camps this year, improve, enlarge, advertise, bring in the people and call upon God to reveal himself in mighty power in the regeneration of sinners, the reclamation of backsliders, and the sanctification of believers.

THE DAILY PAPERS.

IT is deeply regretted that the great moral battles of the country must be fought without the sympathy and help of many of the great daily papers. Throughout many decades of agitation, education and struggle against the saloon and great liquor oligarchy in the war for sobriety a large per cent of the daily papers lined up with the very worst and most immoral element of human society and fought long and hard for the open saloon and all the plague and curse which it carries with it.

Thanks to God, men and women, the victories for Prohibition have largely been won in spite of the opposition, ridicule and misrepresentation of many of the great daily papers; and not a few of them have been so opposed to the Eighteenth Amendment and so in harmony with the liquor traffic that in a way they have created sentiment, aided and abetted in the violation of the Prohibition Law and to that extent they have contributed to a very general violation of law.

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

Days of Power in the Old Camp Meeting.

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



The Holiness Camp Meeting movement in this country had a wonderful work of preparation precede it in the providential selection of the men who were to promote it.

The greatest leader of the camp meeting hosts in the late sixties, and for the following twenty years or so, was Rev. John S. Inskip. His sanctification came after a hard struggle. He was a prominent pastor of a Methodist Church in Brooklyn, N. Y. His struggle for holiness reached a climax one Sunday morning as he was preaching on Heb. 12: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

The story of his struggle and victory is given as follows in one of the histories of the movement:

"Matters continued in this indefinite state until the ensuing Sabbath morning, when he was led to preach on the words, 'Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us,' etc. In pressing home upon the consciences of the people this admonition, he was led to speak with great earnestness, and endeavored to urge them to immediate and decisive action. His appeals were unusually pointed and direct. The interest of the hour became more and more intensified as the train of thought he was pursuing developed. The culminating point was soon reached; and in the most vehement manner he cried out, 'Brethren, lay aside every weight. Do it now. You can do it now, and therefore you should. It is your privilege, and therefore it is your duty at this moment to make a consecration of your all to God, and declare you will henceforth be wholly and forever the Lord's.' He endeavored to make this point very clear, and repeated with increased earnestness, 'Let us now lay aside every weight, and the sin which doth so easily beset us.' He dwelt upon this; and, as he continued to urge the admonition, a voice within said, 'Do this yourself.' He paused a moment, and the admonition was repeated, 'Do this yourself, and do it now.'"

"Of course, under the circumstances, he could consistently do nothing but obey. His mind was clearly persuaded of the correctness of the views he had presented, and advised his people to adopt. Hence it was proper that he should lead in their practical observance; and, with so marked and startling a call, he did not hesitate. Therefore he proceeded, 'Come, brethren, follow your pastor! I am determined to lay aside every weight. I call heaven and earth to witness that I now declare I will henceforth be wholly and forever the Lord's.' Seeing that he had thus given himself in an 'everlasting covenant,' and had, so far as he could, come out and separated himself unto God, his faith gathered strength; and, 'looking unto Jesus,' he exclaimed with a rapture perfectly unutterable, 'I am, O Lord! Wholly and Forever Thine.' In this act of commingled consecration and faith, the wondrous work was done, and he was at once divinely assured of its consummation. The bliss, the peace, the triumph, of that hour, will never be forgotten. Then, indeed, he felt the joy of the Lord was his strength. A new phase of spiritual life seemed to be revealed unto him; and he went forward in the path of duty with such alacrity and vigor as he had never known before."

Inskip did not continue in the pastorate so very long after his blessing, and possibly the man who had most to do with his joining the Holiness Camp Meeting forces was Rev.

THE OLD CAMP GROUND.

Tune: "Tenting Tonight."

We're praying tonight on the old camp ground,
That the Spirit may draw near
To strengthen ev'ry faltering heart,
And banish ev'ry fear.

Many are the lives that are weary tonight
Burdened with sin and care;
Oh, trembling soul, come now to God,
And leave your burden there.
|| Praying tonight, praying tonight,
Praying on the old camp ground. ||

We're singing tonight on the old camp ground—
Ev'ry burden rolled away,
For Christ has answered to the call
In His own loving way.

Oh, let us sing in the Spirit tonight,
Sing in glad accord!
Sing, oh, ye souls that have found the light!
Praise, oh, praise the Lord!
|| Singing tonight, singing tonight,
Singing on the old camp ground. ||

We're shouting tonight on the old camp ground,
Shouting for victories won
Through the Blood that was shed on Calvary's brow,
By God's beloved Son.

Many are the hearts full of power tonight,
Trusting in the cleansing flood;
Many are the lips that are shouting tonight
For victory through the Blood.
|| Shouting tonight, shouting tonight,
Shouting on the old camp ground ||
—Eva Mehling.

W. B. Osborn, that man of fire from South Jersey. It was Bro. Osborn who projected the idea of having a distinctly Holiness Camp Meeting. As a certain historian puts it:

"But it came upon Rev. W. B. Osborn like an inspiration; and he was restless until it should take form. Accordingly he hastened to New York to seek the sympathy and co-operation of one of similar constitution, whom he rightly supposed would readily join hands with him in this assault upon Satan's empire. Rev. J. S. Inskip, the friend to whom he opened his mind, thus describes the interview: 'The heart of Rev. W. B. Osborn was so full of the matter, that he could no longer restrain himself. His mind was so aroused and excited, that he hastened to New York, and, coming to the study of the writer, said with great emphasis, 'I feel that God would have us hold a Holiness Camp Meeting.' His manner of speaking gave the fullest assurance that he was persuaded of the truth of his statement. With unusual emotion he presented his views of the practicability and advantages of such a meeting. To his impassioned utterances he received a sympathetic and cordial response. We knelt together, and in all godly sincerity implored divine guidance and help. We prayed, waited, wept, and believed; and the heavenly glory came upon us. It was to our minds no longer a question of doubt whether we should hold a camp meeting for the promotion of Holiness. As we arose from the mercy-seat, we took each other by the hand, and pledged eternal fidelity to God and holiness."

The manifestations of God's presence and power on the Holiness Camp Meetings have been often written up but it will pay us to look over these pages and take a leaf or two from them now and then. They had a great camp at Urbana. The tides ran high. Holy song, deep, intense praying and definite preaching brought great results. Stockton's famous song in the early days was greatly blessed:

"God loved the world of sinners lost,
And ruined by the fall,
Salvation full, at highest cost,
He offers free to all.

"Oh, 'twas love, 'twas wondrous love,
The love of God to me;

It brought my Savior from above
To die on Calvary."

Here is an altar scene led by Inskip. Souls were pleading, groaning, praying and rejoicing at the altar when Brother Inskip begins to sing:

"I am trusting, Lord, in thee,
Dear Lamb of Calvary."

After one verse, silence: then he said, "If death should come along on his pale horse, I would sing [all singing].—

"I am trusting, Lord, in thee," etc.
And oh! if the sky should be parted, and the great Judge should come now, I still would sing,—

"I am trusting, Lord, in thee," etc.
If I had gone up yonder, and found the gate of heaven shut, I would stand there knocking for admittance, and would sing,—

"I am trusting, Lord, in thee," etc.
Oh! if the world were dark, and I had no light, I would softly sing until the light should come [all singing softly].—

"I am trusting, Lord, in thee," etc.
And oh! if darkest sorrow encompassed me, and there was no hope, I would still whisper and gently sing [all singing very gently].—

"I am trusting, Lord, in thee," etc.
Then pausing a moment, as if he could think of no adequate form of expression, he cried out in loud tones, rising as he commenced, and bringing all the people to their feet with him, "O Lord, my God! if I were as happy as I could be,—and I am, bless God!—if I were full of Christ and heaven,—as I am now,—I would shout louder than the angels could sing,—

"I am trusting, Lord, in thee,
Dear Lamb of Calvary!"

That was a great morning in Vineland when Bishop Simpson gave that wonderful exhortation which brought so many to their knees seeking the blessing. The report runs thus:

"There have been times, at the National Camp Meetings, when the pulpit-ministrations have melted and overpowered the wondering masses. Like a mighty rushing wind, the truth has borne down every obstacle, and carried the people as by storm to the cross.

"It was the morning of the eighth day at Vineland,—a bright, joyous morning. The early social meetings had been precious. The multitude gathered in 'The Bower of Prayer' had sat in a heavenly place in Christ Jesus. Much praise had ascended heavenward. The hour of preaching had come. Rev. G. C. Wells was the preacher. He selected a lofty theme,—Isaiah's vision of the seraphim touching prophetic lips with live coals. He carried us far out amid the grand unfoldings of the gospel period. The Church's need of holy fire, and the obstacles to its descent,—scepticism, formalism, conservatism, and worldliness,—were graphically described. Then the overpowering potency of holiness, as it is destined to come upon the heritage of the Lord, was inspiring presented. He waxed warmer and warmer, as he showed how the mighty influence was being diffused abroad. The congregation, under these burning utterances, felt some of the Pentecostal stirrings.

"As he sat down, Bishop Simpson came forward. He was all aglow with the majesty of the theme. He lifted our thoughts far above cherubim and seraphim to The Comforter Himself, proceeding from the Father and the Son, in his great offices. He declared the nearness of The Baptizer of the New Testament dispensation; that he was at the door, waiting to confer the promised endowment, waiting in all his fulness; and if we would but open the door, he would fill us with all the fulness of love and life and power.

"He plead for an immediate opening of the door, that the divine Guest might come in and take possession. No matter about diffi-

culties; no need of propounding puzzling questions, or framing excuses: the work of the hour was to throw the door wide open, and let 'The Comforter' come in. 'This very morning,' said the bishop with wonderful pathos, 'this very moment, let the Saviour

take full possession of your heart,—glory to his name, he lives in my heart!'

"With these mighty sentences as they fell from the lips of the honored pleader, there were intermingling cries and shouts all over the ground. The excitement was intense.

The living mass was touched by Pentecostal power. The live coals were scattered far and wide. A multitude of souls were strangely warmed. The name of Jesus was magnified. We could compare it to nothing else than a gospel avalanche."

Contribution of Camp Meetings to the Spiritual Life of the Church

Rev. Joseph Owen



T would be impossible to estimate the total influence of the camp meetings of America upon the spiritual life of the various churches because much of that influence has been of the sort that could not be seen and weighed. However, there have been streams of influence so evident, so constant and so strong as that there is little way of mistaking their meaning.

Camp meetings are older than the modern organized movement for the promotion of Holiness. The early Methodists, the Presbyterians of Kentucky, and other vitally spiritual organizations were known for their great camp meetings when the nation itself was in its infancy. However, the literature of the modern movement for the promotion of full salvation makes so abundantly clear some of the results of the great outdoor meetings of the last fifty or sixty years that we confine our thought largely to these gatherings.

It is of more than ordinary interest that the son of Bishop Matthew Simpson was saved in the first great National Camp Meeting, held, I believe, at Vineland, N. J. Brought up in a devout home, the child not only of a great gospel preacher, but heir as he was to a rich spiritual heritage, the influences of home and parental example were so converged upon him in that camp meeting that he made the great surrender. A story stranger than fiction, perhaps, could be written were we able to trace all such influences as they have been brought to bear upon lives throughout the length and breadth of our land.

We do not have to look for the influence of such gatherings on individual lives merely, but may estimate their worth and meaning to the collective life of the church. Many a pastor who has undertaken to serve his day and generation as a shepherd of the flock has found life becoming drab, the duties of the pastorate monotonous, his zeal waning. That same pastor has found his way to the camp meeting. His own soul has been refreshed, new spiritual vision has come to him. New confidence in the conquering power of the gospel has possessed him, and he has gone back to his home charge to kindle revival fires there and under God to release spiritual energies which have meant much for the building of the church.

That experience has been multiplied over and over in the life of laymen. The songs, the gospel messages, the testimonies that have leaped from hot lips in camp meeting atmosphere has meant the dawning of a new day for thousands of men and women who were bearing the burdens of church responsibility. In these modern pentecosts, old men have begun to dream dreams again, young men have seen visions, and upon handmaidens has come the abundant fulness of the Spirit of God. These laymen have gone back to be new forces in prayer meetings, to kindle new interest in the missionary enterprises of the church and to assume financial obligations under the motives of the recognized ownership of our Lord in the lives of men.

These streams of influence could easily be traced to the ends of the earth. Think of the increased liberality in giving alone which has resulted from new visions given and new experiences received in the camp meetings. We

do not forget how one of the great conferences of the South became a banner conference for its missionary offerings, and how that liberality in giving was traced directly to the influence of the great camp meeting held within its bounds.

Some time ago, we picked up a church paper and looked upon the likeness of quite a group of young people who had gone out to missionary service in the different fields of the world. There was a sort of boast, or at least an expression of delight upon the part of the editor and others at such a splendid showing for that particular Area of the church. As we read the names of these splendid young people and remembered something of their history as we ourselves had observed it, or as others had given it to us, we came to see that a majority of these young people had lived for years under the constant influence of one of the great camp meetings for the promotion of holiness in one of our northern states. We are sure that story could be repeated over and over in other sections.

There come times when we need a renewal of motive as well as a renewal of grace. We may find it in just the things we have been trying to emphasize. Ours is a confused day. There are many voices in the land. The spirit of indifference is widespread. The loyalties having to do with the church and her mission which have been strong with multitudes in the past are being lessened and loosened. Somehow or other, there must be a renewal of the sense of mission and possibility. We believe the camp meetings can minister to this great need. The songs of Zion sung by hearts attuned to sing the praises of God still wing themselves to the hearts of men. The gospel message incarnate in the life, backed up by profound conviction, preached under the unction of the Spirit still has conquering power. There is an influence going out from these great gatherings where without reference to denominational alignments the people of God meet in unity of spirit and oneness of desire which may not easily be overestimated. The camp meetings not only have made real contributions to the spiritual life of the church in general; they are still doing so. It is possible to make such contribution larger and more effective in the future if we are willing to pay the price.

It would be a great thing indeed if the officials of the various camp meetings, the leaders in song, those who minister the gospel, and all the people who attend would enter into the camp meeting season of 1928 with purpose to make it the most fruitful season of all the years of camp meeting history. The enemy is coming in like a flood. Surely the Spirit of the Lord will lift up a standard against him. We seem to have reached man's extremity in many of these great matters that have to do with the welfare of human souls. Shall we not sincerely ask God to make it his opportunity for doing for us and through us exceeding abundantly above that which we ask or think? To us is committed a great charge, a glorious opportunity, a fearful responsibility. God grant that we may not fail.

Glyndon Grove Camp Meeting.

This Camp Meeting will be held this year July 12-22 and promises to be one of the best meetings in the history of the Western Ohio Holiness Association.

Glyndon Grove is located on the National Road ten miles west of Springfield, Ohio, and the committee have arranged to have road markers so that those coming by automobile from a distance will have no difficulty whatever in locating the grounds.

This splendid grove, consisting of several acres of fine woodland, was deeded to Asbury College, Wilmore, Ky., one year ago with the understanding that Asbury College continue the holiness camp meeting as an annual feast of tabernacle.

The workers engaged for this year are outstanding for their prominence in the ranks of the Holiness Movement—Rev. Tilden H. Gaddis, evangelist-cornetist, and Rev. J. W. Carter, of Kentucky, are the two regular engaged evangelists. Professor M. V. Lewis will direct the large chorus choir and congregation in singing the old camp meeting hymns and all who have heard Prof. Lewis direct camp meeting singing say that he is one of the best in the Holiness Movement.

There will be young people's meetings, outdoor ring services, and children's meetings, and also morning prayer and praise services under capable holiness leadership.

The camp will also be blessed with the presence of the Moser Sisters' Trio, Singers and Musicians, and also we have arranged for the Asbury College Brass Trio, who are making an extensive tour of camp meetings this summer, to be present the entire ten days.

This promises to be a feast of good things and we are praying for and expecting a time of gracious refreshing from the presence of the Lord. Parents, be sure that your young people attend this camp meeting. It will be a real inspiration to them. Come praying that God will pour out the Holy Ghost upon the entire encampment and we will see the salvation of our Lord demonstrated in the lives of a multitude of souls around the altars of this camp.

Accommodations can be secured on the grounds. Those who expect to remain a few days should bring with them such bedding as pillows, sheets, and blankets.

If you have never attended Glyndon Grove Camp Meeting, you have missed one of the real camp meeting treats of Ohio. Plan to be with us this year for the full time if possible, or for a few days at least, and bring your pastor, Sunday school superintendent, Epworth League president, and young people and children along with you.

Asbury College expects to make the camp meeting one of the outstanding camps of Ohio, and we covet your prayers and your presence. Write to Mrs. G. S. Bucher, Route 1, New Carlisle, Ohio, for further particulars and reservation. C. A. LOVEJOY, Sec'y.

The Soul Digger.

The above is the title of John Paul's new book, the best he has written. Being the Life and Times of Bishop William Taylor, it is at once a non-fiction romance and a volume of history—lively, entrancing pages of history that most people do not know and will never learn unless they read "The Soul Digger."

It promises not only an entertaining travelogue, but a new baptism of evangelizing grace and soul winning power to every one that reads it. Price, \$2.00.

PENTECOSTAL PUBLISHING COMPANY,
Louisville, Kentucky.

Holiness Camp Meetings, The Great Opportunity.

Rev. C. W. Ruth, Evangelist.



DURING the Mosaic dispensation God ordained and commanded that his people should come aside and observe stated seasons of worship, and waiting upon him;—particularly “the feast of unleavened bread,” “the feast of harvest,” and “the feast of ingathering.” Ex. 23:14-17. This was a fixed law, and it was imperative that all Israel should observe and obey.

While the observance of these feasts are no longer imposed upon us as a duty, yet it would seem that it must still be pleasing to the Lord to have his people set apart certain seasons when they might lay aside all other duties and devote themselves wholly to him in worship, and the building of his kingdom in the earth; and the Holiness camp meetings throughout the length and breadth of our land afford just such opportunities.

It is the purpose of this article to enumerate some of the opportunities and advantages incident to a holiness camp meeting, in the hope that large numbers of God's people may be constrained to avail themselves of these opportunities.

In the first place, the camp meeting affords the largest possible opportunity to the preacher and evangelist for the preaching and teaching of the doctrine and experience of holiness. Through the mediums of the camp meeting, he can reach folks with this gospel of full salvation who never would attend a church service where holiness is preached; during the camp meeting sectarian fences are down, and the rivalry incident to denominational interests are laid aside, hence there is nothing to do but preach the gospel, and lead men and women to the fountains of cleansing. Usually a fraternal spirit pervades the camp ground, and this in itself is wholesome and advantageous and enables the people to give an unbiased hearing to the gospel message,—and forgetting their former prejudices, are made to feel their need, and seek the experience. They would never have heard the preaching of holiness in their respective churches,—seeing their own pastors do not preach it,—but the Holiness camp meeting offered them the opportunity. We venture to say, there are multiplied thousands of people in the holiness ranks today who first heard the preaching of holiness, and sought the experience in the Holiness camp meeting.

A word of caution to camp meeting committees may not be amiss here. Remember that evangelists and preachers who do not preach holiness and get folks sanctified elsewhere, are not likely to succeed in preaching holiness and getting folks sanctified at the camp meeting. The time is too short and costly, to experiment in the matter. If you mean to promote holiness, and really help the people into the experience, better make sure to secure workers who preach holiness and work at the business the whole year through. Many big preachers never get any one into the experience. Not only is the holiness camp meeting a very special opportunity of taking the entire family; (most children like to go to camp meeting) and as most of the camp meetings give special attention to the children and young people, supplying trained workers, and services for this purpose, there is ever the probability and the hope that in bringing them to the camp meeting they will be saved, and become indoctrinated in the holiness gospel. Indeed, it is next to impossible for them to be under the preaching, praying, singing, and influences of a Holiness camp meeting for ten days and not get saved. Surely here is an opportunity for parents to save their children which should not be neglected. Among their associates at home, and in their respective churches there is perhaps very little op-

portunity and hope for their salvation; but amid the new environs of a Holiness camp meeting they would be saved. So, by all means take the children to the camp meeting.

Nearly every profession, business, and calling in life demands, and provides for a vacation period, where there will be a change from the usual routine of things, an opportunity for relaxation, for recuperation, and the gathering of new strength and supplies for the battle and duties of life. Both the mental and physical machinery of our complex being demand and require rest, and change, lest we “break down” amid the constant rush and grind of daily rounds. The Holiness camp meeting affords just this opportunity. Country people frequently think they cannot spare the time; but if you were on a bed of sickness and pain you could spare the time; then why not arrange for it, and take the time, before the breaking down of your nerves, and your health, compels you to do so. Ten days out in the leafy grove, amid the beauties of nature, in physical relaxation and waiting upon God, will be far cheaper than paying doctor bills; and as a result of the physical benefits derived you will be able to do more, and better work all the rest of the year, and all this aside from the spiritual benefits.

Not only are the physical benefits innumerable, but the culture and development of your spiritual life require, and necessitate such an opportunity. You need soul-food, and the helpfulness and inspiration of the fellowship and social contact of others who are of “like precious faith”; and you need opportunity for quiet meditation, prayer, and the study of the word of God. It is thus that you become strong, and fit, and trained to fight the battles of the Lord. At the camp meeting you will get a new supply of ammunition, and the polishing up of your armour, and from the testimony and experience of others, learn how you can best and most successfully put to rout the enemy of your soul. The preaching, the praying, the singing, the music, the testimonies, and the victories about the altar will be a help, and blessing, and inspiration to you throughout the entire year. Some may be tempted to feel that you cannot afford to go; but the truth is, you cannot afford not to go. It will not cost you much more to live at the camp meeting than it would to live at home. The camp meeting needs you and you surely need the camp meeting. If need be, borrow money and go, for you cannot possibly make a better investment.

And the way to have a real camp meeting, and to have the aforesaid benefits of the camp meeting, is to move over and camp on the grounds. Going back and forth in an automobile daily, and between services is never satisfactory. By this method you will miss some of the most important services, be late for other services, unable to remain for the altar services, lose the inspiration and accumulative power of the services, and become distracted, and more weary and worn than when you started in. By all means camp on the ground. Determine to give God ten days, and go for full time, and thus become enriched in your own soul, be renewed physically and mentally, bless and save your family, and be used in the salvation of your friends and neighbors, and assist in the building of the kingdom of God in general.

What is the Greatest Need of the Holiness Camp Meeting?

The greatest need of the holiness camp meeting today is real preaching of real holiness. Every good cause has to be carefully guarded or it will get away from its original purpose and the holiness work is no excep-

tion. In some camp meetings the preachers are only preaching about holiness without bringing anything to pass. In many camp meetings, called holiness camp meetings, holiness is not definitely preached more than two or three times in a ten-days' meeting. The baptism with the Holy Ghost, giving power for service, “the fullness,” “the deeper life,” “the Pentecostal blessing,” are magnified in the phraseology, but the sin question, which is the core of the whole holiness work is rarely touched. There are many evangelists in the field, who hold holiness meetings who seem to know nothing about the doctrine, but who preach on general religious subjects and they invite people to the altar, who know no more about what they are seeking than they do about the Hebrew alphabet.

Then again, a good many so-called holiness camp meetings have degenerated into preaching matches, and the people have come to them expecting only to hear star preaching. In fact many of our camp meeting committees are seeking preachers to draw a crowd rather than a class of workers who get after “the old man.” The result of this indefinite, spectacular, pointless preaching that makes everybody feel well, *even the devil*, is a sickly type of holiness professed by those who “took it by faith,” but have never really died out to sin. Brethren, let us sharpen up. If we have no definite sermons on definite holiness, we had better “study to show ourselves workmen that need not be ashamed.” If holiness is what we say it is, we cannot preach it too radically and definitely.—*Christian Witness*.

Importance of the Holiness Camp Meeting.

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

As the season approaches for these annual “Feasts of Tabernacles” we are reminded of their importance. No other one single agency in this nation is doing more to preserve alive the faith of our fathers among the common people than the camp meetings, whose tents are lifted under the summer's sun. They are broadcasting stations for the truth of a full salvation, and a theological training school for all who attend.

Out of them come young people for the ministry at home and abroad, together with leaders in every walk of life. To let them die would be to bury orthodoxy in less than a generation. They are the only great gathering where God's Word is fully honored and the atonement fully proclaimed. Let us take care that they hold to their original design and that they be not eclipsed by catering to ecclesiastics as special leaders for special causes, who themselves have never lifted so much as a finger to have holiness become a power in their churches, and who would, if they could, eliminate them as they are, or place them under denominational control.

Let the camp meeting be friendly to all good works, but positively free from either ecclesiastical patronage or control. Let their glad songs and shouts run on unfettered like rivers to the sea. Let no man be exalted above another only as the Holy Ghost puts upon them his own seal and approval. Keep their streams free from bigotry, compromise, narrowness, censoriousness, and full of love and undying loyalty to the truth and experience of holiness of heart and life. May God forever bless the camp meetings, their promoters, their workers, and the eager multitudes who attend them. Let this be the best season in half a century.

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.

"Big Camp Meeting Over Yonder."

ANDREW JOHNSON.



HEY used to sing an old song which contained these words: "There's a big camp meeting over yonder on the other shore." I will choose for the name of my article the above caption because it magnifies the camp meeting as an Institution and compares it to the glories of the celestial regions. About the nearest spot to heaven on earth is a good old shouting, full-salvation camp meeting.

The camp meeting which is so cold and formal that it cannot raise a real religious shout is not entitled to the name of a camp meeting. The shout from time immemorial has been connected with the thought of a camp meeting. Many sacred memories cluster around the old camp. Multitudes will walk the streets of gold who were converted under the influence of the camp meeting. The camp is no mere man-made affair. God has peculiarly honored the camp meeting as an institution from time to time. His divine seal of approval has ever been upon the real, genuine camp meeting. We are speaking especially of the holiness camp meeting. Volumes of history could be written of the great holiness camp meetings that have been conducted all over the nation for the past fifty years. The fire broke out in the East soon after the close of the Civil War and swept westward and southward. The immortal Inskip, with McDonald and Wood, conducted the first holiness camp meeting ever held in this country. Dear old Dr. W. B. Godbey and the late L. L. Pickett, with a few favorite laymen, founded over forty years ago the grand old Scottsville, Texas, camp meeting. From this old mother camp in the southland hundreds of other camps sprang up all over the country. Waco, Texas, was one of the greatest in the history of the Holiness Movement. Back in its balmy days thousands of people from all over the state and adjoining states attended this great annual religious festivity. The glory that swept the multitudes into the kingdom during the ten days of the respective encampments beggars all description. It is simply impossible to picture to the rising generation the marvelous power that was displayed at the great central camps in the early days of the Holiness Movement. God was making a special call to the church, a ringing call to the blessed experience of Bible holiness. (1 Thess. 4:7, 8).

Waco is only one of a great number of camps that dot the country from Maine to California. The power has been distributed from the old historical centers and scattered out into many camps. This is one reason why the attendance at some of the old-time camps is not as large as it was in former days.

The camp meeting as an institution has come to stay. There is a deep element of religion in it. There is also a certain element of the romantic in it. A tent or tabernacle out in the grove under the green roof of gigantic trees where the flowers bloom and the birds warble still has a magic charm over the mind of man. The writer is absolutely committed to the cause of the camp meeting. For more than thirty years he has been a patron and preacher at the camp. He knows the nature and character of the camp meeting service in all its forms and phases. How often has he seen the gleam of the lights in the distance and heard the sweet far-off camp meeting song as it floats through the air to welcome the guests and workers as they approach with swelling hearts the mecca of the Holiness Movement.

We are living in a fast age of progress. The auto and airship have come and the ox-cart and covered wagon have practically

vanished. Civilization has provided many modern facilities and conveniences. The holiness people are entitled to the best that is going. No good thing will he withhold from them that walk uprightly. (Psa. 84:6).

As a faithful friend to the camp meeting may I suggest a few improvements that the respective committees of the various camps might make to the furtherance of the cause entrusted to their care? I offer the following as suggestions far from the spirit of criticism:

1. *Location.* One of the essentials of a permanent and successful camp is the location. Restful, pleasant, cool, refreshing and also easily accessible. We want the people to attend. Hence we must establish the camp in a place where it can be reached by good roads.

2. *Tabernacle.* The Tabernacle itself is all important. Many of the old Tabernacles are beginning to decay. They are no longer sufficient for the purpose for which they were made. It is unwise to try to continue to hold the camp meeting under these old worn-out and out of date sheds which are crumbling into ruins. The holiness people, the sons and daughters of the faithful sires of the early camps, should rally and rebuild the camp meeting Tabernacles and carry on the worthy work of the founders. We need hundreds of new Tabernacles in order to accommodate the great work of the holiness camp meetings.

3. *Cottages.* We also need new cottages on the grounds. Many of the camp meeting cottages are almost ready to topple into ruins. The roof is rotten and the walls are decayed, the floor is abut gone and the cottage as a whole is unsanitary and dangerous. The camp cottages are not like the shoes of the Israelites in the Wilderness, they will wear out. Thousands of campers should thoroughly overhaul their cottages or build new ones.

4. *Preachers' Cottages.* The workers should have good cottages so they can rest, pray and be at their best in the service for the glory of God and the salvation of souls. *Cleanliness* is next to godliness. By all means the old straw or sawdust of four years ago ought to be entirely removed and burned and the floor swept and washed and new, clean sawdust fresh from the mill, if possible, used. The old musty straw and decayed dust will rise in a cloud to be inhaled by the speakers and singers and will make them hoarse before the camp has gone three days. A hint to the wise is sufficient.

5. *The Camp Meeting Diet.* Here no comment is necessary. Everybody knows what kind of food suits a camp meeting crowd.

6. *Too Much Socializing.* The social should be subservient to the spiritual.

7. Draw the people on week days as well as on the Sabbath. It is hard to have results with a big Sunday camp meeting crowd. Reach them during the week.

8. If possible shorten the sermon in order to give more time to the altar service. It is easy to give advice on this line but difficult to follow it.

9. Do not knock but boost the churches. It is enough to fight sin.

10. Preach holiness, but do not neglect the sinners. Let us preach on repentance.

11. Remember it takes more to run a meeting now than it did twenty-five or thirty years ago.

12. By all means advertise the camp meeting in every possible way. It pays to advertise. Study new methods of advertising.

One Herald in a Community.

Some years ago a young preacher was sanctified at one of our holiness camp meetings, he was filled with a great desire to spread the gospel which had proven such a wonderful blessing to himself. He sent THE HERALD for one year at his own expense to a family in a community quite ignorant of the

Sebring Camp Meeting JULY 13-23

WORKERS

Dr. H. C. Morrison, Louisville, Ky.
Rev. Joseph H. Smith, Redlands, Calif.
Rev. Paul Rees, Los Angeles, Calif.
Rev. Lawrence Reed, Damascus, Ohio.
Prof. Kenneth and Eunice Wells, Indianapolis, Ind.
Rev. C. W. Ruth, platform manager.
For Information and Reservations, write
W. L. Murphy, Sebring, Ohio.

Central Holiness Camp Meeting

July 26 to August 5.

WORKERS: Rev. Joseph H. Smith, Rev. M. P. Hunt, Rev. H. C. Morrison, preachers. Rev. Harry Blackburn will have charge of the singing. Mrs. Florence Sleicher Teed will have charge of the Young People's and Children's Meetings.

We are expecting a large number of visiting ministers who will be entertained free of charge. Those desiring cottages or reservations in the dormitories may write to C. A. Lovejoy, Sec., Wilmore, Ky. Let the people from the surrounding towns and communities set apart this date for their spiritual refreshing. The grounds are being put in order and we are expecting a time of grace and blessing. Remember the opening sermon will be preached on Thursday evening, July 26. Let us rally to this feast of tabernacles.

doctrine of full salvation. Some five years afterward he visited that community and found that the man and wife to whom he had sent the paper, sought and obtained sanctification; they were so filled with joy that their neighbors got interested. They sent away and got a full salvation evangelist, held a tent meeting in which many sinners were converted and a number of believers sanctified. He was so interested in the spread of the little fire he had started that he went to the postoffice and found that forty PENTECOSTAL HERALDS were coming to regular subscribers in that community. Family altars had sprung up, tobacco had been given up, religious literature had been bought, sons and daughters had gone to the holiness schools. Who can estimate the gracious results of this one subscription. There are ten thousand people, good and true, who have taken THE HERALD for many years, who can afford to donate one dollar to the spread of a full salvation gospel. Send us the dollar with name and address of your friend, as trial subscriber for one year. Pray God to bless your effort and watch for results.

Provoke Thought.

Thought kindles desire; desire leads to action; action brings things to pass. Why not arouse your neighbor to thinking on religious themes; provoke him into an arousement of his mental and spiritual faculties by putting THE PENTECOSTAL HERALD into his home once a week for twelve months. Get him to subscribe, and the strong probabilities are that he will like the paper; he will go to a holiness camp meeting or convention, be reclaimed or sanctified. The devil's people are very busy. Let the Lord's people wake up and get busy. Let's do something. Let's do what we can, and all we can to spread scriptural holiness over these lands. Get a subscriber, or give THE HERALD to your neighbor for a year. It will be a fine investment of some of your tithe money.

Holiness Camp Meeting.

REV. O. G. MINGLEDDORFF.

THE season for our camps is upon us. What can be said that will bring results? Little that is new. But the hour of need has struck, and we must act. The cry for undefiled Christianity is so great, that we dare not be quiet. The battle must be renewed all along the line. Push good camps to higher ground; re-fire old camps; resurrect dead ones; begin new ones in needy places. "The King's business requires haste."

A few things I would note specially:—

1. Some camps are weak for want of prayer. The camp meeting fathers preached gloriously; but they prayed better. Give us a prayer league on its knees for the camps before they begin and while they are running, and their power will be quadrupled. Pray for the preachers, pray for the sanctified hosts; pray for the sanctification of believers; pray for the salvation of sinners. Give yourselves to prayer that God may be glorified.

2. An intelligent layman said not long ago that much of our camp meeting work is "shallow, frothy, evanescent." In some camps he thinks we are unconsciously substituting animal excitement for the influence of the Spirit. I admit that I have felt the same thing; but we must not lose sight of the fact that some of the mightiest, sanest preachers on this continent are throwing the weight of their best years into camp meeting preaching. While some are calling for a world-brotherhood to include all men (good, bad and indifferent), let us burn out our energies for the salvation of souls and the sanctification of the Church. Some are decrying all creeds and doctrinal preaching; wherefore it is time that holiness men do their best doctrinal and exegetical preaching. The foundation must be solid. Our camp meeting crowds are perishing for the truth of the Gospel.

3. Conservation of results needs attention. George Whitefield preached like a seraph, but conserved nothing, and left nothing. John Wesley conserved his results, and left the world Methodism. Talmage conserved little, and left little. Spurgeon conserved nearly all his results, and left the world an undying blessing. The Holiness Movement has been a spendthrift. It has conserved little of the results of its labors, and much has been forever lost. The camps cost much in labor and money: their fruits should not be permitted to perish. The problem of preservation may be difficult, but it should be solved for the glory of our Lord. I am not suggesting the how of it, but am leaving that for wiser heads.

4. As a physician, I suggest that some of our camps improve their sanitary conditions. A few camps are careless as to toilets. This is dangerous. While the nation is fighting to eradicate T. B., it may be well to state that straw of all kinds is dangerous in tabernacles. The dust is unbearable at times. In many cases it is productive of hay fever. Bronchitis is terribly irritated thereby. All people with tuberculosis should shun such places, for they enter at the risk of life. I suggest to camp meeting boards clean sawdust, or clean shavings, with an occasional sprinkling of dustdown. It may cost a few dollars, but comfort and health are worth all of it.

5. There is some indication of a "going in the tops of the mulberry trees." May God increase it to a storm. The churches need it, and the needs of the world demand it. Human methods will do no good now: we must cry for Almighty Power. Many of our songs should go to the scrapheap. We have no need for such stuff as "One Drop of the

Blood," "Beautiful Isle of Somewhere," "Brighten the Corner," etc. Give us songs that pulse with Gospel truth. "Amazing Grace" is worth a train-load of modern jazz and jingle. Let us preach the Gospel "with the Holy Ghost sent down from heaven," and trust God for results in the summer's camps.

A Visit to Cliff College in England

G. ARNOLD HODGIN.



THROUGH a letter of introduction, written by Rev. E. A. Kilbourne (now in heaven), we were afforded the possibility of visiting the charming spot, where is situated Cliff College, which sits among the hills of Derbyshire, eleven miles from Sheffield, the greatest cutlery manufacturing city in the world.

Rev. Samuel Chadwick, an honored minister of the Wesleyan (Methodist) Church of Great Britain, is the principal. It was out of the kindness of this godly man that we were invited to come and speak to the students.

The college is situated in one of the most beautiful places in England; and that is saying much, for England is beautiful. The buildings nestle down by the side of a typical English village, which lies under the brow of a jagged crest that once was used by the Romans in England's early times as a roadway when they strove to subdue the indomitable Welsh, and to colonize these lands.

Off to the south, west, and north of Cliff stretch three gracefully beautiful valleys, which are filled with well ordered and, so far as the occasional visitor can discern, prosperous farms. Quaint stone dwellings adorn the roadsides and miles of stone fences mark the boundaries between field and farm. The Hawthorne, familiarized in the minds of school children a quarter of a century ago, by Longfellow's poem, "The Wreck of the Hesperas," is everywhere and the buds are just now bursting into full bloom. Birds of many kinds abound, and are so tame that when Gipsy Smith was here, I am told, they would come, when he sang in the open and his rich, sweet voice would penetrate the woods, and sit on his shoulder and feed from his hand. The curious call of the Cuckoo may often be heard.

The halls and dwelling quarters of the institution are kept immaculate. The cuisine is of a very high order. The hospitality to friend and visitor alike is genuine and generous. Refinement and courtesy greet one on every hand. It is seen in the professor in cap and gown, in the capable lady secretary in the office, and, indeed, in the maid in spotless uniform who serves the tea or polishes the brass. This is indeed an extraordinary place for beauty of situation and for choice of appointment.

But, is that all? If it were, one might still be charmed. But it is not all by any means. One meets God here. The place is bathed in the peace of God. A spirit of love and harmony pervades the very atmosphere. And, there is a reason for all this—Cliff College stands solid for the Wesleyan doctrine of entire sanctification. The leaders of this work are pledged and committed to the task of training young men to preach scriptural holiness. It is primarily an institution for local preachers of the Wesleyan (Methodist) Church, and they come here for training for evangelism, for the pastorate, and for foreign fields. No attempts are made to confer degrees. Men come to study evangelism in a holy atmosphere, to receive the Holy Ghost, and to go out and blaze a trail of soul saving and pentecostal power.

One sees the shine of glory on the faces of the young preachers. Soul-impassioned prayers may be heard daily. Eloquent testimonies and glad shouts of hallelujahs may

break out in any public service. There is not a trace of the "jazz" in the singing; it is reverent and sublime; and the rich old hymns and songs lift one to realms above.

Such are the impressions made upon an American minister visiting this God-honored place. We pass the news on to you. We cannot make you feel it as we have;—what a treasure has English Methodism in the hills of Derbyshire. But I am glad I came for four days to Cliff College.

Holiness—Terms and Their Meanings.

REV. PETER WISEMAN, D.D.

Justification is what God does for us in pardoning our sins; *Regeneration* is what he does in us in changing our nature. The first is a relative change, or change of relation, the absolution of the soul from the guilt of actual sins; the second is a change of condition or nature, the freeing of the soul from the power and pollution of actual transgression and from the dominion of sin.

Sanctification has two meanings. It signifies: 1. To consecrate, to separate from an earthly and common use, and to devote or dedicate to God and his service. 2. It signifies to make holy or pure. In the process of making holy, sanctification is that gradual work of grace in the regenerated soul, which precedes entire sanctification. In sanctification inbred sin is suppressed and abhorred and the Christian grace retained and developed. "Mortify, therefore, your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry." (Col. 3:5). "If a man, therefore, purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." (2 Tim. 2:21). "For this is the will of God, even your sanctification." (1 Thess. 4:3).

Entire Sanctification is that instantaneous operation of the Holy Spirit in the regenerated soul, through the atoning merit of the Saviour's blood, whereby inbred sin is destroyed, the whole soul purified and restored to the image of God in righteousness and true holiness and the witness of the Spirit received as clearly as to justification. "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul." (Deut. 30:6). "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thess. 5:23).

Holiness is that habitual disposition of soul which directly implies the being cleansed from all sin; from all filthiness of the flesh and spirit; and in consequence, the being endued with those virtues which were also in Jesus Christ, and being so renewed in the spirit of your mind as to be perfect even as your Father in heaven is perfect—"Wesley). "Be ye therefore perfect even as your Father which is in heaven is perfect." (Matt. 5:48). "That he would grant unto us that we being delivered out of the hands of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1:74, 75). "That we should be holy, and without blame before him in love." (Eph. 1:4).

The Dictionary: "Sanctification is the work of the Holy Spirit whereby the believer is freed from sin and exalted to holiness of heart and life" (Student's Standard Dictionary). *Holiness*: The completeness of moral and spiritual purity; perfect sanctity." (S. S. Dictionary). Moral integrity, freedom from sin" (Webster).

Note, next article: "Holiness: From standpoint of Bible and Creeds."

Your library, small or large, should contain the lives of some great men; they are inspirational and helpful for young and old. Think of getting the lives of five great men written by great men. \$5.00 value for \$1.50, postpaid. Wesley, Asbury, Soule, McKendree, Paine. 5 volumes, cloth and boxed.

GLEANINGS FROM THE EVANGELISTIC FIELD

THE WOODLAND INTERDENOMINATIONAL HOLINESS ASSOCIATION CAMP MEETING, WILLOW LAKE, S. D.

The writer held the above camp meeting June 1-10. This was the first annual camp meeting under this name, but they had been having meetings for four or five years at the Woodland Methodist Church in a lovely grove of trees, the birthplace of the holiness work in Southeast South Dakota. Many have found a full salvation at that spot, and some fine workers and good preachers have gone out from there. The camp meeting this year was held in the David Mudgett grove, but will likely be held on the church grounds in the grove until a permanent ground is purchased. We found many fine men and women in that section who are deeply interested in the holiness work, but there is no organized church work on holiness lines that make holiness their war cry, and so the Association was a loose-jointed affair. While they had a good Board and a secretary, they had nothing permanent behind them and no one felt the responsibility much for the work, but after advising with the good brethren and elect women, they thought it best to re-organize the Association, and asked me to assist them, so that now they have a well organized Association by the above name, and voted to become auxiliary to the State Camp Meeting Association at Mitchell, and the Mitchell Holiness Association is auxiliary to the National which gives them a good standing, and co-operation in the work of holiness.

Brother V. P. Arne was elected president, Elmer Hill, vice president, Rev. R. E. Finch secretary, and Rev. Roy Cox treasurer. All these brethren's wives are devout holiness women and are deeply interested in the work. They elected a Board of eleven trustees to help carry on the work. The camp meeting closed this year with an altar full of souls and most every one got through, and all are anxious for another camp meeting. Crowds were good; people came from thirty to one hundred miles to this meeting, and many preachers were in attendance from time to time to help work for souls. We were treated royally and all was done to make me believe that I had fallen into the hands of real holy people.

For the first few days we had some hard battling, but the Lord helped me to win their confidence, to master the situation and bring out a permanent organization to prosecute the work of a full salvation in all that wonderful country where the field is so needy. One will not find a better class of holiness men and women in this country than these good South Dakotans. V. P. Arne, and Elmer Hill are two of the finest farmers in that section, and well up on holiness work, and capable of carrying it to success with their good help. Rev. R. E. Finch is a minister who is deeply interested in the work, and Rev. Roy Cox is cashier of the State Bank at Carpenter, and he and his noble wife are unsurpassed. The churches represented this year in the camp were the Methodist, Presbyterian, Wesleyan Methodist, Mennonite, and The Faith Home Mission work at Mitchell. The music was conducted by home talent, but we had many fine singers come and assist, among them were the Freisen Brothers from Carpenter, who have sang quite a little over the radio. They are very fine. John's wife, who is a very fine musician, assisted also. Brother and Sister Chambers, from Thomas, S. D., came and brought us several messages in song. They are among the best. Some of the Faith Home workers sang also.

Next year the camp meeting will appear in the camp calendar in our holiness papers, and from year to year we will see that Woodland Camp Meeting is on the map. They have more fine farmers who are interested in this camp than you would think, and they will back it with their money. I am taking a little more space than I should to speak of this work, because it is new, and we want the world to know that they mean business for God and second-blessing holiness. I must say that Rev. J. W. Walton and his good wife brought some good messages in song, and are fine young people. He is the Methodist pastor at Carpenter and Woodlawn. God bless all these good workers and people. Pray for this young camp.

J. B. McBride.

112 Arlington Drive, Pasadena, Calif.

REPORT.

Many weeks have passed since I reported through The Pentecostal Herald. The Herald is among the best, if not the best, holiness paper published. The Editor of this godly organ is the outstanding holiness pulpiteer of this age. Also the Associate Editor, by her faithfulness in giving such heart-searching messages has won the sympathy, prayers and respect of all who love God.

In April we were in a nice country church surrounded by wealth, in central Kentucky. The leading topic among the people was lambs, wool and tobacco. There were not any leaves on the mulberry trees at that time so if there was any moving in their tops we did not see it. There was some salvation work done but not much. The pastor was loyal and very nice, and his people were as hospitable and courteous as one could expect.

From this church we went to another country church in which we had much better success. Then we were in the great camp meeting in Cincinnati for five days. The Holy Ghost did wonders at this camp. Souls fell at the altar by the hundreds and the shouts of newborn souls and sanctified believers rent the air many times from early morning until eleven o'clock at night.

From this camp I was home a few days to attend the Commencement at Asbury College, but had to leave before it closed to make our date here at West Terre Haute, Ind. The big tent has been about full every service from the beginning, and many times the tent could not hold them, and souls are praying through. We now have seventy chairs from an undertaker, trying to accommodate as many as possible. Our slate is filled now to September 5, with the exception of from June 23 to August 2, and Aug. 15 to Sept. 2.

L. E. Williams.

MARION, OHIO.

A brief report of the Lord's work here in the Oakland Evangelical Church of Marion, O., may encourage some one elsewhere. We came here as pastor two years ago this coming September. We found a well organized and spiritually founded church as the result of the efficient labors of Rev. C. W. Ruhman, who started the congregation and built the church. From the beginning, Holy Ghost revivals and sound gospel preaching had been the order. Great emphasis on prayer meetings was made, and when we came we found an official board saved, all testifying and praying. We began our work and God has given almost a continuous revival since we came. This conference year we have had three meetings of two weeks each. Dr. C. W. Butler, of Cleveland Bible Institute, was with us over a week end last November and God blessed his stay and ministry. In January, Rev. John Owen, of Upland, Ind., gave us a week-end service with 30 seekers on the Sabbath. We continued the meetings with seekers for the rest of the week. In April we had for two weeks as our workers Miss Irene Blue and Miss Gertrude Essex, Cleveland Bible Institute, and had over fifty seekers. We have had a number saved in their homes and some at prayer meetings. One street car conductor came from his run at 2 A. M., and with the assistance of his praying wife prayed through to God about 3 A. M. A young man was sanctified at prayer meeting recently. Last evening at prayer meeting a saleslady who had attended several services came to prayer meeting and came to the altar and was beautifully saved. Her Company had wired her to leave last evening for another city, but she said, "I am going to prayer meeting to get saved, if I lose my job." She was so happy and so were the Christian folk. Our prayer meetings are blessed seasons, and from 60 to over 100 attend weekly. We have an all-day prayer meeting monthly which God has blessed. We have a fine group of praying, earnest people who stand by the real full gospel message and we are demonstrating what we have desired to see for years, that we can have old-time revivals and see folks saved the year round. Praise the Lord.

This mission was organized in 1919 in a new section of Marion. Since then three young men have been licensed to preach and another comes up for license this fall, and more coming later. There is no question but that we can have old-time revivals everywhere if the church will pray and work and the preacher will preach a full gospel. We have received 100 members to date. The world is hungry and nothing will satisfy but Jesus and his full salvation.

H. E. Williamson.

KENADILL AND MOON AT BAY SPRINGS, MISS.

Evangelist J. B. Kendall, of Lexington, Ky., and Mr. Rex J. Moon, of Terre Haute, Ind., member of the faculty of the Winona Lake, Ind., Bible Conference, were engaged in an evangelistic campaign in the Methodist Church at Bay Springs, Miss. It's a practical impossibility to write down the results of this campaign. I knew Kendall over twenty years ago. He is the truest to our particular doctrines, sticks closer to the Bible all the way through, evidences the greatest passion for souls, is the hardest worker, depends on the Holy Ghost more, and is the most earnest evangelist I have ever known. He digs and digs—AND DIGS—and shows the people their sinful lives, yet they love him, believe in him, and he gets them to God. The first altar call he made, seventy people of all ages and classes knelt down before God and some were definitely saved. Oh! what a sight to see such a crowd—practically all members of the church—penitently kneeling at the mercy seat! I am unable to recall now when I ever witnessed such a service. At every service after, when the call was made, penitents came forward. It was, indeed, a church revival. Out of a congregation of between four and five hundred, seven people were not members of some church; three of these came into our church.

Bro. Moon is, by far, the most wonderful young people's worker and choir leader I've ever known. He works the hardest, organizes the most perfectly, gets closer to the hearts of the young people, holds up the highest religious standard, the clearest exponent of the evils of the day, and gets more young people to commit themselves to Jesus Christ than any such worker that has ever been among us. He is a "wonder Christian!" And what a choir leader and singer!

Twenty-five years ago next July, God used Bro. Kendall in getting the writer lined up for the gospel ministry. The last night of our services here at Bay Springs, Bro. Moon called for all who would give themselves to "full-time" ministry. Our oldest son, Morelle, accepted the call. He, his mother, and myself, had known the secret for four or five years, but this was his first public confession of his life's work. Glad Kendall had to do with his call as well

as mine. At least, thirty other young people came forward dedicating themselves to God's service in any specific field he might call them.

It's too early to speak definitely as the results of the meeting to the churches and community, but there were seventy-five professed to be blessed either in conversion or reclamation, and a few are seeking the baptism with the Holy Ghost. Every church in town was represented in the seventy-five professions. There was beautiful co-operation and harmony among all the churches during the revival.

Considering the seeming financial stringency, the finances of the meeting were highly satisfactory to the evangelists and the people. We are undertaking to conserve the results of the meeting by having extra services the two weeks immediately following the close. We hope to report some gracious and happy after-effects later.

Greatly encouraged,

J. A. Wells.

CAMDEN, NEW JERSEY.

Greetings to Herald readers:

Wife and I left Jacksonville, Fla., five weeks ago, stopped over for a four-days' meeting at St. Matthew M. E. Church. The pastor left right in line; a blessed time, altar lined with seekers.

Our next stop was Greensboro, N. C., Bible School. A blessed time was had with the student body for four days. Went sixty miles south, Troy, N. C., for ten days; a great meeting. Went back to Greensboro camp and stayed four days. Left them in an old-time revival.

Our next stop was Richmond, Va. Found them in an old-fashioned revival. Stayed one night. Next stop was Baltimore. Here we stayed two days with Bro. Slocum, the sunshine peddler. He and wife and daughter surely can sing the gospel. The next day we arrived at Reading, Pa., with my brother, and after a few days' rest we came to Winslow, N. J. Here we had the privilege of leaving Italian, Catholic and Polish Greek Catholics at the altar weeping their heart out to God.

Came to this place. Here I met Rev. John Norberry after an absence of twenty-three years. The last time we met was at Chicago Convention, when one lady laid \$12,000 worth of diamonds on the altar to send the gospel to Korean heathens. This was a great meeting.

The tabernacle was up and ready. We opened the meeting Saturday night with 52 at the altar. Sunday was a Sunday school day with 65 claimed to be saved. Last night among the seekers were a number of Armenians. How they wept their hearts out to God. They still remember the bloody murder of the Turks in their home land.

This place is only a few squares from the great bridge that opens the door to Philadelphia. The result of yesterday (Sunday) work: received \$13,449 in cash, and handled 65,000 people. This don't look as if they remembered the Sabbath day and keep it holy. It is true in the last days they shall run to and fro and they run. My three weeks' campaign will begin July 8th at Kutztown, Pa. Church has a seating capacity of 2,000. We need your prayers.

Yours for souls,

A. D. Buck.

A MEMORABLE DAY AT CAMP.

May 30, 1928, will go down in the history of God's Bible School as a day never to be forgotten. For many years there has been money needed to cover the indebtedness of \$100,000 standing against God's Bible School and from all parts of the world many of God's people have been praying for the liquidation of this debt. There was a time when the debt was very serious but God heard the prayers of his saints in these and other lands and money came in from all sources so that on the above day and date, Brother Standley, to the glory of God, announced to the people of the camp meeting that the necessary amount for the indebtedness had come in. Needless to say there was a shout in the camp and the people praised God aloud for this marvelous answer to prayer. Also on this date ground was broken to erect a monument as an Ebenezer—"Hitherto hath the Lord helped us" and this monument is a testimony of the faith of God's people at the Bible School that he will supply all their future needs. It is their purpose not to run into debt as in the past, but to "Owe no man anything, but to love one another," and observe the motto, "Pay as we go." Many who have been coming to the camp many years declare that in many respects this is the greatest camp meeting that has been held on the grounds.

This 1928 camp meeting is owned and blessed of God in a very remarkable manner. Hundreds of seeking souls are daily at the altar, seeking pardon, purity, power or healing; and thank God they are not disappointed. The manifestations of God's pentecostal power on this Holy Mount are felt in all the services, in all the rooms, and every department of this camp meeting.

This camp and the Syracuse, N. Y., Holiness Camp will be about the only camp meetings that our pastoral vacation period will permit us to attend. May God bless all of our camps throughout the country in the saving and sanctifying of thousands of precious souls. Amen! So let it be.

John Norberry.

A great preacher said recently, that one of the greatest sermons he ever read was in Bishop Marvin's book of Sermons. This book is a good \$2.00 value. Get a copy, in our Clearance Sale at 50c.

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(Continued from page 1)

These same dailies are now in great distress lest the preachers come down from their high calling of instructing the people on the plans upon which Noah built his ark, and talk to the people on practical subjects of law enforcement, the importance of selecting and elevating to high office men of broad intelligence who have reputations for sobriety, the enforcement of law, with those high ideals that build up noble character and contribute to the peace, welfare and happiness of the human race.

It has come to pass that no great religious body of preachers and lay people can get together and pass resolutions against the liquor traffic, or the election of men to office who are known to be unfriendly to prohibitory law, without bringing a regular fusillade from a certain group of editors who try to convey to the public an impression that the preachers of the country are undertaking to dominate and dictate to the people, bringing them under a sort of theological bondage with reference to the exercise of their suffrage.

It is generally understood that in addition to being a church, Roman Catholicism is also a great political machine and that the priests largely control the thinking and voting of their people. But you will find that these newspapers, ever ready to pounce upon any Protestant gathering that passes resolutions against wet candidates, are very careful to make no sort of attack against Roman Catholics. Say all you please about tolerance, but the newspaper men know very well if they should make any sort of an attack upon the Catholics they would array the entire Roman Church against them. They also know that the spirit of Protestantism is such that they can say most anything they please against the Protestant Church without suffering the loss of a single subscriber or the selling of a single paper. It is further understood that the Catholic Church, while there are exceptions, as a church has never been known to make tremendous war against the liquor traffic.

Just at this time, the daily papers which still wear the collar of the liquor oligarchy will find that the church, both ministerial and lay, will not be dictated to by them with reference to their wet candidates for the presidency. God's people can neither be bought or bull-dozed into silence. It is a lit-

THINK OF IT!

The Pentecostal Herald, a sixteen-page weekly, full salvation paper from now until January, 1929, for only 50 cents! You are longing to do a kindness to your neighbor, or some friend who is far away; try sending them The Pentecostal Herald, and pray the Lord to bless its weekly messages to the good of their souls. The weeks are passing, and the longer you delay, the fewer numbers they will receive; so act at once and send the names of those whose souls you long to help and bless by reading of the great revivals, the news from the mission field, and the soul-stirring articles from our devout and gifted writers. Who will act today by securing at least ten names, or sending \$5.00 that we may select the names to whom you wish the paper sent. Think what a blessing you may bring by such a small investment! And you will have the sweet assurance of having "done what you could." The Keeper of accounts will see to the reward.

It is amusing how that certain editors are trying to create sentiment against the ministers of the Gospel by insisting that the "great liberty loving people" will not be controlled by the clergy. If any of you can send me a quotation from these same editors boasting that the people of the Roman Catholic Church cannot be largely directed and controlled in their politics by their priests and bishops, I shall be glad to see it; but I will not see it; no one will be able to send it. We have a bunch of muck-raking editors who take pleasure in the ridicule, misrepresentation and innuendo against the Protestant people of this country and their ministers who would not dare to put their pen to paper against the Romanists. They know where intolerance is and they know the Romanists would not tolerate for a moment any sort of an attack against their Pope, their priests, or their people.

There has been a fixed purpose in the hue and cry that has been going over the country with reference to "tolerance." Much of this is to hush the Protestantism of this country into silence and submission to Romish propaganda in its progress toward political domination. When the 800,000 Knights of Columbus were trying to bring on war between the United States and Mexico, did these editors, who are so disturbed if a Methodist Conference, a Baptist Association, or a Presbyterian Assembly should pass a set of resolutions against the liquor traffic and wet candidates for office,—did they raise a tremendous outcry against the Knights of Columbus about their militant attitude toward Mexico and their effort to bring on war between these two peaceable nations? I think not. If there were any such editorials in these papers so sympathetic with the bootleggers it never fell under my eye.

The churches of this country are not undertaking to take charge of the state or to dictate to their members how they shall vote, but they have insisted and will continue to do so that all good citizens should vote first, last, and all the time against wet candidates for any and all offices. The churches will not dictate politics to the country, neither will they permit the liquor publications to dictate to them with reference to what resolutions they shall pass, what moral standards they shall set up in their ministry and how they shall vote. There ought to be a tremendous revolt against some of the papers who are crying out in a hysterical way against the evangelical churches of this country. Some of these editors seem to think it is an insult to the governor of New York if a great church gathering passes a set of resolutions defending and encouraging high moral ideas, sobriety, and a strong stand against the liquor traffic in all of its phases. Really, it seems that the whiskeyites are becoming quite sensitive.

A Wise Investment.

A good friend of THE HERALD sends us \$25.00 asking us to invest it in THE HERALD for persons who have not yet had

the benefits of its weekly visits. This is a good investment. We shall seek to plant this seed in soil where it will produce best results. This brother is casting his bread upon the waters. We have no doubt he will gather some of it in eternity. People whom he never knew or heard of in this world, will be blessed. Some of them may become preachers, missionaries; the good reproducing itself, perhaps bringing a great harvest into heaven. Let's do something for the spread of Bible holiness.

Hogle-Schleicher.

The marriage of Eleanor H. Schleicher, of Ann Arbor, Mich., president of the Ann Arbor Holiness Association, and council member of the Michigan State Holiness Association, to Rev. Charles Porter Hogle, of Chicago, General Secretary of the National Holiness Association for the Promotion of Holiness, was solemnized in Ann Arbor, Mich., June 11. Rev. Florence Schleicher Teed, evangelist, daughter of Mrs. Hogle, officiated. Rev. and Mrs. Hogle left immediately for a series of camp meetings on the Pacific Coast.

The Pentecostal Herald extends to Rev. and Mrs. Hogle its sincere congratulations.

Holiness Camps—Salvation Centers.

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



ALL godly people view with great sorrow and genuine apprehension the spiritual apathy and indifference as well as the overwhelming tide of worldliness which is evident everywhere throughout our nation. We are living in an hour when in the hearts of men the spiritual light is burning low, when the need of a mighty re-awakening is most acutely felt. America's greatest need is not money nor battleships nor skyscrapers, but God-fearing, humble, and devout citizens. The supreme need is a national mourner's bench, one that will stretch from the Atlantic to the Pacific, at which all men may kneel and in humble surrender of heart and life proclaim our crucified Christ King of kings and Lord of lords.

A gleam of hope in this hour of spiritual twilight is the summer camps scattered throughout our country. While the churches are closing in some instances for the entire summer, especially as to the Sunday evening services, and people are rushing hither and thither, joy-riding and seeking pleasure in all manner of diversions, most of them, alas, of an unprofitable nature, camp meetings are being announced in almost every state. A large majority of these are sponsored and supported by the people of the Holiness Movement. Their programs are announced a year ahead and the arrangements made for these annual meetings are usually worked out in careful detail so that intensive work may be done in the ten days or two weeks given for this purpose. It is at these camps that the altar fires are kept burning and here that the most emphasis is laid upon the doctrine of Bible Holiness. Were it not for these seasons of spiritual refreshing, where the scriptural and Wesleyan doctrine of Entire Sanctification is powerfully proclaimed as subsequent to Regeneration, and as a "second blessing", properly so called, many of our people throughout this land would never know anything about complete deliverance from sin and the rest of faith that comes from a purified heart. So hungry are the multitudes to hear the glorious proclamation of a full redemption which means complete emancipation from sin that these camps have become a vital part of their lives and each year plans are carefully made to the end that they may attend the next meeting.

Since so many of our churches have discontinued evangelistic services and revivals

BY DR. L. R. AKERS.

Our next meeting was held in the First M. E. Church, South, of Statesville, North Carolina, the Rev. Alfred Leland Stanford, D.D., Pastor. Dr. Stanford is one of the most evangelistic pastors in the State of North Carolina. Deeply spiritual, untiring in his arduous labors, he has been eminently suc-

In arriving at Statesville, Dr. Stanford's new pastorate, we found a general belief current throughout the membership that revivals might be had at other places, but were not for Statesville. Many testified that a far-reaching revival of religion had not been seen in this church for decades. This godly pastor, however, was undaunted and together we planned and prayed, feeling that this was indeed a challenge to Almighty God, that he who had answered the prophet of old on the heights of Mt. Carmel would answer his spokesmen today in a busy city of America. No call was made during the first week, but on the second Sunday morning, after fasting and prayer, the message being on "Christian Perfection, a Lost Doctrine of Methodism," God gave victory and one of the most remarkable spiritual manifestations we have ever seen took place when the altar call was

From these services we returned to the work of the College with thanksgiving in our hearts and a greater determination to proclaim whenever and wherever the opportunity the unsearchable riches of the Gospel of Christ.

We, the undersigned, heartily endorse the Eighteenth Amendment to the Constitution of the United States prohibiting the liquor traffic. We endorse the Volstead Act providing for the enforcement of the law against the liquor traffic. We object to any modification of said act, or a bill providing for the sale of light wine and beer; this would simply mean the restoration of the saloon. We feel that the nomination of a wet candidate for the presidency of the United States by either of the great political parties of the nation should be regarded as an insult to the intelligence and morals of the people of this great Republic. There are no circumstances under which we will vote for a candidate of either party whose record proves him to be a friend of the liquor traffic, therefore, the foe of humanity. Sign your name to this and get the signature of every voter you can, and return to Pentecostal Publishing Company, Louisville, Ky.

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OF ASBURY THEOLOGICAL SEMINARY

OUR BOYS AND GIRLS

Dear Aunt Bettie: Mother takes *The Herald* and I enjoy reading page ten. I have brown hair (bobbed), blue eyes, fair complexion. My birthday comes Oct. 1. I am thirteen years old and am in the eighth grade in school. This is my first letter to *The Herald* and I hope to see it in print. I will be glad to hear from any of the cousins.
Naomi L. Smith.
Box 77, Arona, Pa.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of girls and boys? My mother takes *The Herald*. I am nine years old. We do not have Sunday school at our church now on account of smallpox. Brother Smith is our pastor. If Bro. J. L. Wall finds my letter I wonder if he will know who I am. He used to be our pastor. This is my first letter to *The Herald*. I hope to see it in print.
Mildred Gresham.
Rt. 1, Lamasco, Ky.

Dear Aunt Bettie: I would like to join your happy band of boys and girls. I like to read page ten. I am a little girl ten years old. I have light hair, blue eyes and fair complexion. My school was out in January. I will be in the sixth grade when school begins in July. I like to go to Sunday school. This is my first letter to *The Herald* and would like to see it in print. My birthday was February 28. Have I a twin? If so, I would like to hear from you. My middle name begins with K and ends with N and has seven letters. Who can guess it?
Mary K. Smith.
Cane Valley, Ky.

Dear Aunt Bettie: Would you let a little Kentucky boy join your happy band of boys and girls? I am nine years old and in the fourth grade. I go to Sunday school most every Sunday. My mother takes *The Herald*; she got twenty-two subscribers for *The Herald* last fall. She thinks it is a wonderful paper. This is my first attempt at writing, so if you print this I will write again. Tell all the cousins to write to me. I belong to the Junior B. Y. P. U., Baptist Church. I have a little sister and she will write next week.
J. W. Catlett.
Rt. 1, Salvisa, Ky.

Dear Aunt Bettie: Will you let a twelve-year-old Kentucky girl join your happy band of boys and girls? Evelyn L. Pierce, you have my birthday, Sept. 29. I guess your middle name to be Lucille. Mildred L. Pierce, I guess your middle name to be Louise. My father is a Methodist preacher. I go to the Methodist Sunday school. I wrote a letter to this paper once before but we didn't get the paper from my aunt so I don't know whether that letter was printed or not. We don't take the paper now but a neighbor does and we get it from him. My middle name starts with L and has three letters. I hope Mr. W. B. is out for a walk when this letter arrives.
Edna Mattox.
Falmouth, Ky.

Dear Aunt Bettie: I guess you and the cousins think I am dead, but am still alive and as long as I have the strength to write to *The Herald* I will do it, for I think it's a wonderful paper. How many of you cousins read the Bible? How many of you cousins attend church every Sunday? I go to Sunday School and church and we have The Epworth League for the young people every Sunday morning before Sunday school. Aunt Bettie, it sure is nice to see all the boys and girls interested in Jesus Christ. Our pastor is Brother D. B. Boddy, and he sure is a nice man. Everybody likes him. How many of you cousins go to school? I go and am in the sixth grade. I wonder what is the matter with the Louisiana boys and girls. I never see their letters in *The Herald*. I guess they are too lazy to write. How many of you cousins go to school in a transfer? I go and I do think it's fun to ride in one. When this letter arrives I hope Mr. W. B. is out for his vacation.
Ethel Young.
Rt. 3, Box 90, Church Point, La.

Dear Aunt Bettie: Will you let a Florida girl join your happy band of boys and girls? My father is a Methodist preacher and takes *The Herald*. I like to read page ten. I am ten years old and in the sixth grade. I go to the Methodist Sunday school every Sunday. I belong to the M. E. Church. I joined when I was seven years of age. I have light hair, blue eyes, fair complexion, weigh eighty pounds. For pets, I have a puppy and some biddies. I have no brothers but have two sisters, one older and one younger than I am. My birthday is Sept. 24th. Have I a twin? My name begins with V and ends with A and has five letters. I will answer all letters that I receive.
V. Bell Jones.
Perry, Fla.

Dear Aunt Bettie: Will you please let a little Tennessee girl join your happy band? I am eleven years of age. I go to school and am in the eighth grade. My father takes *The Herald*. I sure enjoy reading page ten and the "Mills of the Gods." Would you cousins please pray that I may be saved, as I am not a Christian. Mary Sue Whaley was the one that got me to write to *The Herald*. As this is my first letter I would like to see it in print.
Anna G. Burr.
Rt. 3, Dickson, Tenn.

Dear Aunt Bettie: Will you please let me join your happy band of girls and boys? We take *The Herald* and I love to read page ten. I have red hair, blue eyes, fair complexion. I go to Sunday school every Sunday. I'm in the fourth grade. I'm nine years old. I weigh 76 pounds. My mother is dead. All you cousins who will write I will assure you of an answer.
Mary Kearns.
Sardinia, Ohio.

Dear Aunt Bettie: Here comes a boy from the Hoosier State. I was thirteen the 3rd of April. I am in the seventh grade at school. We wrote poetry at school this year and I received "A" on my poems. If anybody cares to write I will send them a few of my poems. Hope Mr. W. B. is out feeding the cattle when my letter arrives. With love to Aunt Bettie and all the cousins.
Paul McNeely.
Deputy, Ind.

Dear Aunt Bettie: I am old and am getting quite feeble. I am in my eighty-sixth year, and am almost deaf. I am still speaking to people and telling of the purity of *The Herald*, handing my paper to the people when they come to see me and telling them it's the life of my soul. I am not able to get out as I have had bad luck and lost what little I had of this world's goods, but thanks to the blessed Lord, my soul is not lost. I have kept it in care of one that is able to keep, let what will come. God bless you and yours in the good work you are doing. Pray for me that I may be steadfast, unmovable in the fear of the Lord.
Mrs. I. T. Harrel.
Mayville, Okla.

Dear Aunt Bettie: It has been some time since I have written to page ten and now for a little chat. May I sit by my friend Bessie Bess? I suppose you all remember me. I am from Kentucky. But I dare say it is the best state in the Union, but I know all the cousins wouldn't agree with me. Today is a very gloomy day. It is very warm, but still too, it reminds me so very much of spring. Flowers are in bloom, others are beginning to show their coats of leaves. I imagine Florida is a beautiful state for it has such beautiful flowers. Although I have never been in the state I have heard people talk of it, and I have gotten several cards and scenery books, folders, etc., from there. They are just lovely. I imagine several of you Florida cousins attended the Florida Holiness camp ground meeting. I'd sure like to attend it and hear the messages. I know it is just wonderful. Dimple Ellis, please do write to me, for I like you and your letters. Mrs. J. H. Smith, of N. J.,

why don't you write? Did you receive my last letter? For fear Aunt Bettie will rattle this too much and wake up W. B. I will go and write again. All of you cousins please send me a photo of yourself. Those that send one will surely receive a snapshot of myself in return, if they want one.
Minnie Perkins.
Perkins, Ky.

Dear Aunt Bettie: I have just wondered if you and the cousins would accept a letter from a West Virginia girl? My mother takes *The Herald*. I like to read it, especially page ten. I go to Sunday school every Sunday. My teacher is Miss Garnette Shanklin. We all think a lot of her. I am eleven years old. My birthday is April 4th. I am four feet and four inches tall. I have fair complexion with blue eyes and light wavy (bobbed) hair. Who can guess my first name? It begins with E and ends with A, has four letters. I wonder if I've a twin? Beatrice Brown, I guess your middle name to be Bernice. Am I right?
Clara Porterfield.
Glenray, W. Va.

Dear Aunt Bettie: Will you let a little North Carolina girl join your happy band of boys and girls? This is my first letter to *The Herald*. My father takes *The Pentecostal Herald*. I enjoy reading page ten. I have brown hair, (bobbed) blue eyes, fair complexion. I am nine years of age. Am in the fourth grade at Valley Springs School. My teacher is Miss Ledbetter. I do not go to Sunday school nor church. If some one will guess my middle name I will write to them. It begins with E and ends with H, has nine letters in it. Mary Neathery, I guess your middle name to be Frances. If I am right please do not break your promise. I hope Mr. W. B. is taking a nap when this arrives.
Eddie E. Searcy.
Rt. 2, Fletcher, N. C.

Dear Aunt Bettie: Can the cousins move over a little, so a Carolina boy can join your happy band of boys and girls? I like to read *The Herald*. I am thirteen years old. I am in the sixth grade. My teacher is Mrs. Allison. Jane Robertson, I guess that your first name is Sallie. My birthday is Oct. 20. Has any one my birthday? I will quit so that some one else can write. Hope Mr. W. B. is gone. Hurry up, North Carolina, and let's don't let the other states beat us. If this letter is in print I will write again.
Carroll Searcy.
Box 109, Rt. 2, Fletcher, N. C.

Dear Aunt Bettie: Will you let a little girl from Illinois join your happy band? I am visiting my grandma Reynolds. I sure do like to visit her and grandpa. I have two sisters, Doris Iline and Patricia Ann. This is my first letter to the paper so want to see it in print as I want to surprise my dad and mama; they are readers of *The Herald*.
Betty Joe Reynolds.
Scheller, Ill.

Dear Aunt Bettie: Will you please let a Virginia girl join your happy band? This is my first letter to *The Herald*. I think it is a fine paper and enjoy reading it very much. We have been taking *The Herald* but a short time. *The Herald* is my favorite paper. I am glad so many of the cousins are Christians. I like to hear so many people testifying for God. I have consecrated my life to Jesus Christ. I united with the M. E. Church, South, three years ago last January. I think everybody should prepare for the life beyond the grave; if we are prepared for eternal life we can get through this world some way. Most of the people now are seeking this world's pleasures more than God. Jesus tells us to seek first the Kingdom of God, and he will add such as we need. This life is short but eternity is long. We all should think about where we will spend eternity. I have never regretted giving my life to Jesus Christ. I had never heard holiness preached till last summer, but I am a believer. Since I heard it preached, Rev. S. L. Payne is our pastor. I go to Sunday school every Sunday, and preaching twice a month at the M. E. Church. It is about two miles to church from my home. I am secretary and assistant superintendent of our Sunday school. I like to

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Read What Others Have to Say.
Dr. John Paul, President of Taylor University, says:

In Rev. Aycock's sermon on the blood he is resourceful in demonstrating the abundant and scriptural basis. We can commend it for its logical arrangement, its successful array of illustration, its sound doctrine and impressive lines of instruction on this most essential phase of our great gospel of salvation.

Dr. C. W. Butler, President Cleveland Bible Institute, says:

I have just read "The Crimson Stream" and gladly welcome it among the valued books on doctrine. It extols the blood, there is much need of it these days.

Rev. Raymond Browning, General Evangelist, says:

I appreciate Brother Aycock's new book, "The Crimson Stream." It is scriptural enough to have authority, thoughtful enough to command attention, lofty enough to be inspiring, intimate enough to touch the heart, and clear enough to lead a soul to Jesus.

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read all religious books and literature. The Bible is my favorite book and I read it daily. My birthday is Feb. 5th. Has anyone my birthday? I am nineteen years old, have brown hair, grey eyes, am five feet, two inches tall and weigh 113 pounds. I would like to hear from any of the cousins who care to write. I desire the prayers of all of God's people.
Heath King.
Rt. 1, Hillsville, Va.

"What Must We Do To Be Saved?"

By Dr. G. W. Ridout—a stirring, rousing, emphatic attack on Modernism and a call to Methodists to clean house. Read this book and get stirred. Price, 15c.
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FALLEN ASLEEP

McEWIN.

Mary McEwin went home to be with Jesus May 14, 1928. She united with the Methodist Church early in life and lived a humble Christian until her death. She never married but kept house for her bachelor brothers. She was about 55 years of age. Her health had been failing for over a year and was confined to her bed for six months. Our loss is heaven's gain. Our earthly home is no longer cheered by her sunny smile, but is sad and lonely. She leaves four brothers and one sister to mourn her home-going. May God's richest blessing rest upon the bereaved ones.

Alice Johnston.

YANDELL.

Thomas C. Yandell was born near Marion, Ky., and departed this life May 15, at 7 P. M. He was the son of J. H. Yandell, deceased, and S. T. Yandell, his mother, who survives him. He leaves a wife and four boys to mourn his departure; also three sisters and four brothers. He had been in declining health for several months, but after an operation seemed to be better, but began to fail again without any hope of recovery. He was thoughtful of his loved ones and tried to encourage them, even in the midst of his great suffering. In his delirium he praised the Lord for his goodness to him. He was brightly converted when a boy, and last summer he was blessedly sanctified. He was blessed by nature with a lovable disposition and easily endeared himself to all who knew him. His last words were: "It is a great victory." May God help us all to so live that our last end may be like his.

W. C. Threlkeld.

WRIGHT.

Aretas Wright was born October 29, 1874, and fell asleep May 31, 1928. His last few days on this earth were days of violent suffering but he bore it patiently and even on his death bed he looked to Jesus and praised him for his blessings. Aretas had been in ill health for the past three years but until two weeks before his death he was able to walk around and enjoy God's sunshine. He found his greatest enjoyment in serving the Lord and in being in God's house. His only regret during his illness was that he could not win souls to Jesus. But people who lived close to him knew that his life exerted a great influence over the ones with whom he came in contact, and without a doubt some poor struggling seaman took heart and encouragement from the light thrown out by Aretas' life.

On February 17, 1901, he was married to Miss Adah Cornell. To this union one child, a daughter, Edith, was born. He was converted in early boyhood and became a member of the Millfork Baptist Church. Later he transferred his name to the New Moscow M. E. Church, where he remained a faithful member until death.

Besides his wife and daughter he leaves four brothers, two sisters and a host of friends to mourn his departure. One brother preceded him to the grave six years ago.

Funeral services were conducted Sunday morning at 10:30 at New Moscow by Rev. Norman Somerville and Rev. George Sipes. Then his body was laid to rest in South Lawn Cemetery, Coshocton, to await the sounding of the trumpet on that day when the dead in Christ shall rise.

SEVENTEEN GOLDEN YEARS.

The story of the beautiful life and triumphant death of Seth Cook Rees, Jr., written by his brother, Paul S. Rees. This book is beautifully bound and makes a most appropriate gift to the young or old. Mrs. C. E. Cowman, President of the Oriental Missionary Society, says: "This book should be in the hands of every young person in our land." It has proven a rich blessing to many. A new edition is just off the press. Order of this office. Postpaid, 50 cents.

The greatest book next to the Bible, Bunyan "Pilgrim's Progress," the Barnard edition, in our Clearance sale at \$1.00, is one of the most interesting editions on the market. You will be delighted with the large print and impressive illustrations.

REQUESTS FOR PRAYER.

Mrs. S. W.: "Pray for my parents and family who are passing through great trouble; also that my husband may become a Christian."

Mrs. J. B. R.: "Please to pray for my husband who has rheumatism, that he may be healed."

Pray for the healing of a young lady who has a goiter.

Mrs. A. E. S.: "Pray for F. M. S. and family that they may be saved; also for a revival at our place."

A mother asks prayer for her children and husband that they may be saved; also for a son who is away from home, that he may be saved.

Pray for a son that he may be restored to health.

Pray for a wife who has a drunkard for a husband, that he may be saved.

A. E. S. asks prayer for a revival at Worth, Mo., that many may be brought to Christ.

Pray for a husband who is back-slidden, that he may be reclaimed. Pray for a revival to sweep Unadilla, Ga.

Pray for the reclamation of a sister, and that her eyes may be healed.

Pray for a son to be cured of the drink habit.

Mrs. C. H. T.: "Pray for me that I may be healed of nervous trouble; also a friend."

"The Girl Who Found Herself," the old-fashioned Gospel story by Rev. Jack Linn, is receiving a wide circulation. An M. E. pastor just said of the book, "If my people will not buy the book, I will buy it for them and beg them to read it. This thrilling Salvation story should be in every home." Beautifully bound in paper. Price, 50 cents. Order from this office.

A GENEROUS OFFER.

Having retired from the contracting business after eighteen years' work to fulfil a vow to give all my time to the Lord's work. Believing, I can do more for the Kingdom in my line than any other.

I offer my services to any orthodox Christian institution to make plans and construct buildings donating my profits. They to pay my operating and traveling expenses.

Since working on this plan, I have completed a dormitory for Taylor University, Upland, Ind., Home for the Aged, Erie, Pa., Bethsada Orphanage, Meadville, Pa., Kingsley M. E. Church, Erie, Pa., saving them more than \$100,000.

Have started another building for Taylor University and am now constructing a dormitory for John Fletcher College, Oskaloosa, Iowa.

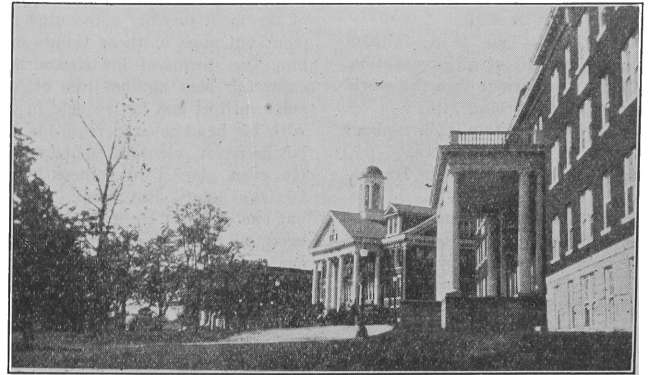
I have some very efficient architects and construction superintendents at my service.

For reference write Dr. John Paul, President Taylor University, Upland, Ind.; Dr. Joseph Owen, President John Fletcher College, Oskaloosa, Ia.; Dr. G. A. Benze, President Lutheran Home for Aged, Erie, Pa.; Rev. Ralph Yeane, Superintendent Bethsada Orphanage, Meadville, Pa.

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The Warrack Lectures for 1926.

By Henry Sloane Coffin,

Brown Professor Homiletics and Pastoral Theology, and President of the Faculty in Union Theological Seminary.

The five lectures making up the volume were delivered at New College, Edinburgh, Dr. Coffin is the first American to deliver the Warrack lectures. His themes are: Expository, Doctrinal, Ethical, Pastor and Evangelistic preaching. The lecturer is gripping. He has something to say and knows the art of saying it.

A reviewer has termed the lectures, "A constructive discussion of the kind of preaching needed today."

Exception will be taken by many to some things said, but no one can fail to find the lectures stimulating and helpful. If the preacher's mill is running dry these lectures will put grain in the hopper. Published by George H. Doran Co., \$2.00.

Order the above book from Pentecostal Publishing Co., Louisville, Ky.

PULPIT MIRRORS.

By Edward H. Byington.

Professor of Homiletics in Gordon College of Theology, Boston, Mass.

Here at least to this reviewer we have something new under the sun. A homiletical outlook from a fresh point of view. It is a preacher clinic. A good listener, gifted in expressing himself, the author hears many preachers of all kinds, and schools gives us his impressions and suggestions.

Calculated to be exceedingly helpful to young preachers and this reviewer though above forty years in the ministry has greatly enjoyed its more than 200 pages and most heartily commends it as in every way a worth-while book for the preachers, and others will find it interesting and calculated to make them better listeners. Published by George H. Doran Co., \$2.00.

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SUNDAY SCHOOL LESSON

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

Lesson III.—July 15, 1928.

Subject.—The Conversion of Saul of Tarsus. Acts 22:6-16.

Golden Text.—This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. I Tim. 1:15.

Time.—Not definitely known about A. D. 37.

Place.—On the road near Damascus.

Introduction.—The conversion of Saul of Tarsus is one of the most stirring events in the history of Christianity. Looked at from one viewpoint, everything in his life prior to the moment of his conversion seemed to be pulling him away from the Lord Jesus Christ. Viewed from another angle, one sees the hand of God moving for his salvation at almost every turn. The fact that he was born a Jew and a Pharisee was favorable to his salvation. Had he been a Sadducee, his case would have been nearly hopeless; for like the Modernists, the Sadducees believed nothing; but Saul had a settled faith in most of the eternal verities. He believed in God, in the existence of spirits, in the resurrection of the body after death, and in everlasting life. In his case God had some basis upon which to work beyond what could be found in a Sadducee. Saul possessed these rich blessings through the environment into which he was born; but beyond and above these things, he was endowed with a massive intellect. The race of men has produced only a few mental giants. Saul was headstrong almost to the point of fanaticism; but he was not stubborn. His unbending will was offset by a fine measure of conscientiousness that saved him from utter ruin. In his later years he was a bit given to the use of a word in the Greek that means *sun-tested*. We translate it by our Latin derivative, *sincere*. I rather think Paul's conscientious spirit felt the full force of that great word.

Men who do not think deeply may make fun of the matter of conversion; but no man who carries a well balanced brain can push aside the conversion of Saul of Tarsus from Judaism to Christianity. From a world standpoint he had everything to lose, and nothing to gain. He was the greatest Jew of his day. His people possessed nothing too good for him. Master of the three greatest tongues of earth, and of the learning of the three greatest peoples, a Hebrew of the Hebrews and a Pharisee of the Pharisees, born a free Roman citizen, he stood before the world almost without a peer; but to become a Christian he counted all these things but loss for the excellency of the knowledge of Christ Jesus his Lord. Yea, more, he counted them but dross and the foulest refuse, and turned his back upon them forever. Sane men do not do such things without a sound reason; and surely Saul was sane, if ever man was sane. There can be but one reason given for his change of front from a persecutor of the Church to a follower of the meek and lowly Nazarene. Saul's opposition to Him up to the hour of his conversion had been as bitter as gall. Why did he turn so suddenly and so completely? Did he make a mistake? His after life gave him ample time to find that out; but he never changed

back to Judaism. From being the worst of persecutors, he became one of the most terribly persecuted of all men; but none of those things moved him. The storms of Jewish and heathen wrath beat against him on every side, until at last he lay cold in death with his head severed from his body; but he never relented for one moment. He even gloried in persecutions for Christ's sake. But why? There is but one answer: He had seen the resurrected Son of man on the Damascus road. Nothing could turn him from that blessed fact, not even persecution and final death.

Saul was converted both horizontally and vertically. In the former sense he was changed from Judaism to Christianity: in the latter sense he passed from death into life; he passed from the status of a lost sinner to the status of a saved child of God. Many are converted horizontally from the world into church membership, or from one denomination to another, but are never vertically converted to Jesus Christ. But Saul was begotten of the Divine Spirit, and became a partaker of the divine nature. Herein is a sermon for the edification of the modern Church. The greatest need of this hour is the salvation of the Church from sin unto righteousness.

Comments on the Lesson.

6. As I made my journey.—While he and his company were passing along the road. *Nigh unto Damascus.*—Damascus is one of the oldest cities in the world. It was standing in the days of Abraham, and no one knows how long before that time. *About noon.*—He is very explicit in stating his case. There shone from heaven a great light round about me.—Many have been the guesses as to the nature of this light. May I be perfectly candid, and say that no one knows anything about it. That is all I know, and I am not going to guess.

7. I fell to the ground.—Why he fell is not stated; but it seems very natural that one should be prostrated by such a sudden manifestation of the divine presence. *I heard a voice saying unto me.*—Some have professed to find a grave contradiction between this statement and that recorded in Acts 9:7; but there is no reason for alarm. The word used for voice may mean either a voice or a sound. There is no contradiction in the fact that all of them heard the sound, but that only Saul understood the words. The same thing happened at one time when the Father spoke to Jesus. He heard the words; but the people thought that it thundered. *Saul, Saul, why persecutest thou me?*—Jesus and his people are so completely one, that whatever is done to them is counted as done to him.

8. Who art thou, Lord.—In the case of the word Lord here it is not to be supposed that Saul had any reference to the Deity of Jesus. It was about equivalent to the English word Sir. I am Jesus of Nazareth, whom thou persecutest. If Saul had had opportunity to see and hear Jesus during his public ministry, I feel sure that this revelation would not have been thus made to him. The man was sincere, and Jesus met him on that basis. God does not reveal himself to insincere souls.

9. Saul's companions saw the light,

but heard not the voice. I endeavored to reconcile this with the statement in Acts 9th chapter above. See note on verse seven.

10. What shall I do, Lord?—Saul was convinced of the Deity of Jesus, and made no reservations as to his future life or conduct. Henceforth he was at the Master's command. His orders were simple. The Master would not tell him what to do, but he would have a man in Damascus to do that. God uses us humans to carry on his work among men. Look out for your job.

11. I could not see for the glory of that light.—It is not necessary to claim a miracle here to produce blindness. Any excessive light will ruin the human eye if held to it too long, or if it be too brilliant. He had to have some one lead him into Damascus by the hand.

12. One Ananias.—But not the one who was killed for lying. This one was a devout man, having a good report of all the Jews which dwell there. God never uses immoral men to accomplish spiritual ends.

13. Brother Saul, receive thy sight.—We read that Ananias was at first afraid to go to Saul, but did so after a divine explanation. Saul immediately looked upon him. God's healings are usually instantaneous. Remember, Ananias did not restore his sight. That was God's act.

14 and 15. These verses constitute God's commission to Saul to preach the Gospel. Of course, Jesus could have delivered this commission himself, but it was better that Saul should receive it from the lips of a brother man. Read it carefully, and see how full it is, and how well it is backed up by divine promises. God's commands are always promises sure and steadfast. When He says go or do, we need have no fear; for he will be with us.

16. Arise, and be baptized, and wash away thy sins.—This seems to indicate that Ananias baptized him standing upright. Mere position had little to do with it. The spirit counts. I cannot believe that the water of baptism washed away his sins. That would contradict the plain teaching of many other passages that tell us we are saved by faith. Baptism was a symbol used by the Jews to indicate a moral purification; and in that sense it is here used. We must not base a doctrine on one passage, if others contradict it, or contradict what might seem to be its meaning. It would not be sane to argue the doctrine of baptismal regeneration from this verse, while others teach that we are saved from sin by faith.

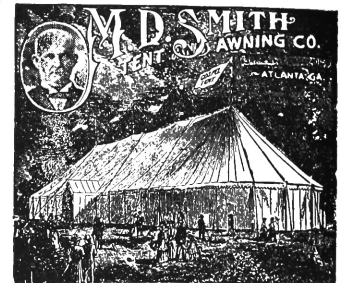
EVANGELISTIC AND PERSONAL.

The address of Rev. and Mrs. R. A. Shank has been changed to 202 Eldon Ave., Columbus, Ohio.

Rev. Russell E. Heiney: "I am a young man, graduate of High School, also of Armstrong School of Music; have been traveling with Manker-Myers Evangelistic Party as pianist, singing, and preaching part time. I will go anywhere for a free-will offering. I have open dates from June 24 to September 1. Address me, Lambertsville, Mich."

Rev. G. Arnold Hodgkin and wife are on a world-wide evangelistic tour and are now in England. They have three months' evangelistic work there and to the Holy Land, South Africa, India, Japan, China, Korea, Australia and New Zealand. After a month's trip to

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Sweden and Russia they will be in England for an early winter campaign. His slate appears in the Evangelists' Slates. He has promised to write us occasionally, the first article appearing in this issue.

Rev. W. W. McCord: "Thinking a real holiness evangelist would not be invited to Waycross, Ga., for a revival meeting by the pastors, two laymen, one a consecrated holiness man, the other a whiskey-drinking, tobacco-using sinner, requested the writer to hold a tabernacle meeting, which he did, beginning April 29. The meeting was going nicely when the third week,



The accompanying cut is from a photograph of our new tabernacle on the Wakefield, Va., Holiness Camp Grounds, of twenty acres, located between Richmond and Norfolk, Va., just fifty-two miles from each of these cities. The Camp Meeting this year will be held August 10-19 inclusive. Workers employed are: Dr. Chas. F. Weigle, Sebring, Fla.; Dr. O. B. Newton, Petersburg, Va., Music Director; Rev. G. P. Conner, Hardinsburg, Ky., with a number of local workers. Any of God's people passing this way at the above date are invited to stop over at the camp. Meals furnished on the grounds at reasonable rates. Address, Otho M. Cockes, President, Elberon, Virginia.

because of our stand against tobacco, the tabernacle was closed to the meeting. We moved across town and began in the U. B. Church, but the same party closed it on the first night, but I preached to a large congregation in front of the building. The next day we got authority from the U. B. people to use their building for the meetings which lasted five and one-half weeks. Prof. Eitelgeorge led the singing. The whiskey man was received into the church after giving his heart to the Lord. If that one man remains true it will pay for all the rebuffs I received."

"Ted" Hofmeister, former Pittsburgh Newsie, now nationally known evangelist is conducting a county-wide revival campaign in The Armory, London, Ohio. He is majoring "The Ministry of Healing" and says he is called to bring this lost art back to the church which both preached and practiced healing in their genesis. He says: "The days of miracles has not passed and we have proven this fact here in London where the deaf hear and the lame walk and the sick are healed and the afflicted are restored and they stand here to testify to this marvelous healing power."

The ministers of the city, after observing the meetings for the past five weeks, speak from their pulpits and approve the methods and the message of Dr. Hofmeister, as a safe and sane evangelist. One of the leading ministers told his Sunday morning congregation, "He does not fight the church nor try to tear down everything in sight before he begins his constructive ministry, as has been the practice of the average professional evangelist."

Mr. Hofmeister says: "We hope to see a great multitude of blind, deaf, lame, afflicted and sick folk restored to health before this meeting closes." The enterprise is interdenominational and all the churches are represented. The meetings will continue indefinitely.

DR. RIDOUT ON THE DRESS QUESTION.

At last the holiness people are going to have a real, outspoken, frank, powerful booklet on the Dress Question. Dr. Ridout has written it. Title is, "The Dress Question and Modern Abominations." Price will be 15c. Send in your order and read this book and get your friends to read it.

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CAMP MEETING ANNOUNCEMENTS.

The Gladwin County Holiness Association will hold their annual Camp meeting in Flemings Grove, July 13, to 22. I. N. Toole is the evangelist. A hearty welcome is extended to all. V. Buxton, President. E. F. Bailey, Sec.

The Holiness Association of Woods County Oklahoma will hold its annual Camp Meeting in a grove three-fourths of a mile south of Hopeton, Oklahoma, July 19-29. Rev. Oliver Wilson, President of the Oklahoma Conference of the Wesleyan Methodist Church, will do the preaching, assisted by the visiting ministers. The Pilgrim Holiness churches of Hopeton and Pleasant View will furnish the music. For further information, address Rev. D. E. Palmer, Pres., Tea Garden, Okla.

North Carolina Camp View Camp Meeting Ground, Deaver View Mountain, North Carolina, July 25-August 5.

Speakers and Workers: Dr. G. W. Ridout, Asbury College, Evangelist and Bible Teacher; Dr. J. L. Hodges, pastor Tabernacle Baptist Church, Newbern, N. C., evangelist; Rev. J. C. Griffin, pastor Free Will Baptist Church; Goldsboro, N. C., evangelist; Rev. R. F. Pittman and Mrs. Pittman, musical directors and soloists; Mr. R. H. Laffer and Orchestra from the Methodist Church, Albermarle, N. C.; Miss Zora Martin, Home Mission Worker, Leicester, N. C.; Misses Bertha Brevard and Gladys Ashworth, returned missionaries from China.

Rev. Self feels that he has secured a group of the best Christian workers to be found in several states.

Camp View Camp Meeting is a full gospel Camp on the old-time type. It is located in West Asheville, N. C., in the land of the sky, on the sun-kissed slope of Dever View Mountain. Splendid roads. Everybody is cordially invited to come and take part with us for the glory of God.

For any further information write to Rev. R. V. Self, Pres., West Asheville, N. C.

Armstrong Camp Meeting.

The Armstrong Grove Camp meets for its fifth session this year from August 16-26. Each year of the camp has been better than the preceding.

Each year has seen better equipment, organization, larger crowds, and greater results in the hearts and lives of men and women. There is a feeling prevalent that this is to be the best year thus far, and plans are being made accordingly.

Other sessions of the camp have been noted for their sane, spiritual leaders. Such men as Hewson, Benard, C. W. Ruth, and John Thomas have been with us. This year T. M. Anderson, one of the greatest expository preachers of the Holiness Movement, will be the special preacher. Rev. Raymond Bush, for twenty years a missionary to Africa, and Rev. Walters, field secretary of the Holiness Union, of Pittsburgh, will also be special workers; and a fine young man is coming to direct our singing.

We now have one dormitory, and kitchen, and dining hall. Tents will also be rented to those desiring them. The camp is situated in a beautiful grove two and a half miles west of Kittanning, Pa., on the road from Kittanning to Butler. Those desiring information concerning rates, and how to get to the camp should communicate with Carl R. Hammerly, McGrann, Pa.

NO-TOBACCO LEAGUE CONVENTION.

The No-Tobacco League of America will hold its Annual Convention at Winona Lake, Ind., August 27 and 28. Churches and welfare organizations are invited to send delegates. A hearty welcome will be given to all who are interested in the solution of this vital problem. A special invitation has been extended to the tobaccoists to send a representative to present their side of the case. This will be an interesting address.

The fiscal year just closing has been the best in the history of the League. A large part of this is credited to the publicity given by the press. Religious and welfare periodicals have been particularly sympathetic. They have given generously of their space in reporting the work of the League from time to time.

The union of the No-Tobacco Army with the League during the past year was an encouraging achievement. Other such unions are in prospect. Widespread distribution of literature has been another outstanding feature of the year's work.

Any one desiring further information

SHALL AL SMITH BE OUR NEXT PRESIDENT?

Shall we have a president in this great nation who, as a member of the New York Assembly, supported every wet measure brought before that body? Who, as governor of New York, engineered the repeal of the Prohibition Enforcement Law? Who, when a bunch of Roman Catholic Cardinals, most of them foreigners, came to New York placed them on thrones in the City Hall, a Government building, and knelt before them as though they were his Gods? Who, as governor, appointed 21 Roman Catholic Judges to the State Courts? Who drinks, is a Sabbath breaker, and a profane swearer?

It really looks now as if the politicians will nominate Al Smith for President on the Democratic Ticket at Houston.

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Garden City, S. Dak., July 16-29.
Springfield, Ill., August 3-12.

BABCOCK, C. H.
Douglas, Mass., July 12-22.
Pleasant Hill, La., July 24-Aug. 5.
Indian Springs, Ga., Aug. 9-19.

BAIRD, C. E.
(399 Hayward Ave., Rochester, N. Y.)
Open dates.

BECK, A. S. AND R. S. BECK.
Stephensburg, Ky., July 6-18.
Haw Valley, Ky., July 20-Aug. 3.
Hillsville, Ky., August 6-20.

BELEW, P. P.
(Olivet, Ill.)
Iowa City, Iowa, July 9-29.

BREWER, GRADY.
(Evangelist Singer and Pianist)
(Highfalls, N. C.)
Open dates through spring and summer.

BROWNING, RAYMOND.
Bellaire, Mich., July 5-15.
Columbus, Ohio, July 19-29.
Toronto, Ohio, August 2-12.

BUDENICK, CLARENCE AND WIFE.
(Evangelists, Musicians and Children's Work)
(Miltonvale, Kan.)
Guthrie Center, Iowa, June 24-July 15.
Ira, Iowa, July 22.
Open dates after September 1.

BUDMAN, ALMA L.
(Song Evangelist)
Hughesville, Pa., (camp) July 12-22.

BUSSEY, M. M.
(907 Alta St., Redlands, Calif.)
Columbus, Ohio, June 13-20.

CALLIS, O. H.
(409 N. Lexington Ave., Wilmore, Ky.)
Mt. Olivet, Ky., July 13-22.
Hartselle, Ala., July 26-Aug. 5.
Magnolia, Ark., Aug. 9-19.

CANADAY, FRED.
(1518 Killingsworth Ave., Portland, Ore.)
Cloverdale, B. C., Canada, July 1-16.

CAROTHERS, J. L. AND WIFE.
Tellico Plains, Tenn., June 18-July 1.
Manchester, Ill., July 4-14.
Yakima, Wash., August 10-19.

CHATFIELD, MR. AND MRS. C. C.
(410 E. Col. St., Winchester, Ind.)
Decatur, Ind., July 1-29.
Augusta, Ky., August 5-19.
Radcliff, O., (camp) Aug. 25-Sept. 9.

COPELAND, H. E.
(119 Parkside Ave., Syracuse, N. Y.)
Broadland, S. D., July 1-22.

COX, F. W.
(Lisbon, Ohio)
Couer D'Alene, Idaho, July 25-Aug. 5.

COX, MR. AND MRS. S. C.
(Young People's Workers)
(4149 Maryland Ave., St. Louis, Mo.)
Open dates.

BOX, O. C.
Sherman, Ill., August 2-12.
Normal, Ill., Aug. 17-26.

CRAMMOND, PROF. C. C. AND MARGARET.
Bradley, Mich., July 2-15.

CROSS AND LOPER.
Piedmont, Ala., July 2-15.
Darrington, Miss., July 16-29.
Onell, Miss., July 30-Aug. 12.

DICKERSON, H. N.
(2808 Newman St., Ashland, Ky.)
Muncie, Ind., July 10-20.
New Mexico Dist. Camp, Aug. 17-26.
Marcus Hook, Pa., Sept. 30-Oct. 14.

DUNKUM, W. B.
(1353 Hemlock St., Louisville, Ky.)
Crowley, La., July 6-16.

EDWARDS, JOHN R.
(Lock Box 13, Elmore, Ohio)
Columbus, Ind., July 4-15.
Wellsville, Ohio, July 16-22.
Newell, W. Va., July 23-Aug. 5.
Madison, Ind., Aug. 17-26.

ELSNER, THEO. AND WIFE.
(1451 Pacific St., Brooklyn, N. Y.)
Neponset, L. I., N. Y., July 7-18.
E. Wareham, Mass. (camp) Aug. 10-19.
Delanco, N. J., (camp) Aug. 25-Sept. 3.

FLEMING, BONA.
(2952 Hackworth St., Ashland, Ky.)
Center Valley, Pa., July 6-15.
Reading, Pa., July 20-29.
Toronto, Canada, Aug. 3-12.

FLEMING, JOHN
Barberton, Ohio, July 1-15.
Reading, Pa., (camp), July 20-30.
Indianapolis, Ind., Aug. 17-20.

FLEXON, R. G.
Bramwell, W. Va., July 1-15.
Cecil, Pa., July 21-31.
Clinton, Pa., August 3-13.
Spotsylvania, Va., August 17-24.

FRYE, H. A.
(1326 Hurd Ave., Findlay, Ohio)
Johnstown, Pa., July 24-August 5.

FRYHOFF, A. J.
Hughesville, Ohio, July 12-22.
Zanesfield, Ohio, July 29-Aug. 12.

FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)
Dodge City, Kan., July 5-15.
Haltom, Mo., July 19-29.
Kansas City, Mo., August 3-12.

GADDIS, T. H.
(4805 Ravenna St., Cincinnati, Ohio)
Bloomington, Ind., July 1-22.
Letts, Ind., (camp) July 27-Aug. 5.
Aliceton, Ky., (camp) Aug. 6-19.

GALLOWAY, H. W. AND WIFE.
Walsh, Colorado, July 15-20.
(University Park, Iowa)

GEIL, PAUL AND DORA.
(Singers)
Frankfort, Ind., July 23-Aug. 14.
Toledo, Ohio, Oct. 4-21.

GLASCOCK, J. L.
(1350 Grace Ave., Cincinnati, Ohio.)
Spring Valley, Minn., July 1-15.
Centerville, Pa., July 20-Aug. 12.
Beulah Park, Ind., August 16-20.
Hurlock, Md., August 26-Sept. 9.

GLEASON, R. H.
Rose Hill, N. C., (camp) June 13-24.

GRANT BROTHERS.
(Wilmore, Ky.)
Dow, Ill., July 8-29.
Jerseyville, Ill., August 1-15.
Richview, Ill., Aug. 18-Sept. 9.

GROGG, W. A.
(605½ 11th St., West, Huntington, W. Va.)
Baillyville, W. Va., July 5-20.
Mt. Lake Park, Md., July 23-Aug. 3.
Meadow Creek, W. Va., Aug. 5-16.

HAINES, FLOSSIE—WILSON, HELEN.
(Evangelists and Singers)
(530 W. Vine St., Alliance, Ohio)
Open dates.

HALLMAN, MR. AND MRS. W. R.
(5476 Ridgewood Ct., Chicago, Ill.)
Alaska Saskatchewan, (camp) July 10-15.
Didsbury, Alberta (camp) July 19-29.
Ludlow Falls, Ohio, (camp) Aug. 2-12.

HAMPE, J. N.
(No. 7 Gaskell St., Mt. Washington Sta. P.
O., Pittsburgh, Pa.)
Conneautville, Pa., Aug. 3-7.
Clinton, Pa., Aug. 7-12.
Struthers, Ohio, Aug. 19-26.

HARDESTY, S. PAUL AND WIFE.
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(Lynn, Indiana)
Open dates July and August.

HARMON, MRS. DELLA C.
(Song Evangelist)
(889 Camden Ave., Columbus, Ohio)
Open dates.

HEIRONIMUS, H. T. AND PARTY.
Hurricane, W. Va., July 11-25.
Fulton, W. Va., July 26-Aug. 12.
Barboursville, Va., Aug. 15-29.

HENDERSON, REV. AND MRS. T. C.
(221 N. Professor St., Oberlin, Ohio.)
Lupton, Mich., July 1-21.
North Webster, Ind., (camp) July 22-28.
Dubois, Pa., (camp) August 3-12.
Epworth, S. C., Aug. 18-28.

HODGIN, G. ARNOLD.
Scunthorpe, Lincolnshire, Eng., July 7-13.
Ardrossan, Scotland, July 14-22.
Perth, Scotland, July 24-Aug. 5.

HORN, LUTHER A.
(P. O. Box 1322, Mobile, Ala.)
Healing Springs, Ala., July 1-15.
Salem, Ala., July 19-Aug. 12.
Burnesville, Va., Aug. 19-Sept. 2.

HOWARD, FIELDING T.
(Kingswood, Ky.)
Callis Grove (camp) Milton, Ky., July 4.
Westport, Ky., July 5-15.

HUNT, JOHN J.
(Rt. 3, Media, Pa.)
Chester, Pa., July 9-22.
Rexborough, Pa., July 23-29.
Chester, Pa., July 30-Aug. 31.

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Millport, Ala., July 12-23.
Sulphur, Okla., July 24-26.
Temple, Okla., July 26-Aug. 6.

JACOBS, CHAS. A.
(Charlotte, Mich., Rt. 6.)
Woodworth, N. Dak., July 1-15.
Home, July 17-Aug. 2.
Romeo Camp, Mich., Aug. 3-12.
Toronto, Canada, September.

JOHNSON, ANDREW.
(Wilmore, Ky.)
West Union, Ohio, July 5-22.
Little Rock, Ark., July 26-Aug. 5.
McHenry, Miss., Aug. 6-12.

JONES, W. F.
(Streets, Va.)
Richwood, Ohio, July 6-22.

KENDALL, J. B.
(Lexington, Ky.)
Wynona, Okla., July 8-29.

KENNEDY, ROBERT J.
(6129 Glad Ave., Dallas, Texas.)
Lorenzo, Tex., July 8-22.
Roxton, Texas, July 29-Aug. 12.
Dekalb, Ill., Aug. 13-26.

KEYS, CLIFFORD E. AND WIFE.
(Fallbrook, Calif.)
Open date, Aug. 5-Sept. 23.
Redlands, Calif., Sept. 30-Oct. 14.

KINSEY, MR. AND MRS. W. C.
(Evangelistic Singers)
(450 So. West 2nd St., Richmond, Ind.)
LaFayette, Ind., July 18-29.

KLINE, FREEMAN S.
(230 Fifth Ave., Troy, N. Y.)
Memphis, Tenn., July 2-16.
Noonday, Tex., July 20-30.

KNAPE, J. F.
(Box 99, Cincinnati, Ohio)
Roosevelt Camp, L. I., N. Y., July 20-29.
Moers, N. Y., July 30-August 12.
Richland, N. Y., Aug. 18-Sept. 2.

LAMP, W. E.
Sailor Springs, Ill., July 1-21.
Cisne, Ill., July 25-Aug. 15.
Maunie, Ill., Aug. 19-September.

LEWIS, M. V.
(Figg, N. C.)
Crowley, La., July 6-15.
Roanoke, La., July 16-22.
Cambria, Ill., Aug. 2-12.

LEWIS, JOS. H.
(Wilmore, Ky.)
Minford, Ohio, June 24-July 15.
Hickory, Ky., July 18-Aug. 5.
Nicholasville, (Ct.) Ky., Aug. 8-26.
Open date after Oct. 21.

LINN, JACK AND WIFE.
(Oregon, Wis.)
Open dates after Sept. 1.

LOVELESS, W. W.
(London, Ohio)
Warsaw, Ohio, July 28-Aug. 5.
Open dates.

LUDWIG, THEO. AND MINNIE E.
Youngstown, Ohio, June 28-July 15.
Webster City, Ohio, July 18-29.
Oregon, Wis., (camp) Aug. 3-31.

MCBRIDE, J. B.
(112 Arlington Rd., Pasadena, Cal.)
Columbus, Ohio, July 1-15.
Cincinnati, Ohio, July 16-30.
Somerset, Ky., Sept. 9-30.
Owensboro, Ky., July 30-Aug. 8.

MCNEESE, H. J.
(New Brighton, Pa.)
Open dates.

MARSHALL, R. P.
(Cartoonist-Evangelist)
(Lewisburg, Ky.)
Healing Springs, Ala., July 1-10.
Oregon, Wis., August 3-17.

MAXWELL, SAMUEL A.
(Wilmore, Ky.)
Cambridge, Mass., July 4-Aug. 11.
Peoli, Ohio, Aug. 12-28.
Open date, Sept. 2-18.

MILBY, E. C.
(Song Evangelist)
Beaumont, Ky., July 16-29.
Hinton, Ky., July 30-Aug. 15.
Normal, Ill., Aug. 16-26.

MINGLEDORFF, O. G.
Wesley Grove, N. J., July 21-29.
Buchanan, Ga., August 5-19.

MINGLEDORFF, CLAUD.
(Douglas, Ga.)
Dorchester, S. C., July 8-22.
Wray, Ga., Sept. 10-23.

NORRERRY, JOHN.
(1001 Cooper St., Camden, N. J.)
Ocean Grove, N. J., Aug. 27-31.
Home, Saturday, Sept. 1.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Open dates, July 2-15.
Hinton, Ky., July 30-Aug. 19.
Corinth, Ky., Aug. 30-Sept. 2.

POLLITT, S. H.
Mt. Hope, Ky., July 1-15.
Open date, July 16-Aug. 5.
Wagoner's Chapel, August.

QUINN, IMOGENE.
(909 N. Tuxedo St., Indianapolis, Ind.)
Hampton, Ky., Aug. 2-12.

REDMON, J. E. AND ADA.
(1231 N. Holmes Ave., Indianapolis, Ind.)
Richland Center, Wis., June 29-July 15.
Huntington, W. Va., July 22-Aug. 5.
California, Ky., Aug. 17-26.

REED, LAWRENCE.
(Damascus, Ohio)
Sebring, Ohio, camp, July 13-22.
Cohoes, N. Y., July 29-Aug. 12.

REES, PAUL S.
(52nd & Hudson Rt., Rosedale, Kan.)
Sebring, Ohio, July 13-22.
Denton, Md., July 26-Aug. 5.
Frankfort, Ind., Aug. 10-19.

REID, JAMES V.
(2912 Meadowbrook Drive, Ft. Worth, Texas)
Lake Arthur, La., July 13-22.
Pleasant Hill, Pa., July 26-Aug. 5.
Magnolia, Ark., August 9-19.

RICE, LEWIS J. AND EDYTHE.
(2923 Troost Ave., Kansas City, Mo.)
Diagonal, Iowa, June 27-July 15.
Union City, Ind., July 18-Aug. 5.

RIDOUT, GEORGE W.
(Wilmore, Ky.)
Mississippi, July 1-15.
West Asheville, N. C., July 29-Aug. 5.
National Park, N. J., August 10-19.
Pax, W. Va., July 1-14.
Virginia Camp, July 15-27.

ROBERTS, T. P.
(Wilmore, Ky.)
Mt. Hope Camp, July 19-29.

RUTH, C. W.
Sebring, Ohio, July 13-22.
Mt. Vernon, Va., July 26-Aug. 2.
Moers, N. Y., Aug. 3-12.

RUSSELL, MAE.
(Morrlinton, Ark.)
Ft. Smith, Ark., June 29-July 15.
Davenport, Okla., August 10-31.

SHAW, BLISH R.
(Song Evangelist and Guitarist)
(1161 Belt St., Indianapolis, Ind.)
Mt. Hope, Ky., July 19-29.
Glasgow, Ky., Aug. 1-10.

SHANK, MR. AND MRS. R. A.
(191 No. Ogden Ave., Columbus, Ohio.)
Portsmouth, R. I., (camp) July 27-Aug. 5.
Frankfort, Ind., (camp) Aug. 10-20.
Kampsville, Ill., (camp) Aug. 24-Sept. 2.

SHELHAMER, E. E.
(5119 Bushnell Way, Los Angeles, Calif.)
Des Moines, Iowa, July 5-15.
Merrill, Mich., July 19-29.
Owosso, Mich., (camp) Aug. 3-12.

SHELHAMER, MRS. JULIA A.
(5119 Bushnell Way, Los Angeles, Calif.)
Merrill, Mich., (camp) July 19-29.
Owosso, Mich., Aug. 2-12.
Hopkins, Mich., (camp) Aug. 16-26.

SMITH, BUDDY JEFF.
(135 Henderson, Hot Springs, Ark.)
Texarkana, Ark., July 2-15.
Richland, Tex., July 16-29.
Star City, Ark., Aug. 1-12.

TEETS, ODA B.
(Aurora, W. Va.)
Webster Springs, W. Va., July 29-Aug. 12.
Mt. Nebo, W. Va., Aug. 19-Sept. 2.

THOMAS, JOHN.
(Wilmore, Ky.)
St. Marys, Ohio, July 12-22.
Eaton Rapids, Mich., July 27-Aug. 2.
Cincinnati, Pa., Aug. 3-12.

THORNTON, R. A. AND WIFE.
(Hattiesburg, Miss.)
Open dates.

VANDALL, N. B.
(303 Britton Rd., Akron, Ohio)
(Song Evangelist)
Bentleyville, Pa., July 12-22.
Finwood, Ohio, July 23-29.
Findlay, Ohio, Aug. 9-19.
Mt. Lookout, Ohio, August 23-Sept. 2.

VAYHINGER, M.
Indianapolis, Ind., Aug. 2-12.
Madison, Ind., Aug. 17-26.

WELSH, H. W.
(Olivet, Ill.)
Mason City, Ill., July 9-22.
Cooperdale, Ohio, July 26-Aug. 12.
Lincoln, Ill., Aug. 13-26.

WHITCOMB, A. L.
(221 Euclid Ave., Long Beach, Calif.)
Milwaukee, Wis., July 10-15.
East Liverpool, Ohio, July 19-29.
Reading, Pa., July 20-30.

WIMBERLY, C. F.
Okanagan, Wash., July 12-25.
Ferndale, Wash., July 26-Aug. 5.
Orchards, Wash., Aug. 5-19.

WINLAND, C. B.
Wauseon, Ohio, July 1-15.
Jelloway, Ohio, July 22-August 5.
Layland, Ohio, Aug. 14-28.

WISEMAN, P.
Balsau, Pa., July 27-Aug. 5.
Franklin Center, Wis., August 10-19.

WILLIAMS, L. E.
(Wilmore, Ky.)
Berkery, Ind., Aug. 12-22.
Linton, Ky., July 9-22.
Open date, July 23-Aug. 2.

WILDER, W. RAYMOND
(Song Evangelist)
(Wilmore, Ky.)
Open date, July 8-22.
Scottsville, Tex., July 26-Aug. 5.
Dranesville, (camp), Va., Aug. 16-26.

Camp Meeting Calendar.

ALABAMA.
Birmingham, Ala., July 18-29. Workers: Rev. Whitecotton, Rev. W. F. Thompson. Address, W. H. Tillman, 2314 Wesley Ave., Birmingham, Ala.
Hartselle, Ala., July 28-Aug. 7. Workers: Rev. O. H. Callis, Joseph and Willy Owen. Address, L. O. Waldsmith, Hartselle, Ala.
Kinsey, Ala., July 13-22. Workers: John F. Owen, Kenton H. Bird, J. P. Peacock. Address, Rev. W. H. Newton, Rt. 5, Dothan, Ala.

ARKANSAS.
North Little Rock, Ark., July 26-Aug. 5. Workers, Dr. A. O. Hendricks, Dr. Andrew Johnson, Miss Ruth Harris. Address, Mrs. Anna L. Oliver, North Little Rock, Ark.
Beebe, Ark., August 17-26. Workers: Rev. John Fleming, Earl Sparks.
Rowell, Ark., August 19-Sept. 5. Workers: Rev. J. A. Henderson, Rev. W. R. Jordan, Rev. L. J. Ridling, Rev. A. E. Jacobs, Mr. Gentry Jones, The Carr Memorial M. E. Church Quartet. Address, Rev. J. H. Mathews, Rowell, Ark.

ILLINOIS.
Sherman, Ill., August 2-12. Workers: Frank E. Arthur, J. W. Dibbin, Della B. Stretch. Address, Mrs. Julia Short Hayes, Sec. 2217 East Capitol Ave., Springfield, Ill.

Charleston, Ill., August 17-26. Workers: David E. Wilson, O. C. Myers. Address, Rev. D. C. Shearer, 1404 S. 6th St., Lawrenceville, Ill.

Normal, Ill., August 17-26. Workers: A. L. Whitcomb, Harry Morrow, Clay Milby, Miss C. B. Cooley. Address, Mrs. Bertha C. Ashbrook, Sec. 451 West Allen St., Springfield, Ill.

Kampsville, Ill., Aug. 24-Sept. 3. Workers: Rev. Chas. Stalker, Rev. Allie Irick, Prof. R. A. Shank and wife, Mrs. J. R. Ewers. Address, Chas. F. Benz, Sec. Kampsville, Ill.

Eldorado, Ill., Aug. 2-12. Workers: Dr. C. W. Butler, Dr. John Paul, Rev. G. S. Pollock and wife. Address, J. M. Keasler, Sec. Omaha, Ill.

Bonnie, Ill., August 12-27. Workers: Dr. B. F. Neely, Rev. Bona Fleming, Prof. Lawson Brown. Address, W. F. Lawson, Sec. Benton, Ill.

Cambria, Ill., August 2-12. Workers: Dr. B. R. Neely, Rev. Elmer McKay, Prof. M. V. Lewis.

INDIANA.
Madison, Ind., Aug. 17-26. Workers: Rev. M. Vayhinger, Rev. J. R. Edwards and wife, Miss Dortha Dobie. Address, Charles Clegg, Rt. 9, Madison, Ind.
Eckerty, Ind., August 3-12. Workers: Rev. L. E. Williams and wife, Rev. Nash Eskridge, Miss Aulira Williams. Address, M. L. Newtong, Pres., Eckerty, Ind.
Oakland City, Ind., August 24-Sept. 4. Workers: Rev. Geo. B. Kulp, Rev. C. B. Pugett, Rev. C. C. Rinebarger. Address, Maude Yeager, Sec., 518 S. Hall St., Princeton, Ind.
Frankfort, Ind., August 9-19. Workers: Rev. Paul S. Rees, Rev. A. L. Shank and wife. Address, Rev. D. E. Snow, 123 W. 24th St., Anderson, Ind.
Monroe, Ind., June 27-July 8. Workers: Rev. Tilden H. Gaddis, Moser sisters. Write Mrs. Frank Martz, Sec., Monroe, Ind., Route 2.
Indianapolis, Ind., Salem Park, August 2-12. Workers: R. E. Brockman, M. Vayhinger. Other ministers and missionaries. Address, Rev. O. H. Nater, 101 N. Alton Ave., Indianapolis, Ind.

KANSAS.
Wichita, Kan., Benlah Park, August 16-26. Workers: C. W. Ruth, C. M. Dunaway, Homer L. Cox, Mrs. W. D. Bartlett, Mrs. C. J. Myers, Prof. and Mrs. B. D. Sutton. Address, Rev. W. R. Cain, 615 So. Vine St., Wichita, Kan.
Elkhart, Kan., Aug. 4-14. Workers: Rev. C. B. Pugett. Address, Rev. Cargill, Sec., Hooker, Okla.

KENTUCKY.
Callis Grove, Ky., August 3-12. Workers: Rev. T. T. Howard, Gilbert Jenkins and wife. Address, J. H. Driskell, Sec., Milton, Ky., Rt. 3.
California, Ky., Aug. 17-26. Workers: Rev. G. Howard Kow, J. E. and Ada Redmon, Paul and Flora Gell, Address, J. R. Moore, California, Ky.
Alleton, Ky., August 5-19. Workers: Tilden H. Gaddis, The Moser Sisters, Rev. Virgil L. Moore. Address, H. L. Rawlings, Sec., Bradfordville, Ky.
Goddard, Ky., July 19-29. Workers: Rev. T. P. Roberts, Prof. Blish R. Shaw, Miss Viola Roberts. Address, Robert Helphinstine, Goddard, Ky.
Tolu, Ky., Aug. 22-Sept. 2. Workers: Dr. C. F. Wimberly, S. H. Prather.
Hampton, Ky., August 2-12. Workers: Miss Inge Quinn and Party. Address, J. W. Manhart, Lola, Ky.
Wilmore, Ky., July 27-August 5. Workers: J. H. Smith, M. P. Hunt, H. C. Morrison, Harry Blackburn, Miss Florence Seicher. Address, C. A. Lovejoy, Sec., Wilmore, Ky.

LOUISIANA.
Crawley, La., July 6-16. Workers: W. B. Duskum, M. V. Lewis. Address, R. W. Beagle, Sec., Lafayette, La.
Fort Jessup, La., July 27-Aug. 5. Workers: Thomas E. Smith, Miss Parvieu, Mrs. Smith. Address, G. C. Boswell, Sec., Many, La.

MASSACHUSETTS.
North Dartmouth, Mass., Smith Mills Camp, July 13-22. Workers: George B. Kulp, William G. Heslop, Mable R. Manning. Address, Mrs. Annie M. Cunningham, Sec., 194 Tremont St., New Bedford, Mass., or Mr. Abram Boomer, Jr., 70 Ocean St., New Bedford, Mass.
Douglas, Mass., July 20-30. Workers: C. H. Babcock, George B. Kulp, H. P. Morgan, C. C. Rinebarger. Address, Rev. N. J. Raison, Sec., 158 Blue Hill Parkway, Mattapan, Mass.

MARYLAND.
North East Md., August 3-12. Workers: Rev. J. G. Morrison, Rev. J. H. Parker, Mr. and Mrs. H. M. Hyatt. Address, Rev. J. N. Nielson, 212 Parker Ave., Collingdale, Pa.

MICHIGAN.
Hopkins, Mich., Aug. 16-26. Workers: Dr. C. W. Butler, Rev. W. L. Surbrook, Mrs. Julia Shellamer, Mr. and Mrs. A. H. Johnston, Miss Lillian Scott. Address, Dr. L. E. Hensley, Sec., Grand Rapids, Mich.
Iron Mountain, Mich., July 13-22. Address, Rev. Lloyd M. Blakely, Pres., 2147 E. Grand Blvd., Detroit, Mich.
Eaton Rapids, Mich., July 27-Aug. 5. Workers: Dr. Wm. Huff, Dr. S. H. Harkness, Dr. John Thomas, Dr. Guy Wilson, Bishop Nicholson, Bishop Oldham, Bro. Woodford Taylor, Mrs. John Thomas, Rev. H. L. Nixon, H. Morse Skinner, Rev. D. E. Reed. Address, Rev. D. E. Reed, Albion, Mich.

Gaines, Mich., Aug. 21-Sept. 2. Workers: Dr. H. C. Morrison, Dr. H. W. Jerrett, Rev. Joseph Smith, Rev. Ira E. Miller, Dr. C. W. Butler, Mrs. G. P. Henkens. Address, Rev. C. W. Butler, Pres., Cleveland, Ohio, 3219 Cedar Ave.

Romeo, Mich., August 3-12. Workers: Rev. W. G. Bennett, Rev. Chas. A. Jacobs, Rev. Guy Wilson, Rev. Thomas R. Thurn, Rev. Lloyd H. Nixon. Address, Rev. W. E. Weaver, Pres., 3832 Bewick Ave., Detroit, Mich.

MISSISSIPPI.
Fort Bridge, Miss., August 24-Sept. 2. Workers: R. A. Young and Party. Address, Mrs. J. E. Moody, Sec., Waynesboro, Miss., Rt. 3.
Cleveland, Miss., Aug. 9-19. Workers: Rev. W. R. Platt and wife, Emory McKeithen, Mrs. Robbie Fleming, Miss Elsie Brinkley. Address, Mrs. S. C. Taylor, Sec., 37 So. Court St., Cleveland, Miss.

NEBRASKA.
Kearney, Neb., August 16-26. Workers: Raymond Browning, John Thomas, J. Lewis Bouser and wife, Jennie Lancaster. Address, B. J. Patterson, Kearney, Neb., of J. B. Payne, Mullen, Neb., or A. H. Hughes.

NEW YORK.
Freeport, L. I., N. Y., July 19-29. Workers: J. F. Knapp, Howard Sweeten, Miss Florence A. Fairbanks. Address, E. J. Cornell, Sec., 46-14 Burling St., Flushing, L. I., New York.
Seven Oaks, N. Y., July 29-Aug. 12. Workers: Fred Suffield, Lawrence Reed, Minnie Humphrey. Address, W. G. Kingsley, 1565 First Ave., Westfield, N. Y.

NORTH CAROLINA.
Connelly Springs, N. C., August 5-14. Workers: Rev. Bud Robinson, Rev. Joseph H. Smith. Address, Box 200, Connelly Springs, N. C.

West Asheville, N. C., July 25-Aug. 5. Workers: Rev. G. W. Ridout, Rev. J. L. Hodges, Rev. J. G. Griffin, Rev. R. F. Pittman and wife, Miss Nora Martin. Address, Rev. Bob Self, Pres., West Asheville, N. C.

OKLAHOMA.
Thomas, Okla., Sept. 20-30. Workers: Rev. Chas. H. Babcock, Ben Sutton and wife. Address, Miss Anna Kraybill, Asst. Sec., Thomas, Okla.
Blackwell, Okla., Aug. 23-Sept. 2. Workers: Rev. U. E. Harding, Rev. John Paul, Prof. Kendall S. White and wife. Address, Mrs. A. L. Wright, 307 E. College, Blackwell, Okla.

OHIO.
Millersburg, Ohio, Aug. 23-Sept. 2. Workers: Evangelist Lincicome and daughters. Address, O. O. Herron, Sec., Millersburg, Ohio.
Warsaw, Ohio, July 26-Aug. 5. Workers: Rev. W. W. Lovelless, Rev. W. H. McLaughlin, Ernest B. Marsh, Virgil Sibal. Address, Adah Shepard, Sec., Warsaw, O.
Sebring, Ohio, July 13-23. Workers: Dr. H. C. Morrison, Rev. Joseph H. Smith, Rev. Paul Rees, Rev. Lawrence Reed, Prof. Kenneth and Eunice Wells, Rev. C. W. Ruth. Address, W. L. Sebring, Sebring, O.
Mendon, Ohio, July 13-22. Workers: Rev. John Thomas, A. H. Johnston and wife. Address, W. A. Barber, Sec., Mendon, Ohio.

Findlay, Ohio, Aug. 9-19. Workers: Charles Stalker, B. H. Haynie, N. B. Vandal. Address, Geo. W. Egbert, Sec., 305 Second St., Findlay, Ohio.
Glyndon Grove, Ohio, July 12-22. Workers: Tilden H. Gaddis, J. W. Carter, Prof. M. V. Lewis, The Moser Sisters' Trio, Asbury College Brass Trio. Address, Mrs. G. S. Bucher, Rt. 1, New Carlisle, Ohio.
Sharon Center, Ohio, July 27-August 5. Workers: Floyd O. Nease, F. Lincicome, Charles Gibson, Miss Anna McGhie, M. Ray and Jean Mackey Smith. Address, Rev. D. P. Fulmer, Pres., 313 E. Hgts. Blvd., or Miss Helen Osborn, Sec., 702 E. River St., Elyria, Ohio.
Mt. Vernon, Ohio, Camp Owen, August 9-19. Workers: Joseph Oych, C. M. Dunaway, E. W. Petticoat, Prof. Kenneth Wells and wife, Miss Anna McGhie, Miss May C. Gorsuch, Miss Ollie Tanner, W. L. Mullet. Address, Rev. E. E. Shiltz, Sec., Shadyside, Ohio.

Portage, Ohio, August 16-26. Workers: H. H. Sweeten, Edna Banning, Dwight M. Peffley. Address, Mr. E. L. Day, Sec., 74 Oakwood Ave., Newark, Ohio.
Circleville, Ohio, August 24-Sept. 2. Workers: Joseph Owen, Andrew Johnson, Charles L. Slater. Address, Rev. E. Keaton, Sec., 481 No. High St., Chillicothe, Ohio.

OREGON.
Portland, Ore., July 3-17. Workers: Rev. D. L. Fernwick, Rev. Fred Ross, Rev. C. P. Hogie, Rev. F. A. Brown, Miss Violet Morrie. Address, Mrs. Lydia Erskine, 1186 Borthwick St., Portland, Ore.

NORTH CAROLINA.
West Asheville, N. C., July 26-August 5. Workers: Geo. W. Ridout, Bob Self, Write, Rev. Bob Self, West Asheville, N. C.

PENNSYLVANIA.
Bentleyville, Pa., July 13-22. Workers: Dr. John P. J. John, Pres., P. N. A. Vandall, Mrs. J. W. McIntyre, Janie Bradford, Geo. Cole, Rev. O. G. Cook, President. Address, Rev. J. W. Schrader, Sec., 237 Oneida St., Pittsburgh, Pa.
Hughesville, Pa., July 12-26. Workers: Rev. Albert J. Fryhoff, Rev. Henry Chace, Miss Alma L. Budman, Mr. and Mrs. Harold Best. Address, Sarah P. Ercroft, Pres., Hughesville, Pa.

Belsano, Pa., July 27-Aug. 5. Workers: Rev. Peter Wiseman, Rev. C. E. Zike, Address, S. Ward Adams, Sec., Belsano, Pa.

Kittanning, Pa., August 16-26. Workers: Rev. T. M. Anderson, Rev. Raymond Bush, Rev. J. E. Walter, Leslie Conley, Mrs. G. R. Churchill. Address, Rev. Carl Hammerly, Sec., Meersburg, Pa.

SOUTH DAKOTA.
Willmot, S. Dak., July 3-15. Workers: Frank E. Arthur, Rev. and Mrs. H. T. Nyhus. Address, Mr. James Cameron, Sec., Willmot, S. Dak.

TENNESSEE.
Greenville, Tenn., Sept. 12-23. Workers: C. M. Dunaway, Miss Ruth Harris. Address, Mrs. Flora Mills, Sec., care Mrs. C. A. Vam, Greenville, Tenn.
Dyer, Tenn., August 2-12. Workers: Dr. A. O. Hendricks, Rev. C. B. Jernigan and wife, Miss Etta L. Foiles. Address, Joe T. Hall, Sec., Dyer, Tenn.

TEXAS.
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Hallsville, Tex., August 8-19. Workers: R. A. Young, C. C. Cluck, C. P. Gossett. Address, F. E. Dickard, Sec., Hallsville, Tex.

Peniel, Tex., August 2-12. Workers: Dr. J. W. Goodwin, Rev. Lum Jones, Wallace Swann. Address, B. C. DeJernett, Peniel, Tex.

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Drainesville, Va., Aug. 17-26. Workers: Rev. W. A. Grogg, Rev. R. Ramond Wilder, Mrs. Marian Birrell. Address, Anna L. Hyatt, Sec., 163 Adams St. N. W., Washington, D. C.

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Spotsylvania, Va., Aug. 17-26. Workers: Rev. R. G. Flixon, W. L. King, A. L. Carson, G. B. King, Bessie B. Larkin, Mrs. Mary and Harriet King, Rev. Elwood Hoey. Address, Mrs. B. K. Andrews, Sec., Spotsylvania, Va.

WASHINGTON.
Ferdale, Wash., July 26-August 5. Workers: C. F. Wimberly, C. A. Watson, P. Audley Brown, Miss Ruth A. Fogle, Miss Mina Merrick, Miss Gertrude Egbert. Address, Rev. A. O. Quall, 1131 16th St. S. O. Bellingham, Wash.

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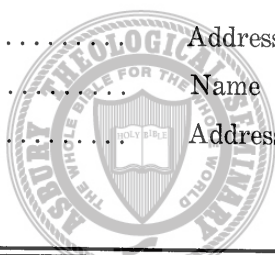
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PENTECOSTAL HERALD

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

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THE NEED OF A REVIVAL.

By The Editor.

THE consensus of opinion is that the greatest need of our times is a genuine revival of religion. This view is held, not only by ministers of the gospel and devout laymen in the church, but by thoughtful, serious men in the professional and business world.

Not long since traveling on the train, I was seated for several hours by a United States Senator. We fell into conversation on moral subjects, and I found the senator, like myself, in distress over moral conditions in the nation, the laxness of Sabbath observance, the growing number of divorces, with the breaking up of the home life, so essential to the proper rearing and the best development of childhood; the greed for wealth, the mad pursuit for pleasure, the general lawlessness, the defiant boldness of criminal classes, and the difficulty of bringing criminals to a bar of justice, along with other symptoms of the poor moral health of the nation. Finally, the senator said, "A few evenings ago I sat down to a quiet dinner in Washington City, with five other senators. In time, the conversation drifted along the line we have been discussing, when one of the senators remarked, 'Gentlemen, the time has come for the ministers of the gospel to come to the front with a remedy for the situation.'"

If we have revivals that the country needs, bringing the reverential fear of God into the hearts of the people, binding the home together more securely, regenerating the individual, and permeating society with the salt and light of vital godliness, it must evidently be brought about by the Protestant ministry of the nation. The great revival led by Martin Luther was the result of a rebellion against Romish superstitions and the proclamation of salvation by faith; the placing in the hands of the masses of the people an open Bible, with its pledge and promise of full and free pardon to all true penitent believers in Christ.

The Wesleyan revival was a clarion call to repentance. It was a bold assault in the spirit of compassionate love upon sin of every kind in all classes. It was the introduction of a new era of divine grace; it offered salvation by faith to all men. It assured men that they could have the clear witness of the Holy Spirit to the forgiveness of sins, along with the joys of salvation. It insisted upon the crucifixion of the "old man," the cleansing away of the carnal nature, the incoming and abiding of the Holy Ghost. It warned men of the wickedness of sin, the fearful danger of the rejection of Christ, of judgment to come, and the eternal doom of those who fail to avail themselves of the atonement offered in Jesus. The Holy Spirit attended the Wesleyan revival with mighty demonstrations of his presence and power to work in the hearts and natures of men a change so radical that it was indeed a new

birth; a sanctifying power so definite that men were enabled to partake of the divine nature and live lives of righteousness.

This nation has been blessed with many gracious revivals of religion. That under Jonathan Edwards was of the Lord. That under Charles G. Finney more widespread, had a powerful effect for good, not only in this country, but beyond the seas. That under Moody was a most gracious awakening; untold thousands were brought to repentance and saving faith in the Lord Jesus. That under Sam Jones and Billy Sunday was of a more practical character. It, perhaps, had more to do with the daily life of men, than with the spiritual nature. Perhaps those mighty men did not insist so strenuously upon the new birth, as they did upon every day, practical righteousness in life and conduct. They made a very large contribution to the bringing in of a new attitude toward the liquor traffic. They helped to an awakening of the nation to the selfishness, waste and ruin of strong drink.

The revival of the doctrine and experience of entire sanctification, as taught by John Wesley, his co-workers, and very generally among Methodists, for the first century of the history of the Methodist Church, has made a very large contribution to the spiritual life of the nation. The ministry of this great movement has constantly preached the fall and sinfulness of the human race, the fullness of the atonement by the Lord Jesus, and has called upon men to repent, believe, and be born again, consecrate and trust for the crucifixion and casting out of the carnal nature. There is no way to estimate the vast multitudes who have been converted, saved from drunkenness, the filthy tobacco habit, and become earnest, devout souls, ministers, missionaries, social workers and in every way, the servants of Christ and humanity for better living. May the fires of this revival be kindled afresh, and the good work go forward to the ends of the earth.

We need not look to the modern liberalists to bring about the revival needed. The preaching of unbelief cannot produce a revival of religion. It will take a great, positive, gospel message to bring the people to repentance and saving faith. The men who write question marks over the virgin birth of Christ, write a question mark over his deity and his power to save men from sin. Their contribution has been, and will remain, a hindrance and hurt to all spiritual life. If we have the revival so badly needed it must be brought about by the plain, unctuous preaching of men who believe the Bible, who with the eye of faith have beheld our virgin-born, crucified and risen Lord, who have had revealed to them by the Holy Spirit, the power of Christ to save. We will not have a revival ushered in by a timid ministry or self-seeking men, however, orthodox they may be. Such a revival must come through

the preaching of men who have abandoned themselves wholeheartedly to the rescue of the lost, by a faithful, bold, earnest, loving proclamation of that gospel which is the power of God unto salvation.

Serious Thoughts for the People.

AT this writing the Democratic Convention is in session at Houston, Texas. Before this editorial appears in the columns of THE HERALD that convention will have nominated its candidate for the presidency of the United States. From what we read in the daily press, it seems that Al Smith, of New York, is now almost certain to be the candidate of the Democratic Party.

To us, it seems the most tragic and awful hour in the history of this nation, since the outbreak of the Civil War. We have a heart-ache and sadness which no words can possibly express. We are disappointed in the people of Kentucky, and the broad, beautiful Southland. It seems they are not what we thought they were. It never occurred to us that the intelligent men and women of this vast section of the nation could be rallied under the leadership and black, bloody banner of Tammany Hall, one of the most dangerous, selfish, greedy organizations that has ever existed in these United States; an organization that has existed for graft and not the promotion of the principles of either great political party.

It will be remembered that when the Democratic Party held a convention in Baltimore, at which they nominated Woodrow Wilson for the presidency, that William Jennings Bryan made a powerful speech against Tammany Hall and practically kicked them out of the convention, broke their power, and flung them onto the garbage heap of graft and moral corruption where they belong. It was one of the truest and bravest utterances ever made at any political gathering. I, at once, wrote Mr. Bryan an earnest letter of congratulation and received from him a beautiful response.

Al Smith, who has been elected governor of the State of New York by the foreign vote of a few counties of that state, while the American citizens of some three-fourths of the counties have always repudiated him, has not been selected because of a brilliant record of statesmanship, a noble advocate and lover of humanity and the upbuilder of the interests of the people, but he has been selected because it is believed that, of all men living, he can rally the largest number of foreigners, the whole lawless element, the selfish, money, liquor interests, who would bring back the saloon, with all of its curse of poverty, drunkenness, the ruin of

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

DAYS OF POWER.

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



The saint sees Jesus and Jesus only, and is transformed by the vision divine. It is told of Dannecker, the German sculptor, that he spent eight years producing the face of Christ, and at last wrought one full of beauty and wonder; subsequently he was asked to work on Venus, but he replied, "After gazing so long into the face of Christ, think you, that I can now turn my attention to a heathen goddess?"

"I have heard the Voice of Jesus,
Tell me not of aught beside;
I have seen the face of Jesus,
All my soul is satisfied."

When we speak of saints we mean that class of religious people who are eminent for piety, to whom religion is a holy attachment and passion. A saint is one who is born from above, washed in the precious blood, purified by faith, all beautiful within, filled with all the fullness of God.

Cecil has said, "The union of saints results from union with Christ; as the loadstone not only attracts the particles of iron to itself by the magnetic virtues, but by this virtue it unites them to one another."

Saints are Spirit-born.

Saints are never the product of their age, but of the Spirit of God working in them.

Saints are not of this world, but are other-worldly. They are foreign to this world

- (a) In their tastes and proclivities.
- (b) In their fashions, customs, laws.
- (c) In their method of life and activity.
- (d) In their inner life.

Let me in this article illustrate the thought of sainthood from some examples in early Methodism.

1. *Lady Maxwell.* In 1764, Wesley wrote to her a letter in which appears these words: "I think God has taken unusual pains, so to speak, to make you a Christian—a Christian indeed (not in name) worshipping God in spirit and truth; having the mind that was in Christ and walking as Christ also walked. He has given you affliction upon affliction. He has used every possible means to unhinge your soul from the things of earth that it might fix on him alone."

When she experienced religion she wrote in her diary: "My peace began to flow as a river. I was astonished—knew not what to make of it and was afraid of delusions. I was afraid to go to rest, lest I should lose the enjoyment, and all that day I cannot express what I felt. All condemnation was removed. I was much inclined to silence, meditation and prayer. A sense of Divine love preserved in me a calm composure of spirit; it seemed all a sacred awe that dares not move. The Lord gave me his Spirit to witness with mine. I felt it clear, full and satisfactory, far beyond all human evidence."

She sought Christian Perfection and then her experience ran in a deeper channel; sweet and high and holy was the communion which she now enjoyed with her God. To her soul there was something wondrous in the manifestation of the Godhead's glory. Her consecration involved all her wealth, her talents, culture, position—all. She was an incessant worker in the Lord's vineyard. Her labors were abundant and her charities immense. She built chapels, maintained schools and in numerous ways spent her money for God and the advancement of the kingdom.

2. *Mrs. Fletcher.* She came of an aristocratic family, wealthy and fashionable, but religion early took fast hold upon her soul and she relinquished society, pleasure; soon after reaching her majority, left her father's home and took lodgings elsewhere in order to remove herself from the gay, world-

ly surroundings of the big house. Though living on the best of terms with her family yet, she saw that with her means she could accomplish far more good if she were free to do as the Lord might direct. At one time she said, "Alas, I thought I walked as a Christian, but now I see so much more of the holiness of God I am astonished!" Her consecration was full, utter and complete. Her wealth she laid at the Master's feet. Her home eventually became a refuge for the poor and the orphan and a home for the preachers. She married John Fletcher. It has been said, "If ever there was a human being perfect in every good word and work it was Fletcher, of Madeley. In Mary Bosanquet he found his helpmeet indeed." They were both after their marriage more devoted, if possible, to the cause of Christ than ever; erecting chapels, opening new places of worship, establishing Sunday schools, etc.

Mrs. Fletcher was among the first women preachers of early Methodism. It is true she never took the pulpit, but in the chapels she erected she would speak from an elevation and preach with power. John Wesley approved of her course. He wrote to her: "I think the case lies here, in your having an extraordinary call. It is plain to me that the whole work of God, called Methodism, is an extraordinary dispensation of providence." In referring to her preaching Wesley said, "Her words were as fire, conveying both light and heat to the hearts of all who heard her."

Lady Huntingdon, famous for her saintly life among the early Methodists, had a deep experience of Perfect Love and at one time gave her testimony in the following words: "My whole heart has not one single grain, this moment, of thirst after approbation. I feel alone with God; he fills the whole void; I have not one wish, one will, one desire but in him. He hath set my feet in a large room. I have wondered and stood amazed that God should make a conquest of all within me by love."

Note the words: "A conquest of all within me by love," reminds us of that expression of Archbishop Usher who described a Christian as one who has a "heart so all flowing with the love of God as continually to offer up every thought, word and work as a spiritual sacrifice acceptable to God through Christ." The language of the saintly soul is:

"Thee will I love, my joy, my crown;
Thee will I love, my Lord, my God;
Thee will I love, beneath thy frown
Or smile, thy scepter or thy rod.
What though my flesh and heart decay!
Thee will I love in endless day!"

Mrs. Edwards, wife of President Edwards, was a saintly soul. "In 1742 she sought and obtained the full assurance of faith." She says: "I cannot find language to express how certain the everlasting love of God appeared: the everlasting mountains and hills were but shadows to it. My safety and happiness, and eternal enjoyment of God's immutable love, seemed as durable and unchangeable as God himself. Melted and overcome by the sweetness of this assurance, I fell into a great flow of tears, and could not forbear weeping aloud."

"The presence of God was so near and so real that I seemed scarcely conscious of anything else. My soul was filled and overwhelmed with light, and love, and joy in the Holy Ghost, and seemed just ready to go away from the body. This exaltation of soul subsided into heavenly calm and a rest of soul in God, which was even sweeter than what preceded it."

Rev. Dr. Payson was a great saint; he enjoyed Perfect Love. He said: "Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beu-

lah, of which I have been for some weeks a happy resident.

"The Celestial City is full in my view; its glories beam upon me; its breezes fan me; its odors are wafted to me; its sounds strike my ears, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but as an insignificant rill, that may be crossed at a single step whenever God gives permission.

"The Sun of righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as he approached, and now he fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun, exulting, yet almost trembling, while I gaze upon this excessive brightness, and wondering, with unutterable wonder, why God should deign thus to shine upon a simple worm."

Gerhard Tersteegen was a great saint among the Germans, converted at sixteen; then led to seek the deeper life of the saint spending whole nights in prayer and supplication, renouncing wealth and comfort, then writing out his consecration to God in the form of a covenant. He said once: "*Jesus alone is sufficient; yet insufficient when he is not wholly and solely embraced.*" His understanding of the life of blessing and power was "by the mystery of the inward and outward cross." Another time he wrote: "Methinks it would be an inexpressible consolation to me, if in my dying hour, and when I shall have to appear in the presence of God, I could proclaim to all the world that God alone is the fountain of life and that there is no other way to find and enjoy him, than the narrow way of inward prayer, self-denial and a life hid with Christ in God opened out to us and consecrated by the death of the Saviour."

James Brainerd Taylor was a saintly soul and a devout missionary. Six years after his conversion he came into the experience of the second work of grace in the Spirit's fullness. (He was Presbyterian). He records what happened April 23, 1822: "For a long time my desire had been that the Lord would visit me and fill me with the Holy Ghost. My cry to him was 'seal my soul forever thine.' . . . At this juncture I was most delightfully conscious of giving up all to God. I was enabled in my heart to say, 'Here Lord, take me, take my whole soul and seal me thine—thine now and thine forever.' 'If thou wilt, thou canst me clean.' Then there ensued such emotions as I never before experienced. All was calm and tranquil and a heaven of love pervaded my whole soul."

Present Age Saints. Too often we think all the saints have gone to the cemetery and the twentieth century produces no saints, but thank God, in every age God has his saints. Chief among the younger saints that I have known was Bowen Bruere, missionary in India, whom the Master called home to heaven in 1922. He was the son of missionary parents, was born in India and was sent to America to complete his education. I met him first in the New Jersey Holiness Camp Meetings, where he played the cornet with unusual power. He was with me at National Park Camp Meeting where he was led to make a complete surrender and was entirely sanctified. He took his theological training at Princeton, and then proceeded to India. In India his life burned out for God; his missionary career was characterized by faith, prayer, serenity, self-renunciation, and deep, joyous communion and fellowship with God.

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.—Longfellow.

A PERIL AND A REMEDY.

S. A. Maxwell, Professor Religious Education, Asbury College.



THE history of education in America reads like a romance. The development of any particular phase of it might well furnish material for a most interesting book. The theory, administration, and material have undergone many changes. In early colonial times we find three ideas of education. In the South education was viewed primarily as the concern of parents. Neither the Church nor the State felt any responsibility. In the Middle Colonies education was conceived of chiefly as the function of the Church, and this is best illustrated by Protestant Pennsylvania and Catholic Maryland. In New England, with the exception of Rhode Island, education was regarded as the business of the community. In the history of educational development forces of a certain economic and administrative nature conspire to make the New England plan win out.

With education wholly under State control a new problem was destined to arise. In early American education the curriculum was predominantly religious. The New England Primer is a notable example of this. When education passed wholly under the control of the state the process of secularization began. Now this process in education was very gradual. It did not happen over night. As to the causes for secularization and the demand for it S. W. Brown says, "Differences of religious belief and a sound regard on the part of the State for individual freedom in religious matters . . . rather than hostility to religion as such, lie at the bottom of the movement toward the secular school." E. P. Cobberly says, "The secularization of education must not be regarded as a deliberate or wanton violation of the rights of the Church, but rather as an unavoidable incident connected with the coming to self-consciousness and self-government of a great people."

Five factors have combined to bring about secularization namely, the principle of religious freedom, the principle of public education for citizenship in a democracy, the religious heterogeneity of the population, the movements towards standardization in education, the growth of knowledge and the development of arts and sciences. It is evident that the child growing up in a system so secularized will inevitably sense a discrepancy between the elaborate provision which is made by the State for his education in everything else than religion, and the poverty of the provision which is made for his religious education. If religion is to have NO place in public education, it is likely to wear an air of an after-thought or a medicine cabinet. And too, the present system is fraught with danger because a system that gives no place to religion can hardly be neutral rather it exercises an influence against religion. The most perfect scheme of education ignoring religion would not be the best possible scheme in which to educate life.

We must not overlook the fact that many Christian parents who believe in religious liberty are opposing certain anti-religious politics in our public school. They believe that since religion cannot be taught it should not be fought. It is a queer principle to them that works to destroy their children's faith in the religion of the Bible yet taboos the Bible. Of course this may raise a question of academic freedom but there are two sides to the exercise of freedom. No one can pass this issue by lightly when it has stirred legislatures and changed educational boards. It is quite clear that a clash of no small significance is on. It is to be fought to a finish. Many honest God-fearing parents are willing to abide by a secularized education in the interest of religious freedom who are not will-

ing that the public school shall ridicule the Bible and sneer at the faith of their children in the Bible. That these parents have rights no thoughtful and fair educator can deny. Many are decrying public education and even its friends are pessimistic while some prophesy its collapse.

That public education has certain pronounced defects no one denies. To my mind the question of incongruity and antagonism between biblical faith and modern education is due primarily to an inadequate distinction between science and philosophy among public school teachers. Evidently many teachers have never yet learned the difference between the two. I am not inclined to make wholesale accusations against the public school teachers, for on the whole I think they are an honest, sacrificial group and it is only the occasional eccentric that produces most of the commotion and due criticism. The hot spot of criticism arises at the problem of human origin and the supernatural. Some have arrogantly insisted that they had a true science of human origin and this so-called science of origin has crossed with the origin as explained in the Bible. It is quite evident to the honest scholar that so far as human origin is concerned it must forever be a philosophy and is forever barred from being a science. Experiment in this field is impossible and the best that any scientist can do is to infer a philosophy of origin from a study of present animal life and from the fossils of antiquity. Observing origins is impossible, determining fossils is not infallible, and drawing inferences and building philosophies many times takes on the nature of platitudes or inverted pyramids. A pinpoint of observation serves as a basis for an Allegheny of superstructure. Men observe and then construct their philosophy which may be true or false. Any system or theory arrived at by speculation should be taught as a philosophy and certainly not as science. Christian fathers and mothers have a right to demand that the matter of human origin if taught to their children at all shall be taught as a philosophy and not as scientific fact. To my mind this would alleviate a very aggravated situation that obtains today. The notion that science and religion are contrary foes is false for both religion and true science are opposed to making an inferential philosophy of human origin a dogmatic science.

It is also an open question as to the wisdom of teaching the philosophy of human origin in the public schools. No one would teach the philosophy of history, the philosophy of religion, or the philosophy of theism in the public school and I am inclined to think that the philosophy of human origin might well wait for more mature minds and should receive little or no attention in the public schools. Now this philosophy takes on sectarian significance when it is maintained, not always wisely or courteously, in opposition to the Bible. If the teacher does not accept the Bible he ought to be honest enough to approach the maximum neutrality on religion. If he cannot teach religion he should not slur any religious faith whatever. Where any philosophy touched the Bible or biblical subjects he ought to be fair and courteous. He should never assert that his philosophy was a science and since he is not allowed to build men in Christian faith he should not destroy the faith they have. He should respect the philosophy of human origin as stated in the Bible if he believes it is utterly human in its formation. The Bible cannot be placed in the curriculum to be studied and examined like other materials and is therefore in an unfair position to be criticised. The teacher who does this is like the gossip who maligns the name of a friend but never faces the power and the life of the friend.

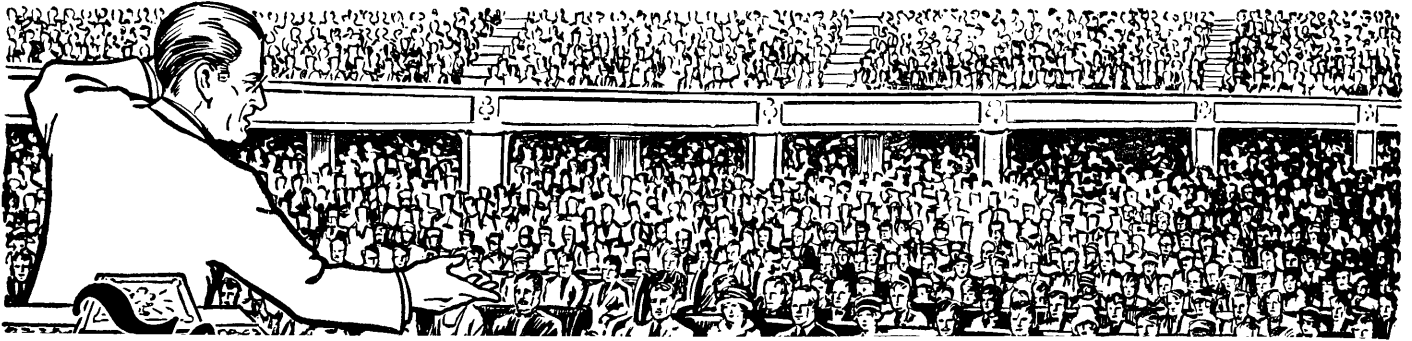
But are we not only dealing with one difficult unit of a far greater problem? The issue is far more comprehensive than this acute point for if we eliminate the positive antagonism between Christianity and education we still have the whole constructive scheme of character-education to build. It is far easier to offer destructive criticism and point out evils than it is to be truly creative and constructive. Many people have a complex or mental slant which wonderfully equips them for the first of these functions but it seems that the constructive mind is not so easily found.

If we take a cross-section of youthful life today we are appalled. If we take the neglected level of youth today we are in danger of becoming blue skeptics. "The crying need of today is not more cultural and scientific knowledge but more spiritual knowledge. Our prosperity will collapse of its weight unless our spiritual growth catches up with our material growth. The old-fashioned qualities of reverence, obedience, willingness to do hard and unpleasant tasks, respect for law, integrity and loyalty must be taught" says Babson. So great a scholar and educator as Professor MacDougall of Harvard begins a book with these challenging words: "As I watch the American nation speeding gayly with invincible optimism down the road to destruction I seem to be contemplating the greatest tragedy of mankind." Judge Cavanaugh estimates that three hundred and fifty thousand men and women in the United States make their living wholly or partially by crime. It is beyond question that we are the most lawless people on earth. Chicago murders five hundred annually; the United States murders eleven thousand annually; robbery is one hundred times as prevalent in Chicago as in London; the losses paid by burglary insurance companies have increased eight hundred and sixteen percent in thirteen years. When we view the crime in the light of our neglect as a church we see the heart of the peril. In a land where there are fifty-eight million receiving nor asking for no attention from a religious organization surely there is a challenge to the church. In the heart of the peril there are twenty-seven million Protestants under twenty-five years of age receiving no religious instruction. There are eight million children under ten years of age in non church homes and eight million Catholic youth under twenty-five and of this number seventy-eight and four-tenths percent are not in religious schools. There are in our land nearly two million Jewish children and of this number ninety-five and two-tenths percent are not in religious schools. Viewing the country as a whole we find that seven out of every ten youth are not being touched in any way by the religious program of the church.

In the face of such perils it is evident that we need a constructive and comprehensive program. Certainly some of our laxness is due to a decaying faith under a paganized public education. But I am also firmly convinced that a fossilized and insolvent church must give an account of the conditions which obtain at this very hour. The church must answer for the faith which she might have created. Even the rural church today far away from many of the temptations is utterly insolvent and is slowly dying. It is becoming an adult church very rapidly. Seventy percent of the membership in the rural church is past thirty years of age while forty percent of them are over fifty years of age.

When a great church with two and a half million members has a net increase of only eighty-four hundred, half of which come from the mission fields, it is time for serious

(Continued on page 6 col. 1)



The Meaning of Pentecost in Redemption's Plan.

Rev. D. J. Williams.

Text: "And when the day of Pentecost was fully come, they were all with one accord in one place."—Acts 2:1.

THE far-flung Redemptive program of God has embraced within its compass a number of outstanding days in the launching and carrying forward of its great designs. That was a wonderful day when the divine hand fashioned from a clod of common mud a human body and inbreathed it with an immortal spirit. That was a day full of hope when God stepped out upon the stage of human history, when time itself was young, and announced to Eden's ruined man and his unborn race, that the Seed of the Woman would down the line of the centuries bruise the Serpent's head. That was a day full of promise when God signed his first covenant with man, by writing his name across the clouds of the eastern sky in the form of the rainbow. That was, indeed, a day full of glory when Heaven sent a serenade of angels to announce to our earth that the Messiah, for whom men had long peered into the slow unfolding centuries, had at last been born in a manger in the town of Bethlehem. But no day among the slow passing millenniums of earth's history has had a greater meaning to Adam's race than has Pentecost. It stands pre-eminent among the days of Redemption's scheme. In some respects it climaxes the whole plan of Salvation.

This day, known to us as Pentecost, had been celebrated for many centuries under a different name. In the Jewish calendar it was called the "Feast of the Weeks." This feast was the second great one to be observed in the religious year. The first feast to be celebrated in the calendar was the Passover, which was instituted to commemorate the night of judgment, when Heaven's white-winged executioner passed over Egypt and slew the first born in every home which was not marked with blood. Then fifty days afterwards came Pentecost, which commemorated the giving of the law at Sinai. The Passover feast looked forward for its true meaning to the Cross of Calvary and the Feast of the Weeks found its true significance in the coming of the Holy Spirit at Pentecost. In a very significant sense, the giving of the law at Sinai was the beginning of the Mosaic dispensation. And in as true a sense Pentecost was the launching of the Christian era.

There was at least one striking resemblance and one great difference between the Mosaic period and the Christian dispensation. The feature of resemblance between these two periods was that both centered about the same city. It appears that back in the counsels of eternity, before the launching of Redemption's program, the Godhead chose one spot on earth about which their marvelous scheme of Salvation was to center. That sacred spot was Jerusalem. This city was destined to be the center for the Jewish ceremonies for long years and in later centuries it became the cradle of the Christian Church.

The feature of marked contrast between the two great outstanding dispensations of earth was the circumstances which surrounded their respective beginnings. At Sinai there was blackness and darkness, thunder and lightning, an earthquake, and a voice spoke out from the darkness that terrified the people. It was the inauguration of a period of law. The entire dispensation was filled up with rigid ceremonies. Its interest was focussed upon the tabernacle and later upon the temples. Its priests were clothed in sacred vesture. Its altars were constantly adrift with the blood of dying animals. Its sacred places, holy days, and multiplicity of laws, ever kept the old Jew in constant fear and awe. But how different was the beginning of the new era—the Christian dispensation. It too was accompanied by the Supernatural. And yet what a contrast! This wonderful dispensation was launched in a small upper room in the old city. It was here that the Third Member of the Godhead descended upon a humble group of men and women assembled in a humble retreat. They heard a great sound, as the Holy Spirit entered the room, that reminded them of a great rushing wind. They saw cloven tongues of fire settle down upon each of them. And, above all, that group of men and women were conscious that a strange purity had taken possession of their innermost nature. This latter was the outstanding fact of Pentecost.

We are now face to face with the question, What does this great day in Redemption's scheme, known as Pentecost, really mean in God's world program? My reply would be: Pentecost was God's final stroke in the destruction of the kingdom of sin in the human heart. The trend of God's marvelous plan of salvation through the preceding centuries had been toward the restoration of actual holiness of heart. All of the redemptive institutions had been focussed upon this glorious experience. The entire system of bleeding beasts, smoking altars and bloody baptisms had this sublime truth as their goal. Yea, the whole Jewish ceremony, the ancient covenants, prophetic visions, codes of precepts, and the golden chains of promises—all had this solemn fact in view. Like the needle to the pole, so the Mosaic system pointed to the "blood that cleanses from all sin."

To recreate fallen man in righteousness and true holiness was the design of God immediately after Eden's tragic scene. But the great experience of Pentecost was too grand, too exalted, too mysterious, yea, too divine, to be launched immediately after the Fall. Thus it became necessary for God to take four thousand long years to prepare a fallen race for the exalted experience of heart-purity. God is not compelled to do things in haste. It seems to us human creatures that he sometimes moves very slowly across the pages of history. Forty long centuries were compelled to pass between the giving of the promise of a Saviour in Genesis 3:15, and the actual coming of Jesus Christ. Hundreds of painful years elapsed between

the promise given to Abraham, that his seed should inherit the land of Canaan, and the actual entering into the land by Joshua. My friends, Jehovah is the God of the centuries. You and I are creatures of the hour. God's programs are often far-flung, embracing not only centuries but millenniums; ours must be completed in a few short years.

It is generally recognized by Bible students that only ceremonial holiness and not the actual deliverance from sin, was experienced by those who lived prior to the coming of the Holy Spirit. The author of the book of Hebrews plainly declares in Heb. 10:4, that the blood of bulls and goats could not deliver from sin.

Thus after four slow millenniums had passed, the hour among the centuries finally had arrived, in God's judgment, when the experience of heart-purity for Adam's race should become a possibility. And so with that specific design in view, the Third Member of the Godhead descended upon that group of one hundred and twenty men and women in that upper room in old Jerusalem on the sixth Christian Sabbath after the resurrection. The exalted mission of the Holy Spirit to earth was not to build empires, nor to govern nations, nor even to found a church. His design was to make it possible for the human race, in spite of the tragic fact of Eden, to have the lost image of their Creator restored to their natures.

The result was that those one hundred and twenty persons in that humble retreat became holier than any human creature since the fall of their federal head in Paradise. This sublime fact disproves the teaching of the Catholic Church that it is necessary to pass through the fires of purgatory before the human heart can be made holy. It disproves the Zinzendorf theory, that there is only one work of grace—for these persons experienced a cleansing of their natures on Pentecost of which they had not been conscious before. It disproves the teaching of our Calvinistic brethren, who believe it is necessary to wait until death before the human nature can be cleansed. That Pentecost experience discredited the growth theory; and by a close perusal of the lives of that group of men and women, the experience which they received at Pentecost disproved the Repressionist's teachings—for their hearts were really cleansed from sin.

Thus it is evident that Pentecost, with such a marvelous achievement, was a great forward step in Redemption's plan. It meant that provision had now been made for the destruction of the principles of sin in the heart of Adam's race. Some years ago, when it was decided to destroy Hell's Gate in New York City, the engineer planned and ordered that pockets be made in the granite rocks under the East River, which should hold seventeen tons of dynamite. A system of wiring was run from the Superintendent's office, which was in an upper room on the opposite side of the city, to the various pockets in the rock of the river bed. The main wire which spanned the city from Hell's Gate to the office, was connected to an instrument

at the side of the Superintendent's desk. At 11:45 o'clock, the great engineer, with his watch on the desk, took his little five year old daughter on his knee, and asked her the time of day, which she told him correctly. He repeated his questions several times during the next few minutes, so that he might be sure the little girl could read the time correctly. At exactly 12:00 o'clock, she pressed the button of the electric instrument. There was a tremendous explosion: New York City and Brooklyn rumbled and trembled. Thousands of tons of rock went into the air and Hell's Gate was no more. As the touch of that little girl's hand upon the electric button destroyed Hell's Gate in the physical realm, so on the day of Pentecost the Divine hand touched the kingdom of sin in the hearts of those one hundred and twenty men and women and completely destroyed its existence.

It is very manifest to him who studies God's advancing world program, that Redemption's scheme was fired with a new impetus on Pentecost. With the Holy Spirit entering the citadel of the human heart, destroying the roots and being of sin, and enduing the human with purity, it is evident that new life and zeal and fire would be the result. The pages of the Book of Acts prove this fact.

The centuries following Pentecost witnessed supernatural power; for from that upper room in Jerusalem there went forth a light, a fire, a power, a spirit that stirred the world. That infant church constituted the greatest moral phenomenon the world has ever seen. Never since time began its course has there been such an example of things weak confounding things which were mighty. A few unlettered fishermen and publicans of the most despised nation of earth began a crusade which was to encircle the globe with a religion whose central theme was a crucified man. The sceptres of the Cæsars could not stay its onward march. Idolatry fell before it like a smitten Dragon before the ark of the Lord. Many barbarians were evangelized; far-off Britain listened to its call; Egypt and Africa had apostolic missionaries sent to them; and wild Arab tribes were among its converts. The Gospel message silenced false oracles, it abolished foul rites, it suppressed polygamy, and it gave sanctity to the marriage bond. The power of many false religions were broken.

Pentecostal fires burned not alone, however, in the hearts and lives of the sons of that first century, for as one divine has said, its fires burned in Luther's heart and Protestantism was born. It glowed in John Knox's heart and Presbyterianism was born. It burned in John Wesley's heart and sleeping England was awakened, Ireland was aroused, and Wales was stirred; yea, Methodism was born. Pentecostal fires burned in Jonathan Edward's life and the harvest was tremendous; it burned in Charles G. Finney's life and the subtle powers of infidelity and universalism were largely broken in the New England and Middle States; it burned in Moody's life and thousands were stirred. It burned in Evan Robert's life and the result was the Welsh revival.

The outstanding demand of these alarming days that are upon us, is for men and women of Pentecostal fire and spirit. The clock of time has struck an awful hour—when belief waxes feeble, morals are at a low ebb, standards are trembling, principles are being wrecked, consciences are slumbering, and velvet is taking the place of sackcloth. The altars of the most High God are being thrown down and the altars of Baal are being set up. These days are freighted with grave omens, and the demand of the hour is for men and women of vision and wisdom, and courage who are endued with the Holy Spirit. Men and women with a Pentecost experience.

We want you to put THE HERALD in at least ten new homes.—Page 16.

Bishop H. M. DuBose Replies.



OME days ago *The Age Herald*, published in Birmingham, Ala., had a criticism of some action of a protest against a wet candidate. This paper insinuated that Bishop DuBose, one of the most prominent and beloved bishops of the M. E. Church, South, was undertaking to dictate to the people with reference to how they should vote. The bishop writes a reply to the Editor of *The Age Herald* which is so interesting and excellent that we must give it space in the columns of this paper. You will read it with profit and encouragement. —(Editor).

FROM BISHOP DUBOSE.

"To Editor The Age-Herald:

"Your issue of the 24th instant, containing an editorial headed, 'The Bishop's Crusade,' has come into my hands through the courtesy of a friend. Having been an editor for a quarter of a century, during my earlier years, I am no longer liable to panic from the journalistic tom-toms, and have ceased to be sensitive to criticism in the public prints. Sure that the cause which I represent is a righteous ones, I count the publicity which you have given it as compensation. I can trust the public for its verdict.

"Perhaps, if you had known the facts in connection with the protest put out by 'The Southland Committee of Safety,' your comment had been in a different tone, if not to a different end. You assume that one man is responsible for this protest movement against the nomination of a wet candidate for the presidency, and that this man has used ecclesiastical place and prerogative to commit a multitude of men as capable as himself of self-judgment, and as free as himself to employ their own volitions.

"The facts about the Southland Committee of Safety Protest are that it is not an organization of any one church, or even of several churches, as such, though its principle was emphasized in the late Southern Baptist Convention, and by the General Missionary Board of the Methodist Episcopal Church, South, recently in session, which latter body used its language in part. It is rather a purely civic, patriotic movement, directed by representatives of those temperance, social and evangelical groups that stand for the highest ideals of morals and citizenship. Its membership consists of both ministers and laymen, but in their capacity, and in the exercise of their rights, as Christian citizens.

"Their objects is to secure from the party with which they have always affiliated, the nomination of a candidate for the presidency for whom they can vote without degrading countrymen and country-women to join them in making this righteous demand on their party. It is the inalienable right of petition. It is the heaven-given right of protest against a coming grievance.

"These men hold it to be their religious duty to vote; they are only asking that when they come to vote they may be able to do it religiously. If this is denied them by their leaders, they must then consider how their consciences are to be salvaged. What they seek is 'freedom and justice and the spiritual exaltation of the great nation which shelters and nourishes them.' (Thanks to the scribe who has brought such coin from his treasury!). The sponsors of this protest cannot think that such loyalty to their country can come through the toleration of a superlatively wet candidate for the presidency; one who has stripped the statute books of his own state of every vestige of statute machinery for the enforcement of the laws against illicit liquor selling and drinking, and who, by his Tammany compeers, is expected to do the same thing in the nation.

"Like all other causes of its nature and purpose, the Southland Committee has had to operate on a fund of extremely limited volume, while its foe has the command of unlimited thousands. However, an effort has been made to reach every temperance group and every evangelical minister in the entire South. As an official of the committee, I regret that the Presbyterian brethren of the metropolis of Alabama (my native state), were not served with our literature. It was due to oversight, or, may be, to a paucity of funds. It was not invidious, nor was it due to a policy of finesse. One of the leading and most active members of the committee is a prominent pastor of the Presbyterian Church, U. S., in the capital of Tennessee.

"It may interest The Age-Herald and its readers to know that, although this movement was launched only one short month ago, and that its direction has been hampered through lack of funds (even for postage) up to date, fully two hundred thousand protests have been accounted for in the Nashville office, and returns are coming in at the rate of from five to ten thousand daily. As many as twenty-five thousand have been received in a single day. Besides these two hundred thousand, secured chiefly this side of the Mississippi, two hundred thousand are expected from Texas, where a separate list is being taken. Still, in addition, is a list of more than one hundred and fifty thousand collateral protests taken in connection with the primary votes in certain states. A majority of these pledge the voter to vote against a wet candidate. This is the voice of the Southland.

"HORACE M. DUBOSE,
'President Southland Committee of Safety,
Nashville, Tenn., May 26, 1928.'

A Great Speech in the United States Senate.

There has not been in many a day a more powerful speech made in the United States Senate, than that delivered by Honorable F. M. Simmons, who has been for some thirty years United States senator from North Carolina. Tammany Hall influence in N. C. has been trying to muffle the voice and destroy the influence of this truly great and worthy Senator from the Old North State, because of his objection to Al Smith.

The Senator makes a speech that uncovers the corruption of Tammany Hall and shows how that Al Smith is its creature and utterly incompetent to serve the people of this great nation as President. He calls attention to the marvelous organization of Tammany in various states where men are secretly sought and employed to carry out the behests of Tammany. He shows how that a group of unworthy politicians tried to stifle the real expressions of people of N. C. with reference to their desires regarding the nominee of a candidate for the Presidency.

Mr. Simmons introduces a letter to be recorded in the Congressional Records from Robert L. Owen of Oklahoma, longwhile Senator from that state. In this letter Mr. Owen shows that Tammany Hall has not even a taint of genuine democracy. He points out that Tammany opposed the election of Samuel J. Tilden, of Grover Cleveland, of William J. Bryan, of Woodrow Wilson, of James M. Cox, and of John W. Davis, all democratic candidates for the high office of President of the United States. Men like Senator Simmons, ex-Senator Owen, Senator Heflin, and all truly great men in the democratic party throughout the south, feel that a big Missouri mule ought to be backed up to Tammany Hall and tickled in the flank with a bayonet until it would kick the whole dirty bunch out of the democratic party so far that all of its leaders and followers would die with old age before they could get back to contaminate any decent political party with its presence.

H. C. M.

(Continued from page 3)

thinking and real investigation. Surely a pagan education is an evil but an unregenerate group in a church is a tragedy. I am a member of this church and am using it only to illustrate the utter insolvency of religion today. I am shocked when I think of a net increase of only one third of one percent—one new member for each three hundred old members, one new member for each preacher. What is the trouble when two and a half million people, 19,398 congregations, spend twenty-four hundred dollars for each new addition. This church is a rich church and an educated church. She owns three mighty universities and many colleges. She has a loyal group of General Evangelists and excels most churches in the work of religious education. That there is a cause for this insolvency and impotency all agree. I want to make this apply to the entire religious life of America. We are living in perilous times and are working with an insolvent church.

As I have viewed the religious life of our country in recent years I can only conclude that our Christian schools have repudiated Christianity and substituted Modernism, our Religious Education is not Christian, our pulpits are uncertain, our religious literature is largely in harmony with the paganism of a secularized education.

Is there no optimistic ray on the horizon? Let us observe what we have of our resources. We have many preachers who still declare against sin and for righteousness. There never was a time in the history of Christianity when we had a more efficient machinery than at the present time. The church is organized for effective service but there is certainly something very essential lacking. To my mind the essential lacking element is vital evangelism growing out of a regenerate heart. There is developing a great religious educational system known as the Daily Vacation Bible School and the Week Day Schools of Religion. In the latter of these a million children enrolled last year. But what were they taught? Modernism or Christ? Were they led to God through faith or were they led astray. In one city ten thousand children march from the public school to great religious education plants to receive religious instruction. What a tremendous opportunity to bring them to Christ. The Daily Vacation Bible School teaches three million children each season but what are they taught? Our churches are building imposing plants and employing ministers of education but what kind of Directors of Religious Education do they prove to be? Are they evangelistic? I recently heard a prominent preacher relate how that for two weeks in a church with filled altars during a revival the Director of Religious Education did not speak to a hungry seeker at the altar. He, a man who had charge of their life—a mighty group of life—was directing them but not to repentance and faith in Christ. All through our churches today orthodox congregations are hard put to find trained leaders for the religious education work who still hold to the great doctrines of the church. A Modernist director in an orthodox congregation can soon modernize and paganize the whole group. A modernized religious education and a secularized public education coupled with an inert ministry, a decaying faith, and apostate Christian Colleges constitute a pathetic tragedy unsurpassed in human history.

But in the face of such dismal situation there certainly is a challenge deep and strong to those who have a vital and aggressive faith. May we offer a constructive program to be followed under circumstances as we actually find them existing today. With this highly developed machinery most perfectly organized comes a great opportunity for those who are thoroughly evangelistic. It is no time for bickering over phases or forms of service, rather it is most opportune that

the spirit of evangelism shall lead us into all the forms of service offered by the church today. At times some have been hesitant about the whole activity of the church and have sought to bring the Kingdom through only one particular form of effort. For example, some use only the teaching method while others confine their effort to the revival. Some use only the personal approach while others confine their efforts to a social appeal. It is quite clear that a mighty spirit of evangelism should move through the entire work of the church. People should be taught in the revival and men should be evangelized through religious education in Sunday School classes or in social service. Evangelism is a spirit and an effort to persuade men to accept the Kingdom of God within their hearts. Unless those who believe in evangelism dare to make the entire realm of church activities evangelistic we forfeit our right to engage in activity. If the activity is a worthy one then an evangelistic leadership is the best possible leadership. It is quite clear that the present day church is a big organization and offers a varied program and calls for a trained leadership. But an evangelistic leadership is indispensable if we are to bring the Kingdom of God into the hearts of men. If the young life in our spiritual colleges could be given a vision of the entire field of service in the church and would give their fine evangelistic fervor to revival effort, religious education, and social service then the number of men won to Christ and the Church would greatly increase. We need to see many places of service in unthought of fields of activity. The whole activity of the church varied, though it be should converge in bringing men to Christ and training them for his service.

Program Versus the Holy Ghost And Vice Versa.

A. W. ORWIG.

A program is often a good thing, whether relating to meetings of either a spiritual or other nature. It pre-supposes some system and general order, some thought, labor, prayer, and definite purpose. But persons of common sense or good judgment are usually willing to subordinate a human program to certain contingencies, namely, that it should be of sufficient elasticity to be accommodated to unforeseen circumstances. It is quite possible that on some occasions a formal program is not necessary, and that spontaneous action is better. Sometimes the Holy Spirit may unmistakably impress some persons as to a certain course of procedure, while at other times he may leave it to the sanctified and experienced judgment of men. And yet we need to be devoutly careful that mere human or Satanic impression, or our own fancy, is not taken for the mind of God. In view, therefore, of human frailties and diversity of opinion, even among honest and holy men, and especially of the great importance of seeking the glory of God, I think we should beware of a so-called iron-clad program, as well as of undue or fleshly radicalism or general looseness. Both of these evils seem to obtain sometimes, and to the detriment of God's cause.

Evidently there are *two sides* to the use of programs. All of us know that God employs human agencies to promote his work, but in connection with the guidance of the Holy Spirit and his holy Word. Therefore men may prayerfully prepare a program and still be in harmony with God. Or they may adopt a program in which he has little or no part. We often hear the expression, "Let the Holy Spirit have right of way." Certainly we should always do so. But while we profess to be thus guided, human co-operation and even certain human leadership are not to be utterly precluded. Both prophets and apostles were divinely assigned such incumbency, but they by no means felt independent of God. Again, the Bible speaks of men whom "the Holy Ghost hath made overseers"

in "the church of God." Surely this implies a degree of human authority and responsibility, and some plan of operation, or the making of a program for the general or special advancement of the work of God. The apostle Paul speaks of having "the care of all the churches," and does not that mean an "overseer" of some kind? And he exhorts, "Obey them that have the rule over you." Here leadership and authority are directly implied, and the prerogative of arranging action according to "program" when deemed advantageous. The apostle's declaration that "God is not the author of confusion," and his admonition that "all things be done decently and in order," verily imply that a haphazard manner of conducting religious services is not proper, and that some one should be responsible for the conduct of a meeting, without, however, exercising arrogant or despotic rule. A godly and prudent man, or a committee of such men may, accordingly, seek counsel from God and receive it more or less definitely, and also in connection with certain providential circumstances, and in that sense adopt a "program" on which the divine blessing may truly rest. And such men may be among the *first* to suggest a change, if the Holy Spirit should so indicate, and which he might do and often has done before the close of a final decision as to the program.

The Christ and the Creed.

The above is the title of a book from the pen of Bishop Warren A. Chandler, D. D., LL. D. It is a most timely volume. It discusses some of the most important and practical truths of our holy Christianity. We can think of at least four classes of people who should secure, read, mark and digest the contents of this book: First, it ought to be read by preachers, especially young preachers, of all denominations. I wish it might have been placed in my hands in my early ministry. Second, it should be read, remembered and used, by Sunday School teachers in illustrating and implanting essential truth in the minds and hearts of their classes. Third, it should be read and reread by parents who are rearing families of children. It would give them intelligent understanding of the fundamental doctrines of our Christian faith and be invaluable in inculcating saving truth in the minds and hearts of their children. Nothing more important. Fourth, it ought to be read by young people who are confronted with all sorts of false teaching, who do not know what to think or say in the midst of the confusion going on in the world with reference to essential Christian truth. The book is printed in excellent paper, neatly bound, and contains 134 pages. The Pentecostal Publishing Co., has secured a large supply of these books with which to furnish their readers. Let us give you Table of Contents:

Chapter I. The Obligation of Belief.

Chapter II. The Nature and Need of a Creed.

Chapter III. The Creed is Factual, not Speculative.

Chapter III. The Christ in the Creed: His Virgin Birth.

Chapter V. The Christ in the Creed: His Resurrection.

Chapter VI. The Permanence of the Creed.

Chapter VII. The Christly Creed and the Christly Life.

This book, though profound in its thought, is written in plain language, of easy comprehension, and delightfully illuminating. Send \$1.25 to The Pentecostal Publishing Co., Louisville, Ky., get the book and read it and you will find large and lasting benefit.

Faithfully your brother,

H. C. Morrison.

"The next thing to knowing we have found Him, is to find some one else and say, 'Come and see.'"

GLEANINGS FROM THE EVANGELISTIC FIELD

YOUNG PEOPLE'S DAY AT SYCHAR.

Wm. R. Chase.

Every day is young people's day here. Sychar sees after the young of all ages who come within her gates. A playground is furnished where the little ones under the supervision of Miss Marian Davis of Marion, Ohio, and Miss Dorothy Jones, of Newcomerstown, Ohio, are kept busy so their parents may be at service and know their children are occupied with swings, sand boxes and such things. Miss Olive Tanner has charge of the service held for children under eight at the eight-thirty hour, while Miss May Gorsuch is instructing the boys and girls in the things of God. At their annual march through the grounds to the place of the meeting of the Ring meeting, which is held each day at 6:15 P. M., one hundred and fifty-five boys and girls were in the line of march. The little tots are given a separate building where they hold their meetings. The boys and girls meet in the Chase Auditorium. This is the Young People's place of meeting. Out from Sychar into many parts of the earth there have gone young people in the name of Jesus carrying the blessed news of full salvation.

This year some ninety young people were saved and of that number near thirty definitely gave themselves for special work in the field either at home or abroad. It looks as if the Lord had put his seal of approval specially on the work of Sychar among the young. Sychar's spiritual children are to be found in God's harvest field the world over. And Sychar insists that they go out with the whole armor on. And her children who go out you will find are soldiers, soldiers who know how to stand, and having done all stand, fighting the good fight of faith, going forth conquering and to conquer. Up yonder they will shine, shine in the brightness of his glory.

Evangelist Miss Anna McGhie who has led them to victory for the last seven or eight years, has been engaged again for this coming year. She is a master workman among the young people. Not only at the services is she busy, but at any hour of the day she is accessible and many are the young folks whom she has helped in private conference. She is a workman that needeth not to be ashamed; Spirit-filled and Spirit-led they have a safe counsellor in her. The following is a sample of her sermonic teaching. Taking for her text those words found in Joshua 5:16: "Loose thy shoe from off thy foot." In a simple, straightforward way she said to her young folks, "Joshua was a great military strategist. He was going out to spy the land of Canaan and see if he could take Jericho, when suddenly a shadow fell across his path and he saw a man with a drawn sword in his hand. It was quite natural that his first question should be, 'Art thou for us or for our adversaries?' The answer came promptly, 'As captain of the host of the Lord am I now come.' Joshua was a soldier starting out to battle and was eager to take his leadership from the Lord. He wanted the divine Captain to give him orders and direct his movements. He realized his need of divine wisdom, and that he was not capable of assuming supreme authority over his life or over his work for he was God's chosen instrument. Immediately he asked, 'What saith my Lord?' Joshua did not regard his place in the battle as a matter of personal selection, but recognized the fact that he was there by divine appointment, that he was God's representative in the conflict, and must answer to him for the consequences. He was going out against a mighty host and needed more than human wisdom and mortal help. So is every young man and every young woman starting out in a great conflict. The warfare of life is no light thing. Some of you will go into the business world, some into professional life, and others will join the industrial ranks, but wherever God may put you remember that you are there, first of all, by divine appointment and as his representative. Like Joshua, you may naturally think of the adversary as manifest in external and visible form, but Paul tells us that the most formidable foe we have is to be found in the principalities and powers of darkness. We can not see them with the natural eye, but the air is pregnant with these forces of evil. They make use of every available agent to overcome us. But whether they use visible or invisible means to combat us, within ourselves we are not able to withstand the attack. We must depend wholly upon the 'man with the drawn sword', employ spiritual means to win the victory. Nor does this mean that we are to sit down passively and put forth no effort to win. On the contrary we must use all our powers, every faculty of the mind, every power of the soul to the utmost of our power, under divine guidance, and so yielded as to catch divine orders and with steady faith hold until the victory, through the man with the drawn sword, is ours. We must first prepare ourselves however to let the divine Captain win through us.

The orders he gave to Joshua are given to us. Hear the strange command, 'Loose thy shoe from off thy foot.' What did he mean by that? Probably just what Paul did when he said, 'Let us lay aside every weight and the sin that doth so easily beset us.' He used the Greek word with the idea of a garment which fits closely and impedes the progress of a runner. The thing that hinders must be cast off. We are to 'put off the old man', put him off as you would a soiled garment. You must put off the old man of sin which is an inner weight that hinders the

Christian. The besetting sin of temper, envy, jealousy, doubt, fear have defeated many a young person who started out well in the Christian race. Your besetting sin must be loosed. And as you do not spend a day or a year or a life time in putting off a soiled garment, neither is the old man to be put off that way, but do it at once and for all. Every doctor tells you that no germ of disease can fasten on you unless there be some internal weakness, so in the spiritual realm. The real field of battle is in the heart and victory won there you are sure to win on the outside. Any form of depravity in the heart is like a hook over which Satan throws his suggestions to bring you into defeat. It was on the hook of evil temper that Satan caught Peter. Doubt, the besetting sin of Thomas, was the hook used by Satan in his case. Every form of sin that grips your heart must be loosed. Then also every good thing that might hinder you in fulfilling the will of God must be loosed. There are things which are as good and as useful as a shoe which must be torn off and cast aside. To Joshua the shoe looked like a necessity, but God said, 'let it go.' Any thing that clings so closely to us as to hinder us must be cast off. 'Loose that thing,' says the man with the drawn sword, 'which grips your heart's affections and fastens so closely on your life that you cannot do my will.' God made you to glorify him and he will consent to no one or no good thing taking first place in your affections and thereby hinder you from carrying out the divine program for your life. That good shoe, when God says so, must be loosed. Satan is an arch deceiver and will fasten many things on your life that look innocent and good, and while not essentially wicked yet will hinder your usefulness to God and your spiritual development. Many young people are not achieving what they could in spiritual development because hindered by innocent appearing weights. Funnies and fiction crowd out time for prayer. Light talk, foolish jesting, idle words blight the soul. Slang and jazz have no place in the kingdom and produce mental and moral chaos which plays havoc with the spiritual life. The spiritual capacity of many young lives has been blighted forever by these things. 'Whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, think on these things.' Satan uses these things of which I have spoken, seemingly harmless things, and by them many are made spiritual dwarfs that should have been spiritual giants. Many are even entering the ministry and using superficial means to get results for God because they would not obey the divine command to loose the thing that hindered and trust in God only. Joshua might have trusted in his own equipment, but God's orders were to let go of all earthly dependencies and trust in the man with the drawn sword. The sword signifies warfare. God wants you to become so mighty in faith that you will be conquerors. He wants you to be completely separated from everything else and so securely joined to him that you can step out on faith and be an overcomer in every conflict. Get your faith ready, my dear young people, for great conquests. Let go the old moorings, the old self-life, and do pioneer work in faith. Let nothing cling to you that hinders your largest possible development and usefulness. Whatever your natural endowments or cultural training may be do not depend on these. You must have no prop on which to lean, but Jesus only. Every earthly tie must be loosed. What does God show you to loose tonight? Have you a besetting sin or some weight that hinders? Loose it now.

The call to the altar was responded to by a number of young folks. From this service they go to the service at the main auditorium. The young people respond much more easily to the call to holiness than do the older ones. Holiness is a strong appeal to them. They want that which will give them a victorious life.

REVIVAL ECHOES.

On the 29th of January the Thomas Union Revival Meetings at Berne, Indiana, came to a close. Rev. and Mrs. John Thomas preached the Word, and the Rev. M. V. Lewis led in song. Bro. Edson Crosby played the "silver bells" and the saw, and Sister Frances Burkhalter played the piano. The four local churches had united in arranging for them. The Mennonite Church seating 2,000, was none too large for the audiences that gathered, especially on the Missionary night. The messages carried the sweet odor of the Scriptures to the hungry hearers' hearts. The Holy Spirit was exalted in his work in the believer. Christ was lifted up in salvation, sanctification, and healing. In an echo meeting held after the close of the revival almost all of the texts were recalled by the congregation. To many Psalm 37 was a new treasure, and John 14:15-23 brought deep, heart searching and blessing. Ephesians 5:14-21 unfolded "A Satisfactory Christian Experience." Infirmary in contrast to sin, Perfect Love, The Broken Alabaster Box, were subjects fraught with power and conviction. The message on the very first evening on Dry Bones according to Ezek. 37:1-14, stirred the congregation deeply. The Missionary evening was the crowning service of the series. When the evangelist asked all that were willing to go into the foreign field if the Lord so led to come to the platform, there was not room for them. One hundred and nineteen came at that one call. And the next morning a young woman called Rev. Thomas by telephone asking to be counted as the 120th, a veritable

upper-room pentecost gathering of missionary volunteers. And all of these were below thirty.

During the three weeks from Jan. 9th to 29th, the evangelist was used of God to bring about 400 to the altar. Over \$1,900 was received in the offerings, which money was used for the expenses of the meetings, the workers, and missions.

In speaking about my observations of the results that these meetings had in the local Mennonite Church, I feel safe to say that the time that has elapsed since the close of the meetings has demonstrated the depth and permanence of many of the decisions. Our Mid-week Prayer and Bible Study meetings are regularly attended by 200 to 300 children and adults. More than half of these are below 25 years old and the majority of them bring their Bibles with them. Our average Sunday school attendance was 1,104 in the first quarter, an increase over last year. Many are active in our numerous prayer-groups. There is a growing interest in the teaching of the Scriptures regarding the Holy Spirit. Boys and girls that are to be received into the church through baptism give evidence of genuine conversion. A zealous interest in opposing worldliness, modernism and other evils manifests itself.

We are thankful to God for the life and ministry of Brother and Sister Thomas and their co-workers, and pray that their ministry to the souls of men may go on and on.

P. R. Schroeder,

Pastor First Mennonite Church, Berne, Ind.

REVIVAL AT WILLIAMSBURG, W. VA.

We have been having a real "Pentecostal Shower" here at Williamsburg in the Methodist Church, and I want The Herald readers to know about it. Rev. W. J. Elliott, the pastor, started a prayer meeting in his own home some months ago with the determination that Williamsburg would be saved or there would be a funeral at the parsonage.

When I arrived from my home in Harrisonburg, Va., more than two weeks ago to take charge of the music for this series of meetings, everything was blocked, even the road to the Church, and we had to park our cars and walk some 300 yards. It rained every day and we went through mud and water. Nobody would loan us a piano. I found three persons who would lead in prayer. Now I can call on more than one hundred. I asked how many really knew "that Jesus could save," and about 50 out of 500 feebly responded. Now more than 450 rise and sing with all their might, "Yes, I know Jesus saves, and his blood washes whiter than snow."

Mr. Elliott is a man of prayer, as well as an impressive speaker. We have opened the road, gotten a piano, prayed people back home when they ran away from God and the meeting as they have testified and could relate other remarkable answers to prayer.

On last Thursday night forty people came to the altar. It was a regular old-time Peter Cartwright meeting where they fell prostrate at the altar and cried aloud, "men and brethren, what must I do to be saved?" The place was awful on account of the presence of the Holy One. My senior choir, as well as my splendid "Booster choir" of about 50 from 8 to 18, are saved and can sing from their hearts, "I'm washed in the blood of the Savior."

We have a wonderful band of young personal workers out of which the Lord is going to call some preachers, missionaries and teachers and we are going to send them to Asbury for training.

I have sung for many of the great evangelists and have been in great campaigns where many more came forward, but I have never seen the power of God manifested more than in this meeting; 93 have been saved, and the meeting continues. Nearly all of the church members have been forward for re-consecration.

J. Owen Long,

Evangelistic singer, Harrisonburg, Va.

Dr. John Paul, president of Taylor University, Upland, Ind., has written the life of Bishop William Taylor. He had a great subject and has done himself credit as a biographer. He has given the public a great book; has selected wisely out of the mass of matter at his command, and has arranged it in a most attractive style, illuminating comment and explanation. He gets the great evangelistic Bishop before you in life and movement. You see him preaching in the streets of San Francisco, quieting the mob of gamblers, drunkards and lawless desperadoes under the magic power of the gospel. You see him sailing the oceans, seeking and saving the lost by the power of Christ in Australia, South America, London, Canada, India. Like a mighty prophet of the Lord he strides thousands of miles into the heart of Africa, winning multitudes to Christ. As you read, you are thrilled, humiliated, and determined to try to win souls for your Lord. The book is on excellent paper, clear type, and very handsomely bound, containing 318 pages, and sells for \$2.00. Send for it to The Pentecostal Publishing Company, Louisville, Ky.

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homes, the brutal treatment of women, the nakedness, hunger, and suffering of little children. It is also understood that political "pie-hunters," who are not standing for the great fundamental principles of good government, but who are seeking place, and pelf and power, are swarming about Tammany's standard-bearer with the forlorn hope of governmental positions.

Of course, it is understood that Al Smith will rally to his banner the Roman Catholic vote of the nation. Not only so, but he will have the sympathy and, if need be, the assistance, of the Pope of Rome, with the tremendous power he wields in Europe. Not only so, but he will have the sympathy of the liquor interests of Europe, who not only desire to ship their diabolical products to this nation, but who know very well that if America keeps sober and Europe keeps drunk we will advance to a place of economic power that will give us a tremendous advantage in manufacturing, and the markets of the world.

We are hearing much about "tolerance" these days. Protestant Christianity does not need to be taught tolerance. Protestantism has not been imprisoning, torturing, and burning Roman Catholics; it has been just the reverse. The intelligent Protestants of this country have studied history; they understand what Romanism has done for humanity in the past. They have seen the blight of her ecclesiastical tyranny and idolatry upon the nations of Europe; in every place where they have been strong enough to influence society, dominate civil government, and direct the religious life of the people; they have sown broadcast the seeds of ignorance, superstition and spiritual slavery. That there are many excellent people who are members of the Roman Catholic Church, no one should question for a moment, but we are now speaking of a great religio-political ecclesiasticism which has, throughout history, sought to dominate the political life of the nation, always to the hindrance of progress and the hurt of the people.

In the past few years God, in his providence, has rolled up the curtain of time and let the American people gaze upon the effect of Roman Catholicism where it has had ample opportunity to show its capacity for the enlightenment and development of the people. The war with Spain gave us a very

NOW IS YOUR OPPORTUNITY.

You read The Pentecostal Herald. You believe the doctrines it teaches, the principles for which it stands. You believe in Prohibition, Protestantism, and human progress. You believe the great need of the times is a religious awakening. You are aware that we have reached a crucial hour in our national life; you desire to make some contribution to the salvation and welfare of the people. You understand that we must sow the seeds of truth if we would reap a harvest of salvation and righteousness.

Help us send The Herald broadcast into twenty-five thousand new families. It will carry a most important message for the times. It will be convincing, and help to stir and awaken the people to the dangers that threaten us, the importance of a revival of pure religion. Come along with a host of friends, and take advantage of our 50 cent offer. Get your neighbors to subscribe. We'll be glad to furnish you with sample copies. There is, perhaps, no better way for you to invest a few of your dollars—the Lord's tithe—than in sending The Herald to some of your relatives and friends, from now until January, 1929, for the very small sum of 50 cents. What a blessing it would be if ten thousand of our readers who have been helped and blessed with this paper, would rise up and help us to send it into a host of new homes. Let us hear from you, and favorably.

Faithfully your brother,
H. C. Morrison.

clear view of the poverty, ignorance, destitution, idolatry, and fearful conditions of Cuba and the Philippine Islands. For hundreds of years Romanism had had full sway in those islands. They had been under the iron yoke of Spain, a great nation which, for centuries, had been under the complete domination of Romanism.

If the tree is known by its fruit, there is every reason why the American people should not transplant into this country the tree of Romish domination. So far as tolerance is concerned, the Roman Catholic Church is the very last word, when it comes to intolerance; always has been, and in the nature of things, always will be.

You let the political pie-hunters of this country blind your eyes, deceive you with their bombastic oratory, and place a Roman Catholic in the White House at Washington; he will have power to appoint Roman Catholic judges, Roman Catholic attorneys, Roman Catholic officers in the army, Roman Catholic commanders in the navy, and you may be sure that that is exactly what he will do. The Roman Church in this country and abroad, will try to elect him for that purpose. To get their vote he must take their counsel, and his laborers must have their hire.

There is not a good, intelligent citizen who is capable of sober, honest thought in this nation, who will not consent at once that the liquor traffic in its selfishness as a demoralizing influence, is one of the greatest enemies to business, to science, to education, to the home, husband, wife, and children, the peace and prosperity of the community and state. It is utterly selfish and vile in all of its influence, and now a great political party unites with all of the most corrupt and lawless element of human society to bring the curse and blight of the liquor traffic back upon us.

It is useless to try to deceive us with any sort of a prohibition plank in a platform upon which Tammany Hall and Al Smith stand. The weight of the corruption would break into kindling wood any such plank. To offer to the people Tammany and Al Smith, with a prohibition plank in a platform, is nothing less than bold hypocrisy. It is not even a wolf in sheep's clothing; it is the naked wolf without even a bunch of wool.

It is to be hoped that the noble, God-fearing people of the south and the nation will hand a rebuke to the political pie-hunters they will not forget for the next half century. It is to be hoped that the people, men and women, of the south and of the nation, will teach Tammany Hall and its candidate that their claim for place and power is utter-

ly contemptible. There seems to be something providential in the situation. If the Republicans had nominated a man of the Old School of narrow prejudices and sectional bitterness, the situation would be different, but in this tragic hour, the crisis of history the Republicans against the will and wishes of the old prejudiced stand-patters, have nominated a broad, intelligent man with a world-wide experience, a big, generous soul toward all mankind. He does not belong to any section of the nation. He knows, and has been the friend of all the people, both at home and abroad. It does look as if through the years, he has been developed for such a time as this. In the name of God and humanity, let the people rise and administer such a rebuke to the corrupt, degrading influence of Tammany Hall and the selfish liquor interests, that they will not be able to forget for many decades to come.

A Chapter from My Autobiography

CHAPTER XXX.

THE KENTUCKY METHODIST.

I have not written any chapters from my autobiography since last September. I closed with the twenty-ninth chapter with some account of the establishment of "The Old Methodist" changing to "The Kentucky Methodist" and the setting up the paper in Lexington. Up to this time, it had been a monthly paper. We now made it a weekly. It was the beginning of a long, hard battle. No one who has not undertaken such an enterprise can have any conception of the difficulties to be met with in the founding and publication of a religious weekly. This is especially true if it is in any way a denominational paper. Our paper was strictly so, "The Kentucky Methodist." In this paper, we proposed to champion with great vigor the outstanding doctrines of Methodism and to make holy war on those forms of worldliness and sin of every kind destructive to the best interests of humanity. "The Kentucky Methodist" was intended to exalt the old Wesleyan Bible doctrine of Entire Sanctification.

You start a Methodist paper. One-half of the citizens of your community are not Christians; they will not subscribe. Perhaps one-fourth of that other half claiming to be Christians are Methodists. The more intelligent and devout people of that one-fourth of one-half take the regular church paper. Very few, if any of them, will subscribe. You will see by these figures that you have a very small margin left from whom you may hope to find subscribers for your paper which is being launched on your own initiative where very few, if any, people feel that there is any special need for such a journal.

You may expect to find considerable opposition and this the more likely to be true if your enterprise is within a strongly organized, ecclesiastical body, where independent movements are bound to be looked upon with a degree of suspicion, suspected and accused of disloyalty to the program of the church. The party starting the publication of an independent paper may not weigh all of these matters to begin with, but they will weigh upon him as he continues his enterprise. He will constantly meet with rebuffs, rebukes, and accusations of self-conceit, of a desire to interfere with the regular order of church affairs. Many brethren, I have no doubt some of them sincere, insisted that my hidden motive and fixed determination was to split the church, to organize a faction and place myself at the head of same. This was so entirely foreign to my thought that it amused me; nevertheless it created suspicion and intense opposition.

Let it be remembered that the keynote of our message was Entire Sanctification as a second work of grace, cleansing the heart from inward sin. This had been a fundamental doctrine of original Methodism; in fact, more than any other doctrine it distinguished Methodism from other churches. Other churches taught that the entire race was fallen and sinful, needed to repent, to be regenerated, and to live lives of obedience and righteousness. Methodism placed great emphasis upon the new birth and the witness of the Spirit. These doctrines were not only to be in her creed but they must be realized in the experience of the individual member. The Baptist Church, however, would not receive members into the church who did not give evidence of true repentance and regenerating grace. The Presbyterians, also, believed in the necessity of the new birth. The great outstanding, distinguishing doctrine of the Methodist Church was Entire Sanctification, received by consecration and faith after regeneration. This gracious work witnessed to the consciousness of the sanctified believer. This made the early Methodist Church a very distinct Christian organization and gave her a separate and special place for her ministry and mission in the world.

This doctrine was regarded as so important by Mr. Wesley and the early preachers of the Methodist Church that no one was admitted as a minister into the conferences who was not wholly sanctified or believing in the doctrine, expecting to enter into the experience, and at the time of his admission groaning after it. We have known persons to make light of this old expression, so full of meaning, "groaning" to be delivered from all sin, to be perfected in love. It was a good expression and the early Methodists knew exactly what it meant to be burdened with a great desire, to hunger and thirst, to fast and pray, to have desires that could scarcely be put into words, that longed and wept and "groaned" to be delivered from all sin. How blest the soul thus wrought upon by the Holy Spirit and drawn out with desires that express themselves with groaning at the Mercy Seat. The early Methodist preacher coming into the Conference must have been perfected in love or else be groaning after it.

The conditions before, during, and immediately after the Civil War, were not conducive to the experience and practice of perfect love. John Wesley was as much opposed to human slavery as he was to intoxicating drink. John Wesley taught, emphasized, and insisted on the second work of grace, sanctifying and cleansing the heart from all sin. During the period to which I have just referred, this doctrine and experience did not flourish among us. It was largely lost sight of. We had a generation of Methodists grow up who knew not this Joseph of our family doctrine. There is no doubt there were tens of thousands of Methodist people who knew so little of the early history of Methodism, who had read so little of the doctrines of Methodism, and understood so little of the hymnology of Methodism, that they thought the doctrine of Entire Sanctification or "the second blessing," as they generally called it, was a brand new heresy. They made a very vigorous protest against it. A very large per cent of our beloved people were living on a plane where the proposition of holiness in heart and practice was anything but welcome. These people were intense in their prejudice against and their opposition to "The Kentucky Methodist."

If I should publish the articles that appeared with vigorous attacks upon me, my disloyalty to the church, the heresies I was propagating, the harm I was doing the church, and the ambitious motives I had back of it all, appearing in church papers, it would make a considerable volume. I knew so well the foundations upon which I rested my faith, the Bible doctrine of Holiness and its interpretation by John and Charles Wesley, John Fletcher, Adam Clarke, Richard Wat-

son, and others, that I had no trouble whatever on that score. I knew so well that I had no sort of ambitious plan in my mind, but felt I was making a glad sacrifice for the promotion of the great Bible truth and gracious experience, so I was very little disturbed with the clamor that was raised. I did not believe myself competent to edit a church paper. I had written very little for publication and knew that my abilities for such work were limited. My purpose was to get the paper started, somewhat established, and then find an editor. I have been seeking said editor now for forty years and have not found him, and for the want of such a man have continued writing from week to week. I felt the divine call to start the paper, to write into it some of the cries in my heart that nothing could stifle and now in the evening of life I thank God for the good work THE PENTECOSTAL HERALD has accomplished.

It would take a large book to tell the story of the battle. Many of the holiness people felt that my enterprise would be abortive, took no interest, and talked their criticism among themselves. Some whom I thought would rally to my help with enthusiasm never gave me a subscriber, in fact were a bit active in their opposition to the enterprise. These were the painful surprises, but when I thought of my many limitations I did not find it difficult to forgive those who did not believe in my ability to carry forward successfully so difficult an enterprise. The opposition of those you know to be your enemies is not one-tenth so painful as the neglect and lack of confidence of those you suppose to be your friends. In those early days of hard work, misunderstanding, and painful poverty, I met with glad surprises among those from whom I expected no assistance and sad disappointments among those from whom I expected sympathy and help.

It is a painful thing for any man who loves his church and great essential neglected Gospel truth, and who is trying to awaken the church and bring these truths into their proper place in her spiritual life, to be entirely misunderstood and paraded as ambitious, fanatical, a disturber of the peace of Zion, and a hinderer of the enterprises of his denomination. I had to endure much of this, but I had within a very restful peace, a very gracious unshaken faith, and a consciousness that the blessed Trinity filled the universe and that a man could afford to fight on and on and wait for vindication, and if it did not come until Judgment Day, even then, if his sufferings and patience should be overlooked as matters too small for attention, what matter it? God and his truth must abide forever.

(Continued)

A Short Address.

(An address to the Alumni and students of Taylor University by John Paul, President, Upland, Ind.)

In the present national campaign we find a candidate at the head of the Democratic ticket whose prejudice against our great "moral experiment" of prohibition has led him in previous years to assume an attitude of tacit defiance to the constitution of the United States.

Although he runs upon a platform that pledges "an honest effort" to enforce the anti-intoxicant law of the nation, he takes his place as presidential candidate with a well understood reservation that he can work for the destruction of the eighteenth amendment without violating his commitments upon the unique platform which has been made for him.

It is not often that a non-partisan institution endowed with the function of moral leadership finds it necessary to exhort its students and alumni to take sides against a political party in a national campaign, but we are impelled at this time to publish such an exhortation.

Central Holiness Camp Meeting

July 26 to August 5.

WORKERS: Rev. Joseph H. Smith, Rev. M. P. Hunt, Rev. H. C. Morrison, preachers. Rev. Harry Blackburn will have charge of the singing. Mrs. Florence Sleicher Teed will have charge of the Young People's and Children's Meetings.

We are expecting a large number of visiting ministers who will be entertained free of charge. Those desiring cottages or reservations in the dormitories may write to C. A. Lovejoy, Sec., Wilmore, Ky. Let the people from the surrounding towns and communities set apart this date for their spiritual refreshing. The grounds are being put in order and we are expecting a time of grace and blessing. Remember the opening sermon will be preached on Thursday evening, July 26. Let us rally to this feast of tabernacles.

The world is watching the United States in its treatment of this great issue which has involved civilized man in all ages. Without questioning the sincerity of Mr. Alfred E. Smith, we are sure that it would be one of the disasters of history, if we should allow fostered for him the same domination in the imagination of our country that he had in the imagination of the Democratic National Convention, which came near giving us an illustration of mass insanity.

We think the difference in what one or the other party might do for farm relief, internal developments, commerce, and foreign relations is secondary, as compared with this major moral issue; and we appeal for a defeat of the Democratic national ticket which will serve as a rebuke to the madness of its leaders who defied the earnest entreaty of millions of good people in the party.

We do not share the objection to Mr. Smith because he is a Catholic. We recognize that European Catholicism has held theories on the prior temporal rights of the church which would be destructive of American institutions; but we do not believe that American Catholics would champion such a view, nor do we believe that the view, if championed, could have any menacing effect in our American atmosphere. Thousands of Americans honestly differ with us on this latter point, and some who have no religious prejudice will nevertheless oppose Mr. Smith on this unfortunate ground. Our appeal is that the front trenches be made as short as possible in this political contest, and that in the interest of the future of human civilization the Democratic national ticket be defeated, not by good voters staying at home, but by voting the Republican ticket.

Notice!

Dr. G. W. Ridout, a member of our Theological Faculty, has been given a year's leave to take a missionary journey around the world. He is to be the official representative of Asbury College in the foreign fields while he is away and without doubt the readers of THE PENTECOSTAL HERALD will be delighted with his reports giving the account of the social and spiritual conditions of the countries which he is to visit.

We bespeak for him the prayers of the Holiness people that God may wondrously use him for the preaching of the glorious Gospel of Full Redemption while on this extended itinerary.

L. R. AKERS,
President of Asbury College.

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.

OUR BOYS AND GIRLS

Dear Aunt Bettie: It has been almost two years since I wrote to you and the cousins, but I have been a constant reader of *The Herald* all the while. I find much happiness in my Christian life. Isn't it all so wonderful, Christian friends? I have known both ways of life but even though my cross be heavy in the straight and narrow path, I would not want to go back to the broad and sinful way. There is, now, so much joy and peace that I never knew before. Cousins, if you want to keep close to the Lord and in his service, do not neglect to read your Bible and to be much in prayer. These will give you strength and grace to press onward, and oh, how much joy you will have. About a year after I was saved, I drifted away from the Lord. The reasons were very simple. First, I neglected to read the Word, and then I became less earnest in prayer, until finally I found myself in a lost condition. But thank the Lord, he was willing to take me back, and God forbid that I should go astray again. Whenever I am in doubt about any teaching or interpretation of Scriptures, or about the right or wrong of anything, I don't sit down and worry, or talk to a friend about it, but I take it to the Lord in prayer and the Holy Spirit reveals the truth. Have any of you heard Mr. Rawlins? He and his wife conducted a three-weeks' evangelistic campaign here. He is a wonderful evangelist, standing out four-square for the Word of God. He has done more to bring me closer to my Lord than any other preacher I have heard. Lillian Green, why haven't you written? I have written several letters to both of your addresses, but received no answer. Your letters always helped me so much. Evelyn Tipton and Edna Myers, why don't you write? Well, I didn't intend to stay so long, but it seems when you have something on your heart, you just have to tell it. You would probably like to know my age before I leave. I am eighteen years old and my birthday is June 23. I am a Sophomore in College, preparing to be a teacher. May God bless you till we all meet in heaven.

Margaret J. Prescott.
1340 Court St., Port Huron, Mich.

Dear Aunt Bettie: I like Florida. Who likes Florida? I live near the Gulf of Mexico. The first day of August is my birthday. Who is my twin? I am going to school. My teacher's name is Miss Hall. I like my teacher fine.

Danie Ruth Hosea.
Box 21, Nokomis, Fla.

Dear Aunt Bettie: Will you let a little Florida girl join your happy band? I am twelve years of age and in the fourth high. I have dark brown hair and dark brown eyes. My mother takes *The Herald*. I love to go to Sunday school. I go every Sunday I can. I guess I had better close and leave space for the other girls and boys.

Ida Elizabeth Hosea.
Box 21, Nokomis, Fla.

Dear Aunt Bettie: Will you let a little North Dakota girl join your happy band of boys and girls? We do not take *The Herald*. Sometimes a friend of mine gives it to me to read. I like to read page ten of *The Herald*. I sure like to go to church. Have I a twin? I was thirteen years old Jan. 30. As this is my first letter to *The Herald*, I hope to see it in print. Will some of you boys and girls write to me?

Irene A. Hartsoch.
Rt. 1, Ray, N. Dak.

Dear Aunt Bettie: Will you please let a lonely Mississippi girl join your happy band of boys and girls? I hope you will, for I haven't had a letter printed in a long time. Wonder what this will find Aunt Bettie and the cousins doing? Mama has been taking *The Pentecostal Herald* a long time. It is full of good old sermons. Wake up, Mississippi boys and girls, the other states will get ahead of us. I see that many of the boys and girls are Christians. They would all be better off if all of them were. I be-

long to the M. E. Church. Aunt Bettie, please come again; the last letter you wrote sure was interesting. I enjoy reading good books and tracts. I like the Bible best of all. I like to hoe corn, but I don't like to hoe cotton. We live sixteen miles from town. I sure enjoy gathering watermelons to eat. Come on, all you boys and girls, and make the letters more interesting. Well, my letter is getting pretty long and I will quit.

Naomi R. Dixon.
Rt. 2, Sweetmore, Miss.

Dear Aunt Bettie: Will you let an old Kentucky girl join your band of boys and girls? I am a girl fifteen years old and enjoy reading page 10. I have dark brown hair (long) and brown eyes. I am four feet and eleven inches high and weigh 130 pounds. Who has my birthday, June 13? If I have a twin please write me. Who can guess my middle name? It begins with E and ends with H and has nine letters in it. If any one can guess it I will send them my picture. Martha Ellis, please write to me. I believe you have my name. As I am taking up lots of room I will close. Hope Mr. W. B. is taking his afternoon nap. All girls and boys write to me, will try to answer all letters received.

Martha E. Ellis.
Ellisburg, Ky.

Dear Aunt Bettie: I am a boy from Illinois. I would like to join your happy band of boys and girls. I am saved and sanctified and living for Jesus. I go to Sunday school and church most every Sunday. I am a member of the Friends Church at Greenup, Ill. We take *The Herald* and have for four years, and I like it better each week, especially page ten. I am fifteen years old. My birthday is Dec. 10. Have I a twin? If so, write to me, I will answer any and all letters. Hope Mr. W. B. is somewhere praying when this arrives. As this is my first letter I hope to see it in print.

Leo Ozier.
235 W. Vine, Charleston, Ill.

Dear Aunt Bettie: I was saved in the Nazarene Church. Jesus is a wonderful Savior to me. He can comfort our hearts in every hour of sorrow. Pray that I may be faithful; also pray for a revival in our community, and that my home will find Jesus.

Carrie M. Canter.
Nicholasville, Ky.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of girls and boys? I have blue eyes, brown hair. I am four feet and nine inches tall. I am fourteen years of age. I live on a farm. I like farm life fine. I go to church every time I can. We live a good way from the church. I am a member of the M. E. Church at Rosetta, Ky. Who can guess my middle name? It begins with an E and ends with A, and has four letters. My birthday is Feb. 4. Who is my twin? We do not take *The Herald*. My aunt gives it to me to read. I sure do like to read. I like *The Herald*. I hope Mr. W. B. is eating his supper when my letter arrives. I will be glad to get letters from any of the cousins who wish to write. I will answer all letters received.

Estelle E. Ross.
Irvington, Ky.

Dear Aunt Bettie: May I join your happy group of boys and girls? I really believe I belong to you anyway. I just love to read the Boys and Girls' Page and the whole *Herald*, for that matter. I am a girl of seventeen years. Won't some of you girls of the same age or near it write to me? I am a member of the Methodist Church. I love Christ and am doing what I can, with his help, in furthering his kingdom. We are going to have a series of revival meetings in our church. I'll be glad when the time comes. I know that it's going to be a great blessing to our community. We have a wonderful minister. He's the first Holiness minister we've had in a long, long while. A lot of people say our minister knows too much. I should think that

if the shoe fits them, let them put it on. What do you think?

Thelma Kenkle.
Caseville, Mich.

Dear Aunt Bettie: Will you cousins move over a little and let a Mississippi girl join your merry group of boys and girls? I am fourteen years old and weigh 100 pounds. I have light hair, blue eyes, and blonde complexion. My birthday is April 13. Have I a twin? If so, write to me. I belong to the church and go to Sunday school most every Sunday. I enjoy reading good books. I don't take *The Herald* but a friend of mine does and I enjoy reading page ten. Carrie L. Dunagan, I guess your middle name to be Lee. Am I right? If so, please write to me. Who can guess my middle name? It begins with M and ends with E, and has six letters. The one that guesses it I will write to them. Boys and girls, write to me, I will answer all letters received.

Kathleen M. Wimberlev.
Star Route, Houston, Miss.

Dear Aunt Bettie: Will you let a Mississippi girl join your happy band? I am eighteen years old, five feet and six inches in height, and weigh 146 pounds. I am fond of music and good songs. I don't take *The Herald* but my Aunt does and I sure do enjoy reading it, especially page ten. I live on a farm and enjoy farm work. I go to Sunday school every chance I get. I will not keep you too long as this is my first time to write, and hope to see it in print. All you cousins write to me; will answer all letters received.

Inez Gore.
Star Route, Houston, Miss.

Dear Aunt Bettie: Will you please let a little girl join your happy Band of Boys and Girls? I am a little girl thirteen years old. I have blue eyes and dark, sandy hair and weigh 89 pounds. My birthday is Sept. 11. I am in the seventh grade at school. My mother enjoys *The Herald* which she gets from one of her friends. I belong to the Methodist Church. I enjoy reading page ten. My middle name begins with F and ends with S, and has seven letters in it. I will write to the one who will guess my middle name. This is my first letter to *The Herald* and hope to see it in print.

Hazel F. Whitehurst.
Box 64, Bach Bay, Princess Anne, Va.

Dear Aunt Bettie: Will you allow me to join the Band of Girls and Boys? This is the first letter I have written, but I was looking in *The Herald* and this is how I came to write. My middle name begins with M and ends with E; it has five letters in it. I am nine years old. I wonder if I have a twin? My birthday is July 19th. I was born in the year of 1918. I have fair complexion and light hair. I am going to school. I passed to the fifth grade. I hope W. B. is out visiting when I get there.

Dorothy Stroub.
Demossville, Ky.

Dear Aunt Bettie: I thought I would write as I never have written before. I am eleven years old and in the fifth grade. My pet is a cat. We have one hundred baby chicks and haven't lost any. We have an incubator hatching now. We expect to have about three hundred baby chicks. I go to school at Saltwell, Ky. My father is a preacher and has four churches. I go with him as much as I can. I had better stop before Mr. W. B. comes.

Elymas Walter Dean.
Rt. 5, Carlisle, Ky.

Dear Aunt Bettie: Will you allow an old boy to join the Band of Girls and Boys? I have taken *The Herald* for a good many years and consider it a grand paper. I have wondered why more boys and girls from Mississippi do not write, and seeing a letter from Scooba, Miss., which is near my home, made me think why should I not write. One reason I like *The Herald* is because it stands for the Bible truths; and if there was ever a time that we should be true to God it is now. I know when we are true to God that we are not popular and a great many times are criticised. Remember the rich man and Lazarus; when death came to them what a change! Let us remember that this

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I have just read "The Crimson Stream" and gladly welcome it among the valued books on doctrine. It extols the blood, there is much need of it these days.

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I appreciate Brother Aycock's new book, "The Crimson Stream." It is scriptural enough to have authority, thoughtful enough to command attention, lofty enough to be inspiring, intimate enough to touch the heart, and clear enough to lead a soul to Jesus.

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life is only a short space of time and after death life eternal begins. We should be very careful how we live in this old world so when this life is over we can enter into a life of joy, peace and happiness. As we live in this world we will meet the judgment. I want all the boys and girls to remember their Creator in the days of their youth, for in life we are in the mist of death. I hope other boys and girls of Mississippi will write and let folks know where we stand in our Christian life.

T. M. Boyd.
Porterville, Miss.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? This is my first letter to *The Herald*, so I hope it will be printed. I am nine years old, and my birthday is November 13. Who has my birthday? I am four feet,

five inches tall. My name is Rachel Boggess. Who can guess my middle name? It begins with A and ends with N. I love to go to Sunday school. I have five brothers and one sister. I am in the fourth grade. My Aunt gives me *The Herald* to read. I enjoy the Children's Page. I live in the country. I have brown hair and eyes. I would like to hear from some of you. I had better close for this time before Mr. W. B. comes in.

Rachel Boggess.
Rt. 3, Greenville, Ky.

FALLEN ASLEEP

BORTS.

The passing, on June 8th, at the Soldiers' Home, Vineland, N. J., of Dr. Isaac Borts into the other life, after an illness of eleven weeks, in his eighty-fourth year, removes from this community a man who was more than usually worthy of tribute. Dr. Borts was born in Carlisle, Pa. He received literary training at LaFayette College, Easton, Pa., and graduated in medicine at Bellevue Hospital, of New York University. He practiced medicine for a time at Phillipsburg, Pa. He spent a number of years in the Methodist ministry, partly in Iowa and partly in Missouri, failure of voice necessitating his resumption of medical practice. He served in the Union Army three years during the Civil War and he and his wife had lived in retirement at the Soldiers' Home for the past thirteen years. He was a beautiful example of saintly living. He was Wesleyan to the core and had long been in enjoyment of a rich experience. For him to live was Christ. Though ripe in years he was always on the stretch for higher things. His prayer-life was worthy of all emulation. Wherever Christians were gathered together before a throne of grace in intercession for "precious revivings again" his venerable white head would be seen bowed among them, whether in his own or another church. He was fully enlisted in the fight against modernism, being a member of the Methodist League of Faith and Life.

He was naturally among those who are "waiting for the appearing" of our Lord and read aright the signs of the times pointing to that transcendent hour. Cultured, kindly, consistently Christian in his whole life, his death means much of loss to his church, to his community and to his friends, among whom the writer had the privilege of being numbered. He was a regular reader of *The Herald* and had been the means of adding quite a few names of acquaintances to its subscription list. He knew quite a number of the leaders of the Holiness Movement, including Isaiah Reid, the editor of *The Herald* and others. Many of your readers in the East will no doubt be personally interested in this announcement of his decease. God permitted many weeks of distressing illness but he bore himself through it all with a victorious faith that was inspiring to witness. Even in hours of partial mental eclipse, his labored words were ever concerning some phase of his beloved religion. His invalid wife, for whom he had so devotedly and tenderly cared for years, received specially imparted strength to minister to him to the end. Her loneliness without him makes her a proper subject of prayer upon the part of those friends who may read this. "Only waiting till the shadows are a little longer grown," she, too, in full submission to the will of God, waits for the home-call, or the "meeting in the air." These words are written in grateful memory of one whose zeal and devotion afforded constant inspiration for better living,—the affectionate tribute of a friend to a friend.

T. O. Chisholm.

"THE WORKMAN MAY DIE, BUT HIS WORK GOES ON."

When we think of the departure of Rev. L. L. Pickett, of Wilmore, Ky., who has recently gone to his reward, we can more fully know the truthfulness of the above statement. We first met Brother Pickett thirty-two years ago when he and Dr. H. C. Morrison came and held the old Poetry camp meeting in Texas, eight miles north of Terrell. At that time I was interested in the camp meeting with

"Father Nash" and some other good and holy men, and a backer of the camp with my means as well. Down through the past thirty-two years we have been in constant touch with him in his work, and have been in many conventions with him, and intimately associated with him in the work in some respects. It was six years ago while I was engaged in a meeting in Louisville that he made a trip from Wilmore to Louisville to spend two days and a night with me. The good pastor with whom I was laboring had provided splendid entertainment for Brother Pickett at a hotel, but he refused to accept it, saying, that I came over to see "my boy preacher in sanctification" and I am going to room with him.

He had some book manuscript that he wanted me to go over with him, and also to discuss some scriptures with me. We sat up until one o'clock in the morning looking into his manuscript, and delving into the scriptures, then we arose at five o'clock and took the following day in going over the things of God and full salvation. I shall never forget those hours we spent together. His influence and work go on in my life, and the lives of thousands of others. A more beautiful character, genial spirit, a finer scholar, a holier man has not lived in the last seventy-five years than Rev. L. L. Pickett. We saw him in the pulpit as a masterful preacher, and a wonderful singer. We saw him in the fight for prohibition in Kentucky when it took the courage of a Daniel to stand. We saw him in his lovely home with his family! We saw him in his exemplary life as a Christian, read his books, sang his songs, and felt the touch of his holy fire and association. While Brother Pickett has gone, his work lives on. We sustain a great loss, but Heaven has received a great soldier of the cross.

J. B. McBride.

McCLELLAND.

The death of Mrs. Fay Gates McClelland occurred at her home in Polk, Pa., Friday evening at 8:30 o'clock, June 8, 1928. She was born Dec. 30, 1887, at Knox, Pa. Her early life was spent in that vicinity. She was converted at the age of sixteen and united with the Evangelical Church of Venus, Pa., in which church she held her membership until she was about twenty years old.

She was united in marriage to A. L. McClelland, of Polk, Pa., August 21, 1907. To this union one child was born, a daughter, Marian. She united with the Methodist Episcopal Church shortly after her marriage and lived a life of inspiration to all who came in contact with her life. To mourn their great irreparable loss she leaves her husband, A. L. McClelland and daughter Marian, her father and mother, Mr. and Mrs. J. A. Gates, of Polk, Pa., one sister, Mrs. S. F. Custer, of Warren, Pa.

Funeral services were conducted by her pastor, Rev. C. E. McKinly, at Polk M. E. Church, assisted by Rev. H. H. Barr, a former pastor of Warren, Pa., and Rev. C. C. Mohney, of Emlenton, Pa., a former pastor. Monday afternoon at 2 o'clock interment was made in the Oak Hill cemetery at Sandy Lake, Pa. We mourn not as those that have no hope, but look forward to a great reunion and a great and glorious resurrection through Jesus Christ our Lord.

Her Husband.

"The Girl Who Found Herself," the old-fashioned Gospel story by Rev. Jack Linn, is receiving a wide circulation. An M. E. pastor said of the book, "If my people will not buy the book, I will buy it for them and beg them to read it. This thrilling Salvation story should be in every home. Beautifully bound in paper. Price, 50 cents.. Order from this office."

REQUESTS FOR PRAYER.

Pray for a young man, that he may be healed of nervous trouble.

Pray for two daughters to be restored to health, and that they may renew their covenant with the Lord.

Pray for Sister C. B. S.'s healing, and that her son may be saved from making a mistake in marrying.

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PULPIT MIRRORS.

By Edward H. Byington.

Professor of Homiletics in Gordon College of Theology, Boston, Mass.

Here at least to this reviewer we have something new under the sun. A homiletical outlook from a fresh point of view. It is a preacher clinic. A good listener, gifted in expressing himself, the author hears many preachers of all kinds, and schools gives us his impressions and suggestions.

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WHAT TO PREACH.

The Warrack Lectures for 1926.

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Brown Professor Homiletics and Pastoral Theology, and President of the Faculty in Union Theological Seminary.

The five lectures making up the volume were delivered at New College, Edinburgh, Dr. Coffin is the first American to deliver the Warrack lectures. His themes are: Expository, Doctrinal, Ethical, Pastor and Evangelistic preaching. The lecturer is gripping. He has something to say and knows the art of saying it.

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Exception will be taken by many to some things said, but no one can fail to find the lectures stimulating and helpful. If the preacher's mill is running dry these lectures will put grain in the hopper. Published by George H. Doran Co., \$2.00.

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SUNDAY SCHOOL LESSON

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

Lesson IV.—July 22, 1928.

Subject.—Saul's Early Ministry.
Acts 9:19-30; Acts 11:25, 26.

Golden Text.—Straightway he preached Christ in the Synagogue that he is the Son of God. Acts 8:20.

Time.—Beginning about A. D. 37.
Places.—Damascus, Arabia, Jerusalem, Tarsus, Antioch.

Introduction.—Saul of Tarsus had a definite call to preach the Gospel of Jesus Christ. In his case it came at the hour of his conversion, though this is not always true with preachers. My own call to the ministry came when I was only a boy of some few years. I did not understand it, but there came to me a very distinct impression that I must prepare for the ministry. This divine call is a prerequisite in the life of every true minister. Samuel and Saul had their calls, and so must we have ours, or our ministry will fail.

Saul's call came first to himself, but it was confirmed through a revelation made to Ananias. I believe that this is true with most preachers. We receive our calls direct from the Holy Ghost; but God sends some saint to confirm the call. God's call would seem to be sufficient; but he works through men for men. And at such a time the young man needs human sympathy and help as well as God's sympathy and help.

God directed Ananias to point out for Saul his field of labor; but he did not reveal all that Saul must suffer for Christ's sake. That was only intimated: the full revelation would have been too much. I have often noted God's kindness in this regard. He remembers how weak we are, and deals with us from the standpoint of our ability. Absolute standards would ruin us.

Saul's conversion was complete: he "conferred not with flesh and blood"; but he was not forced into it. His conviction for sin was the act of the Divine Spirit, but his acceptance of salvation through Christ was his own personal choice. He was assisted throughout the entire transaction by the Spirit of God; but there was no interference with his personal freedom. God does all that he can to save men; but he will not force them into salvation. Like Saul, we should make a full choice, and then obey God without a compromise.

Comments on the Lesson.

19. Then was Saul certain days with the disciples which were at Damascus. His conversion and call to the ministry altered all his plans. He forsook his company of persecutors, and joined the persecuted Christians. A fine lesson. A Christian must forsake the world; for it is "enmity to God." We cannot serve two masters.

20. Straightway.—Immediately. He preached Christ.—We are not to preach about Christ, but to preach Christ. In the synagogues.—The Christians continued to worship in the Jewish synagogues. There were no better places in which to meet the multitudes, and to preach Christ to them. Saul's theme was Jesus Christ the Son of God. That must be the theme of every minister of the Gospel. There can be no other. No other is needed.

21. All that heard him were amazed.—And well might they be amazed. The arch-enemy of Christ had become his friend in a moment of time; the vilest sinner had become

the chiefest saint; the bitterest persecutor had been transformed into the greatest preacher. Here we meet the supernatural.

22. Saul increased the more in strength.—That was normal. He increased in spiritual strength and wisdom to the day of his death, and I dare say, is still increasing. There is no stopping place, thank God. Proving that this is very Christ. Saul was a master in the Old Testament Scriptures, and drew his facts therefrom to prove to the Jews the Messiahship and the Deity of Jesus Christ. Personally he was in advance of them; for what he read in the Book he found confirmed in the experience of his own heart.

23. The Jews took counsel to kill him.—They tolerated his preaching for some days, but would have no more of it. It belongs to unsanctified human nature to kill the preacher when it cannot gainsay his preaching. It never changes.

24. They watched the gates day and night to kill him.—But Saul had knowledge of the plot, and was careful. We have no right to throw away our lives, as some do. We must not be cowards; but we must preserve our lives for Christ's sake; and they are precious in his sight. Sometimes one must die for his glory.

25. The disciples took him by night.—Not cowardly, but cautiously. Let him down by the wall in a basket. Martin Luther's friends shut him up in a castle to keep the Roman Catholics from murdering him. The disciples were right in secretly getting Saul out of Damascus by night. It was their only chance to deliver him from their enemies.

26. When Saul was come to Jerusalem.—He seems to have made this journey immediately after getting out of Damascus. Assayed to join himself to the disciples. But they were afraid of him. Maybe they thought he was coming among them as a spy. They could not believe that he was a disciple. "It was too good to be true."

27. Barnabas . . . declared . . . how he had seen the Lord . . . and how he had preached at Damascus.—I suspect that the Lord had Barnabas on hand for this very purpose; for he knew how alarming Saul's presence would be to those persecuted disciples.

28. He was with them.—They accepted the testimony of Barnabas. How long Saul tarried in Jerusalem we know not; for it is not possible to follow him accurately.

29. Spake boldly in the name of the Lord Jesus.—Saul was prudent in a sense; but he was no coward. The Grecians.—Sometimes called Hellenist Jews. Saul seems to have been a member of this group. They could not combat his arguments, therefore "went about to slay him."

30. The brethren . . . sent him forth to Tarsus.—To save his life. That was all they could do.

11:25. Then departed Barnabas to Tarsus, for to seek Saul.—There is a considerable lapse of time between the two parts of our lesson. Barnabas has become pastor of the church at Antioch, and wishes to have Saul as his assistant. For this purpose he goes to Tarsus.

26. He succeeded; and the two men labored together "a whole year."

The disciples were first called Christians in Antioch.—Doubtless this name may have been applied to them by their enemies; but it was correct, and will never die. We are Christians because we belong to Christ.

AWAKE! MEET THE CRISIS!
Rev. L. L. Pickett, Wilmore, Ky.

This is not a partisan political question. The people of the United States, but especially of the South, face a serious problem, and yet it has but one solution. After a struggle of almost a century our great home-building, Protestant land has risen in its wrath and its might and broken the shackles of the legalized liquor traffic. Thank God, there remains not a single licensed saloon, brewery or distillery on the soil of this nation. We reached this state by toil and struggle. To reach it we tasted agony and sweat blood.

After eight years of political fraud and betrayal during which the Eighteenth Amendment and the Volstead enforcement law were made political foot balls with ex-distillers and ex-saloonists as enforcement officials, we are getting real improvement and at least partial enforcement. When lo! the Democratic politicians, the leaders of the party of the South, come on the scene urging upon the people in the name of party fealty the support of a candidate for President who is a product soul and body, religiously and politically, of Tammany Hall, the most putrid political machine on American soil. Tammany's pet and protege for the past twenty years is Al Smith, Governor of New York.

He is a drinking man, a Sabbath breaker and a profane swearer! Mr. Talley, a popular writer for the daily press, when assigned to interview Gov. Smith, and present his qualifications for the high office of President, gives a "close up" of "Al" Smith in which the following words occur:

"Governor Smith talked—loudly, volubly and brazenly. He laughed and joked in a big, booming voice and some of his similes fairly smoked. If he wanted to use a cuss word occasionally he did it.

"Despite the care with which he guards his public speeches, Governor Smith's grammar lapses in ordinary conversation.

"But Al Smith at ease and Al Smith officially are two different persons. An amateur actor in his youth, he is a good imitator and a close student. In all his public appearances he has never reached the dignity of the position he holds as governor. In that he has been very careful.

"During his first term as Governor he used to toss his prepared speeches to the newspaper reporters and say: 'Here, take the fish market language out of this stuff for me, will you?' The reporters got together and made rhetorical and grammatical improvements thereon."

Reader, how would you like this user of "cuss words," this product of the slums and saloons of New York, this man who writes a speech and asks the reporter to "take the fish-market language out of that stuff" for President of these United States?

During some seventeen years in the New York General Assembly he sponsored every wet measure the liquor forces ever introduced into the Legislature. When made Governor the State of New York had a prohibition enforcement law in co-operation with the Volstead act. He at once set about securing its repeal. Nor did he rest till the law was repealed, and

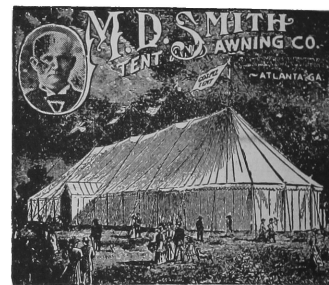
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Will the South support him? Will lovers of sobriety, the church, the Sabbath give their support to the Tammany "Cusser?"

I trow not. The politicians may destroy the Democratic party but they will never make "Al" Smith President of these United States.

EVANGELISTIC AND PERSONAL.



Rev. R. A. Doss has July and August open for evangelistic singing. He is now in a meeting with Rev. John Banks and God is honoring their labors. He recently closed a two-weeks' meeting with Rev. Luttrell at Newport, Va., which resulted in great good. Brother Doss is a splendid leader, also a fine soloist and we are sure if engaged will give satisfaction.

Charles R. Loney, evangelistic soloist and chorus director, has open dates after September first. Address him Grove City, Pa.

The adjourned session of the National Association for the Promotion of Holiness will be held in Chicago, Ill., Sept. 5-11, to take action on the resignation of Rev. A. L. Whitcomb, and to elect a President of the Association. For further information, address Rev. C. W. Butler, 3219 Cedar Ave., Cleveland, Ohio.

Butts-Cunningham Party has recently held a good meeting in Shaw, Miss., in which the power of God rested graciously upon the people. At the time of this report 94 had professed to be definitely blessed of the Lord. The meeting continued through July 1.

Mr. and Mrs. W. C. Kinsey, evangelistic singers, have the month of August open that they can give to camps or meetings desiring such services. Address them 450 Southwest 2nd St., Richmond, Ind.

The Grant Evangelistic Party, students from Asbury College, will conduct a revival campaign under a big tent at Dow, Ill., from July 8-29. Services every night and every Sunday afternoon at 2:00 P. M.

G. P. Comer: "I have just been in a meeting in the Greenland Heights Methodist Church, South, in Memphis, Tenn. I assisted the pastor, Rev. A. F. Stem. I did both the preaching and singing. This was my second meeting in this church and God gave us a great meeting. God gave us about fifty souls praying through at the altar. We had fifteen additions to our church and several to other churches. Several young people gave themselves for Life Service, ready to

do whatever God wanted them to do. With love and prayers to The Herald family."

The meeting at Falls of Rough, Ky., which was to have been conducted by Rev. L. E. Williams, was postponed on account of rain. Brother Williams has from August 15 to Sept. 2, open. Address him, Wilmore, Ky.

Rev. Wm. Kelley recently closed a good meeting at Elkhorn City, Ky., in which a number were saved and several united with the church. Rev. H. G. Murrell is the much beloved pastor.

Prof. J. B. Hilliard, of Wilmore, Ky., a most excellent preacher, has an open date through the month of August. He will be glad to give this time to any one needing his services.

JULY CAMP MEETINGS.

The Middlesex Camp will begin its nineteenth campaign, July 18th. This camp stands for old-time salvation. Located near the Chesapeake Bay, Deltaville, Va. Workers: Rev. E. J. Moffitt and wife, Rev. J. Herbert Norton.

Annual Holiness Camp Meeting of the Hughesville Holiness Camp Meeting Association, July 12-20. Workers: Rev. Albert J. Fryhoff and Rev. Henry Chace, evangelists; Miss Alma L. Budman, song leader, and Mr. and Mrs. Harold Best, in charge of music. Address Sarah P. Ecroyd, President, Hughesville, Pa.

Ninth Annual Camp Meeting of the Mt. Hope Camp will be held July 19-29, inclusive. Rev. T. P. Roberts, of Wilmore, Ky., will be the evangelist. Prof. Blish R. Shaw, of Indianapolis, Ind., leader in song, Miss Viola Roberts, pianist. All are invited. For information address, Robert Helphanstine, Goddard, Ky.

You are invited to attend an old-time camp meeting to be held at Birmingham, Ala., on the Wesleyan Methodist Camp grounds, July 18-29. The Rev. Whitecotton and Rev. W. F. Thompson, have charge.

The Seventh Annual Camp Meeting of the West Ohio Interdenominational Holiness Association will be held at Beulah Grove Camp, July 12-22, located nine miles northwest of St. Marys, Ohio, and 5 miles southeast of Mendon, Ohio, on county line road. Workers: Rev. John Thomas, evangelist, and A. H. Johnston and wife singers. A nice new tabernacle, dormitory, good water and a fine place to bring your tents and camp. Preachers and workers entertained free. Provisions delivered to camp daily. Address all correspondence to W. A. Barber, Sec., Mendon, Ohio.

The Sixth Annual Camp Meeting of the Cecil Union Mission, July 17-29. Workers: Rev. R. G. Flexon and Rev. D. E. Wilson, camp evangelists, Charles Embrey Bible teacher, Alvin Young, song leader and others. For reservation or further information, address, Cecil Union Mission, Cecil, Pa.

The Sixteenth Annual Warsaw Camp Meeting, Warsaw, Ohio, July 26-August 5. Evangelists: Rev. W. W. Loveless, of London, Ohio, and Rev. W. H. McLaughlin, of Canton, O. Singers: Mr. Ernest B. Marsh, of Saegertown, Pa., and Mr. Virgil Siberal, of Indianapolis, Ind. Hour

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schedule: 2:00 P. M. and 8:00 P. M., also Wednesday, Friday, and both Sundays there will be services at 10:00 A. M. For information, write Edward Shepherd, Pres., Warsaw, O.

The Fourth Annual Session of the Indiana and Cambria County Line Holiness Association Camp Meeting at Belsano, Pa., July 27th to August 5th, 1928. The workers will be Rev. Peter Wiseman, of Ottawa, Canada, and Rev. C. E. Zike, of Cadillac, Mich. For further information please write to C. M. Bennett, Pres., Belsano, Pa., or S. Ward Adams, Sec., Belsano, Pa.

Camp View, West Asheville, N. C., Camp, July 25-Aug. 5. Workers: Rev. G. W. Ridout, Rev. J. L. Hodges, Rev. J. G. Griffin, Rev. R. F. Pittman and wife, Miss Nora Martin and others. Rev. Bob Self, President, West Asheville, N. C.

The Twenty-Ninth Annual Camp Meeting of The Hartselle, Ala., Camp Meeting Association will be held July 28-Aug. 5, inclusive. Workers: Revs. O. H. Callis, Joseph and Wily Owen. A full gospel service in song and story awaits all and a cordial welcome will meet you. Cottages free. L. O. Waldsmith, Sec., Hartselle, Ala.

Buckingham County, Va., Holiness Camp Meeting, July 20th to 30th, inclusive. The meeting this year will be in charge of the Rev. Wm. S. Maxwell, presiding elder of Danville Dis-

trict, Methodist Episcopal Church, South, Danville, Ky., and Rev. P. R. Nugent, of Richmond, Va., while the singing will be in charge of Mr. Percy Y. Brown, of Salem, Va. Meals will be furnished on the grounds, as usual, at a nominal charge. Any further information desired, will be cheerfully furnished by either of the undersigned. H. O. Baldwin, Pres., Curds-ville, Va., A. C. Garnett, Jr., Sec.-Treas., Buckingham, Va.

Michigan State Holiness Camp Meeting Association will be held July 27 to August 5, 1928. The workers: Dr. Wm. Huff, Sioux City, Ia.; Dr. S. H. Turbeville, Oskaloosa, Ia.; Dr. John Thomas, Wilmore, Ky.; Dr. Guy Wilson, Brookline, Mass.; Bishop Nicholson, first Sunday; Bishop Oldham, second Sunday; Bro. Woodford Taylor, of China, the missionary service Monday, July 30; Mrs. John Thomas, young people; Rev. D. E. Reed, Albion, children; Rev. L. H. Nixon, Grand Rapids, Mich., music director; Mr. H. Morse Skinner, Muskegon, Mich., piano. A large auditorium seating about 3,000 people, with splendid acoustics. A splendid young people's tabernacle. Hotel Grace, a comfortable hotel with 80 rooms, and a dining hall seating 300, service cafeteria. Eighty cottages on the grounds, free tenting space, a grocery store, book store, splendid water, mail service, etc. For detailed announcements, address Rev. D. E. Reed, Albion, Mich.

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BABCOCK, C. H.
Douglas, Mass., July 12-22.
Pleasant Hill, La., July 24-Aug. 5.
Indian Springs, Ga., Aug. 9-19.
Richland, N. Y., Aug. 19-Sept. 2.

BAIRD, C. E.
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Stephensburg, Ky., July 6-18.
Haw Valley, Ky., July 20-Aug. 3.
Hiseville, Ky., Aug. 6-20.
Upton, Ky., Aug. 23-Sept. 8.

BELEV, P. P.
(Olivet, Ill.)
Iowa City, Iowa, July 9-29.

BENNARD-REED EVANGELISTIC PARTY.
Cottage Grove, Ore. (camp) July 19-29.
Hermosa Beach, Calif., Aug. 1-12.
Detroit, Mich., Aug. 9-Sept. 2.
Clarksburg, Ont. Can., Sept. 7-16.

BREWER, GRADY.
(Evangelist Singer and Pianist)
(Highfalls, N. C.)
Open dates through spring and summer.

BROWNING, RAYMOND.
Bellaire, Mich., July 5-15.
Columbus, Ohio, July 19-29.
Toronto, Ohio, August 2-12.
Kearney, Neb., Aug. 16-26.

BUDENICK, CLARENCE AND WIFE.
(Evangelists, Musicians and Children's Work)
(Miltonvale, Kan.)
Guthrie Center, Iowa, June 24-July 15.
Ira, Iowa, July 22.
Open dates after September 1.

BUDMAN, ALMA L.
(Song Evangelist)
Hughesville, Pa., (camp) July 12-22.

BUSSEY, M. M.
(807 Alta St., Redlands, Calif.)
Columbus, Ohio, June 13-20.

CALLIS, O. H.
(409 N. Lexington Ave., Wilmore, Ky.)
Mt. Olivet, Ky., July 13-22.
Hartselle, Ala., July 26-Aug. 5.
Magnolia, Ark., Aug. 9-19.

CANADAY, FRED.
(1518 Killingsworth Ave., Portland, Ore.)
Cloverdale, B. C., Canada, July 1-16.

CAROTHERS, J. L. AND WIFE.
Manchester, Ill., July 4-14.
Yakima, Wash., August 10-19.
Tacoma, Wash., Aug. 21-Sept. 2.
Denver, Colo., July 23-Aug. 5.

CHATFIELD, MR. AND MRS. O. C.
(410 E. Carl St., Winchester, Ind.)
Decatur, Ind., July 1-29.
Augusta, Ky., August 5-19.
Radcliff, O., (camp) Aug. 25-Sept. 9.

COPELAND, H. E.
(119 Parkside Ave., Syracuse, N. Y.)
Broadland, S. D., July 1-22.

COX, F. W.
(Lishon, Ohio)
Couer D'Alene, Idaho, July 25-Aug. 5.

COX, MR. AND MRS. S. C.
(Young People's Workers)
(4149 Maryland Ave., St. Louis, Mo.)
Open dates.

BOX, O. C.
Sherman, Ill., August 2-12.
Normal, Ill., Aug. 17-26.

GRAMMOND, PROF. C. C. AND MARGARET.
Bradley, Mich., July 2-15.

CROSS AND LOPER.
Piedmont, Ala., July 2-15.
Darrington, Miss., July 16-29.
Oneil, Miss., July 30-Aug. 12.

DICKERSON, H. N.
(2608 Newman St., Ashland, Ky.)
Muncie, Ind., July 10-29.
New Mexico Dist. Camp, Aug. 17-26.
Marcus Hook, Pa., Sept. 30-Oct. 14.

DUNKUM, W. B.
(1359 Hemlock St., Louisville, Ky.)
Crowley, La., July 6-16.

EDWARDS, JOHN R.
(Lock Box 13, Elmore, Ohio)
Columbus, Ind., July 4-15.
Wellsville, Ohio, July 16-22.
Newell, W. Va., July 23-Aug. 5.
Madison, Ind., Aug. 17-26.

ELSNER, THEO. AND WIFE.
(1451 Pacific St., Brooklyn, N. Y.)
Neponset, L. I., N. Y., July 7-18.
E. Wareham, Mass. (camp) Aug. 10-19.
Delanco, N. J., (camp) Aug. 25-Sept. 3.
Owasso, Mich., Sept. 30-Oct. 14.

FLEMING, BONA.
(2952 Hackworth St., Ashland, Ky.)
Center Valley, Pa., July 6-15.
Reading, Pa., July 20-29.
Toronto, Canada, Aug. 3-12.
Bonnie, Ill., Aug. 17-26.

FLEMING, JOHN
Barberton, Ohio, July 1-15.
Reading, Pa., (camp), July 20-30.
Indianapolis, Ind., Aug. 17-20.
Andover, Ohio, Sept. 2-16.

FLEXON, R. G.
Branwell, W. Va., July 1-15.
Cecil, Pa., July 21-31.
Clinton, Pa., August 3-13.
Spotsylvania, Va., August 17-24.

FRYE, H. A.
(1326 Hurd Ave., Findlay, Ohio)
Johnstown, Pa., July 24-August 5.

FRYHOFF, REV. A. J.
(Columbus, Ohio)
Hughesville, Pa., (camp) July 8-22.
Zanesfield, Ohio, July 29-Aug. 12.

FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)
Dodge City, Kan., July 5-15.
Haltom, Mo., July 19-29.
Kansas City, Mo., August 3-12.
Oakland City, Ind., Aug. 24-Sept. 2.

GADDIS, T. H.
(4805 Ravenna St., Cincinnati, Ohio)
Bloomington, Ind., July 1-22.
Letts, Ind., (camp) July 27-Aug. 5.
Aliceton, Ky., (camp) Aug. 6-19.

GALLOWAY, H. W. AND WIFE.
Walsh, Colorado, July 15-29.
(University Park, Iowa)

GEIL, PAUL AND DORA.
(Singers)
Frankfort, Ind., July 23-Aug. 14.
Toledo, Ohio, Oct. 4-21.

GLASCOCK, J. L.
(1350 Grace Ave., Cincinnati, Ohio.)
Spring Valley, Minn., July 1-15.
Centerville, Pa., July 29-Aug. 12.
Beulah Park, Ind., August 16-20.
Hurlock, Md., August 20-Sept. 9.

GRANT BROTHERS.
(Wilmore, Ky.)
Dow, Ill., July 8-29.
Jerseyville, Ill., August 1-15.
Richview, Ill., Aug. 19-Sept. 9.

GROGG, W. A.
(605 1/2 11th St., West Huntington, W. Va.)
Baillyville, W. Va., July 23-Aug. 3.
Mt. Lake Park, Md., July 23-Aug. 3.
Meadow Creek, W. Va., Aug. 5-16.

HAINES, FLOSSIE-WILSON, HELEN.
(Evangelists and Singers)
(530 W. Vine St., Alliance, Ohio)
Open dates.

HALLMAN, MR. AND MRS. W. R.
(5476 Ridgewood Ct., Chicago, Ill.)
Alaska Saskatchewan, (camp) July 10-15.
Didsbury, Alberta (camp) July 19-29.
Ludlow Falls, Ohio, (camp) Aug. 2-12.
Elkhart, Ind., Aug. 16-26.

HAMPE, J. N.
(No. 7 Gaskill St., Mt. Washington Sta. P.
O. Pittsburgh, Pa.)
Conneautville, Pa., Aug. 3-7.
Clinton, Pa., Aug. 7-12.
Struthers, Ohio, Aug. 19-26.

HARDESTY, S. PAUL AND WIFE.
(Singing Evangelist and Pianist)
(Lynn, Indiana)
Open dates July and August.

HARMON, MRS. DELLA C.
(Song Evangelist)
(889 Camden Ave., Columbus, Ohio)
Open dates.

HEIRONIMUS, H. T. AND PARTY.
Hurricane, W. Va., July 11-25.
Fulton, W. Va., July 29-Aug. 12.
Barboursville, Va., Aug. 15-29.

HENDERSON, REV. AND MRS. T. C.
(221 N. Professor St., Oberlin, Ohio.)
Lupton, Mich., July 11-21.
North Webster, Ind., (camp) July 22-28.
Dubois, Pa., (camp) August 3-12.
Epworth, S. C., Aug. 18-28.

HODGIN, G. ARNOLD.
Ardrossan, Scotland, July 14-22.
Perth, Scotland, July 24-Aug. 5.
Sweden and Russia, Aug. 10-Sept. 10.

HORN, LUTHER A.
(P. O. Box 1322, Mobile, Ala.)
Healing Springs, Ala., July 1-15.
Salem, Ala., July 19-Aug. 12.
Burnesville, Va., Aug. 19-Sept. 2.
Barrineau Park, Fla., Sept. 5-19.

HOWARD, FIELDING T.
(Kingswood, Ky.)
Crestwood, Ky., July 16-29.
Depoy, Ky., (camp) Aug. 1-12.
Falls of Rough, Ky., Aug. 14-26.

HUNT, JOHN J.
(Rt. 3, Media, Pa.)
Chester, Pa., July 9-22.
Rexborough, Pa., July 23-29.
Chester, Pa., July 30-Aug. 31.

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Millport, Ala., July 12-23.
Sulphur, Okla., July 24-26.
Temple, Okla., July 26-Aug. 6.

JACOBS, CHAS. A.
(Charlotte, Mich., Rt. 6.)
Woodworth, N. Dak., July 1-15.
Home, July 17-Aug. 2.
Romeo Camp, Mich., Aug. 3-12.
Toronto, Canada, September.

JOHNSON, ANDREW.
(Wilmore, Ky.)
West Union, Ohio, July 5-22.
Little Rock, Ark., July 26-Aug. 5.
McHenry, Miss., Aug. 6-12.

JOHNSON, RAY N.
(Millport, N. Y.)
National Park, N. J., Aug. 10-19.
Goshen, Ky., Aug. 20-Sept. 2.
Winters, Tex., Sept. 9-23.

JONES, W. F.
(Streets, Va.)
Richwood, Ohio, July 6-22.

KENDALL, J. B.
(Lexington, Ky.)
Wynona, Okla., July 8-29.

KENNEDY, ROBERT J.
(6129 Goliad Ave., Dallas, Texas.)
Lorenzo, Tex., July 8-22.
Roxton, Texas, July 29-Aug. 12.
Dekalb, Ill., Aug. 13-26.

KEYS, CLIFFORD E. AND WIFE.
(Fallbrook, Calif.)
Open date, Aug. 5-Sept. 23.
Redlands, Calif., Sept. 30-Oct. 14.
Pomona, Calif., Oct. 17-Nov. 4.

KINSEY, MR. AND MRS. W. C.
(Evangelistic Singers)
(450 So. West 2nd St., Richmond, Ind.)
LaFayette, Ind., July 18-29.

KLINE, FREEMAN S.
(230 Fifth Ave., Troy, N. Y.)
Memphis, Tenn., July 2-16.
Noonday, Tex., July 20-30.

KNAPP, J. F.
(Box 99, Cincinnati, Ohio)
Roosevelt Camp, L. I., N. Y., July 20-29.
Moers, N. Y., July 30-August 12.
Richland, N. Y., Aug. 18-Sept. 2.

LAMP, W. E.
Sailor Springs, Ill., July 1-21.
Cisne, Ill., July 25-Aug. 15.
Maunie, Ill., Aug. 19-September.

LEWIS, M. V.
(Figg, N. C.)
Crowley, La., July 6-15.
Roanoke, La., July 16-22.
Cambria, Ill., Aug. 2-12.
Peoli, Ohio, Aug. 12-26.

LEWIS, JOS. H.
(Wilmore, Ky.)
Minford, Ohio, June 24-July 15.
Hickory, Ky., July 18-Aug. 5.
Nicholasville, (Ct.) Ky., Aug. 8-26.
Open date after Oct. 21.

LINN, JACK AND WIFE.
(Oregon, Wis.)
Open dates after Sept. 1.

LONG, J. OWEN.
(Singing Evangelist)
(Harrisonburg, Va.)
Union, W. Va., July 15-29.
La Plata, Md., (camp) Aug. 5-19.
Petersburg, W. Va., Aug. 26-Sept. 9.

LOVELESS, W. W.
(London, Ohio)
Warsaw, Ohio, July 26-Aug. 5.
Open dates.

LUDWIG, THEO. AND MINNIE E.
Youngstown, Ohio, June 28-July 15.
Webster City, Ohio, July 18-29.
Oregon, Wis., (camp) Aug. 3-19.
Palso, Kan., Aug. 23-Sept. 2.

MCBRIDE, J. B.
(112 Arlington Rd., Pasadena, Cal.)
Columbus, Ohio, July 1-15.
Cincinnati, Ohio, July 19-30.
Somerset, Ky., Sept. 9-30.
Owensboro, Ky., July 30-Aug. 8.

MCNEESE, H. J.
(New Brighton, Pa.)
Open dates.

MARSHALL, R. F.
(Cartoonist-Evangelist)
(Lewisburg, Ky.)
Oregon, Wis., August 3-17.

MAXWELL, SAMUEL A.
(Wilmore, Ky.)
Cambridge, Mass., July 4-Aug. 11.
Peoli, Ohio, Aug. 12-26.
Open date, Sept. 2-13.

MILBY, E. C.
(Song Evangelist)
Beaumont, Ky., July 16-29.
Hinton, Ky., July 30-Aug. 15.
Normal, Ill., Aug. 16-26.

MINGLEDORFF, O. G.
Wesley Grove, N. J., July 21-29.
Buchanan, Ga., August 5-19.

MINGLEDORFF, CLAUD.
(Douglas, Ga.)
Dorchester, S. C., July 8-22.
Broxton, Ga., Union Church, Aug. 5-19.
Wray, Ga., Sept. 10-23.

NORRERRY, JOHN.
(1001 Cooper St., Camden, N. J.)
Ocean Grove, N. J., Aug. 27-31.
Home, Saturday, Sept. 1.

OWEN, JOHN F.
(Taylor University, Upland, Ind.)
Dothan, Ala., (camp) July 13-23.
Cedartown, Ga., July 23-Aug. 1.
Conneautville, Pa., (camp) Aug. 3-13.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Open dates, July 2-15.
Hinton, Ky., July 30-Aug. 19.
Corinth, Ky., Aug. 30-Sept. 2.
Florence, Ky., July 15-29.

POLLITT, S. H.
Mt. Hope, Ky., July 1-15.
Open date, July 16-Aug. 5.
Wagoner's Chapel, August.

QUINN, IMOGENE.
(909 N. Tuxedo St., Indianapolis, Ind.)
Hampton, Ky., Aug. 2-12.

REDMON, J. E. AND ADA.
(1231 N. Holmes Ave., Indianapolis, Ind.)
Richland Center, Wis., June 29-July 15.
Huntington, W. Va., July 22-Aug. 5.
California, Ky., Aug. 17-26.

REED, LAWRENCE.
(Damasus, Ohio)
Sebring, Ohio, camp, July 13-22.
Cohoes, N. Y., July 29-Aug. 12.

REID, JAMES V.
(2912 Meadowbrook Drive, Ft. Worth, Texas)
Lake Arthur, La., July 13-22.
Pleasant Hill, La., July 26-Aug. 5.
Magnolia, Ark., August 9-19.

REES, PAUL S.
(52nd & Hudson Rts., Rosedale, Kan.)
Sebring, Ohio, July 13-22.
Denton, Md., July 26-Aug. 5.
Frankfort, Ind., Aug. 10-19.

RICE, LEWIS J. AND EDYTHE.
(2923 Troost Ave., Kansas City, Mo.)
Diagonal, Iowa, June 27-Aug. 15.
Union City, Ind., July 17-Aug. 5.

RIDOUT, GEORGE W.
(Wilmore, Ky.)
Mississippi, July 1-15.
West Asheville, N. C., July 29-Aug. 5.
National Park, N. J., August 10-19.
Pax, W. Va., July 1-14.
Virginia Camp, July 15-27.

ROBERTS, T. P.
(Wilmore, Ky.)
Mt. Hope Camp, July 19-29.

RUTH, C. W.
Sebring, Ohio, July 13-22.
Mt. Vernon, Va., July 26-Aug. 2.
Moers, N. Y., Aug. 3-12.

RUSSELL, MAE.
(Morrilton, Ark.)
Ft. Smith, Ark., June 29-July 15.
Davenport, Okla., August 10-31.

SHAW, BLISH R.
(1345 Nordyke Ave.)
(Song Evangelist and Guitarist)
(1161 Belt St., Indianapolis, Ind.)
Mt. Hope, Ky., July 19-29.
Glasgow, Ky., Aug. 1-10.

SHANK, MR. AND MRS. R. A.
(191 No. Ogden Ave., Columbus, Ohio.)
Portsmouth, R. I., (camp) July 27-Aug. 5.
Frankfort, Ind., (camp) Aug. 10-20.
Kampsville, Ill., (camp) Aug. 24-Sept. 2.

SHELHAMER, E. E.
(5419 Bushnell Way, Los Angeles, Calif.)
Des Moines, Iowa, July 5-15.
Merrill, Mich., July 19-29.
Owosso, Mich., (camp) Aug. 3-12.

SHELHAMER, MRS. JULIA A.
(5419 Bushnell Way, Los Angeles, Calif.)
Merrill, Mich., (camp) July 19-29.
Owosso, Mich., Aug. 2-12.
Hopkins, Mich., (camp) Aug. 16-26.

SMITH, BUDDY JEFF.
(135 Henderson, Hot Springs, Ark.)
Texarkana, Ark., July 2-15.
Richland, Tex., July 16-29.
Star City, Ark., Aug. 1-12.
Princeton, Ark., Aug. 17-Sept. 1.

SWEETEN, HOWARD W.
(Ashley, Ill.)
Freeport, N. Y., (camp) July 19-29.
Hollow Rock, O., (camp) August 2-12.
Alexandria, Ind., (camp) Aug. 13-16.
Portage, Ohio, (camp) Aug. 17-26.
Moberly, Mo., Sept. 1-17.
E. Liverpool, Ohio, Sept. 22-Oct. 7.
Moers Fork, N. Y., Oct. 14-28.
Darby, Pa., Oct. 29-Nov. 12.

TEETS, ODA B.
(Aurora, W. Va.)
Webster Springs, W. Va., July 29-Aug. 12.
Mt. Nebo, W. Va., Aug. 19-Sept. 2.

THOMAS, JOHN.
(Wilmore, Ky.)
St. Marys, Ohio, July 12-22.
Eaton Rapids, Mich., July 27-Aug. 2.
Conneautville, Pa., Aug. 3-12.

THORNTON, R. A. AND WIFE.
(Hattiesburg, Miss.)
Open dates.

VANDALL, N. B.
(303 Brittan Rd., Akron, Ohio)
(Song Evangelist)
Bentleyville, Pa., July 12-22.
Winwood, Ohio, July 22-29.
Findlay, Ohio, Aug. 9-19.
Mt. Lookout, Ohio, August 23-Sept. 2.

VAYHINGER, M.
Indianapolis, Ind., Aug. 2-12.
Madison, Ind., Aug. 17-26.

WELSH, H. W.
(Olivet, Ill.)
Mason City, Ill., July 9-22.
Cooperdale, Ohio, July 26-Aug. 12.
Lincoln, Ill., Aug. 13-26.

WHITCOMB, A. L.
(221 Euclid Ave., Long Beach, Calif.)
Milwaukee, Wis., July 10-15.
East Liverpool, Ohio, July 19-29.
Pleasantville, Pa., Aug. 2-12.

WIMBERLY, C. F.
Okanagan, Wash., July 12-25.
Ferndale, Wash., July 26-Aug. 5.
Orchards, Wash., Aug. 5-19.

WINLAND, C. B.
Wauseon, Ohio, July 1-15.
Jellowsay, Ohio, July 22-August 5.
Layland, Ohio, Aug. 14-28.
Open date, Sept. 2-16.

WISEMAN, P.
Belsano, Pa., July 27-Aug. 5.
Franklin Center, Wis., August 10-19.
Montreal, Que. Can., Aug. 26-Sept. 2.

WILLIAMS, L. E.
(Wilmore, Ky.)
Eckerty, Ind., Aug. 3-12.
Linton, Ky., July 9-22.
Open date, July 23-Aug. 2.

WILDER, W. RAYMOND
(Song Evangelist)
(Wilmore, Ky.)
Open date, July 8-22.
Scottsville, Tex., July 26-Aug. 5.
Dranesville, (camp), Va., Aug. 16-26.

The greatest book next to the Bible
Bunyan "Pilgrim's Progress," the Barnard
edition, in our Clearance sale at \$1.00, is
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Camp Meeting Calendar.

ALABAMA.
Birmingham, Ala., July 18-29. Workers: Rev. Whitecotton, Rev. W. F. Thompson, Address, W. H. Tillman, 2314 Wesley Ave., Birmingham, Ala.
Hartselle, Ala., July 28-Aug. 7. Workers: Rev. O. H. Callis, Joseph and Willy Owens, Address, L. O. Waldsmith, Hartselle, Ala.
Kinsey, Ala., July 13-22. Workers: John P. Owen, Kenton H. Bird, J. P. Peacock, Address, Rev. W. H. Newton, Rt. 5, Dothan, Ala.

ARKANSAS.
North Little Rock, Ark., July 26-Aug. 5. Workers: Dr. A. O. Hendricks, Dr. Andrew Johnson, Miss Ruth Harris, Address, Mrs. Anna L. Oliver, North Little Rock, Ark.
Beebe, Ark., August 17-26. Workers: Rev. John Fleming, Burl Sparks.
Rowell, Ark., August 19-Sept. 5. Workers: Rev. J. A. Henderson, Rev. W. R. Jordan, Rev. J. R. Riddling, Rev. A. E. Jacobs, Mr. Gentry Jones, The Carr Memorial M. E. Church Quartet, Address, Rev. J. H. Matthews, Rowell, Ark.
Magnolia, Ark., August 9-19. Workers: Rev. O. H. Callis and James V. Reid. Vesper services for young people, Miss Dorothy Welch, pianist, Miss Elna Carter, Address, Mr. A. A. Pittman, Cor. Sec., Magnolia, Ark.

ILLINOIS.
Sherman, Ill., August 2-12. Workers: Frank E. Arthur, J. W. Dibbin, Della B. Stretch, Address, Mrs. Julia Short Hayes, Sec., 2217 East Capitol Ave., Springfield, Ill.
Charleston, Ill., August 17-26. Workers: David E. Wilson, O. C. Myers, Address, Rev. D. C. Shearer, 1404 S. 6th St., Lawrenceville, Ill.
Normal, Ill., August 17-26. Workers: A. L. Whitcomb, Harry Morrow, Clay Milby, Miss C. B. Cook, Address, Mrs. Bertha C. Ashbrook, Sec., 451 West Allen St., Springfield, Ill.

Kampsville, Ill., Aug. 24-Sept. 3. Workers: Rev. Chas. Stalker, Rev. Allie Frick, Prof. R. A. Shank and wife, Mrs. J. R. Ewers, Address, Chas. F. Benz, Sec., Kampsville, Ill.
Eldorado, Ill., Aug. 2-12. Workers: Dr. C. W. Butler, Dr. John Paul, Rev. G. S. Pollock and wife, Address, J. M. Keasler, Sec., Omaha, Ill.
Bonnie, Ill., August 12-27. Workers: Dr. B. F. Neely, Rev. Bona Fleming, Prof. Lawson Brown and wife, Address W. F. Lawson, Sec., Benton, Ill.
Cambria, Ill., August 2-12. Workers: Dr. B. R. Neely, Rev. Elmer McKay, Prof. M. V. Lewis.

INDIANA.
Madison, Ind., Aug. 17-26. Workers: Rev. M. Vaynhing, Rev. J. R. Edwards and wife, Miss Dortha Dobie, Address, Charles Cleek, Rt. 9, Madison, Ind.
Eckerty, Ind., August 3-12. Workers: Rev. L. E. Williams and wife, Rev. Nash Eskridge, Miss Aulira Williams, Address, M. L. Newton, Pres., Eckerty, Ind.
Oakland City, Ind., August 24-Sept. 4. Workers: Rev. Geo. B. Kulp, Rev. C. B. Pugett, Rev. C. C. Rineberger, Address, Maude Yeager, Sec., 518 S. Hall St., Princeton, Ind.
Frankfort, Ind., August 9-19. Workers: Rev. Paul S. Rees, Rev. R. A. Shank and wife, Address, Rev. D. E. Snow, 123 W. 24th St., Anderson, Ind.
Indianapolis, Ind., Salem Park, August 2-12. Workers: R. E. Brockman, M. Vaynhing, Other ministers and missionaries, Address, Rev. O. H. Nater, 101 N. Alton Ave., Indianapolis, Ind.

KANSAS.
Wichita, Kan., Beniah Park, August 16-26. Workers: C. W. Ruth, C. D. Dunaway, Homer L. Cox, Mrs. D. Bartlett, Mrs. C. J. Myers, Prof. and Mrs. B. D. Sutton, Address, Rev. W. R. Cain, 515 So. Vine St., Wichita, Kan.
Elkhart, Kan., Aug. 4-14. Workers: Rev. C. B. Fugett, Address, Rev. Cargill, Sec., Hooker, Okla.

KENTUCKY.
Callis Grove, Ky., August 3-12. Workers: Rev. T. T. Howard, Gilbert Jenkins and wife, Address, J. H. Driskell, Sec., Milton, Ky., Rt. 3.
California, Ky., Aug. 17-26. Workers: Rev. G. Howard, Rowe, J. E. and Ada Redmon, Paul and Dora Geil, Address, J. R. Moore, California, Ky.
Alceton, Ky., August 5-19. Workers: Tilden H. Gaddis, The Moser Sisters, Rev. Virgil L. Moore, Address, H. L. Rawlings, Sec., Bradfordville, Ky.
Goddard, Ky., July 19-29. Workers: Rev. T. P. Roberts, Prof. Blish R. Shaw, Miss Viola Roberts, Address, Robert Helphinstine, Goddard, Ky.
Tolu, Ky., Aug. 22-Sept. 2. Workers: Dr. C. F. Wimberly, S. H. Prather.
Hampton, Ky., August 2-12. Workers: Miss Imogene Quinn and Party, Address, J. W. Manhart, Lola, Ky.
Wilmore, Ky., July 27-August 5. Workers: J. H. Smith, H. Hunt, H. C. Morrison, Harry Blackburn, Miss Florence Schleicher, Address, C. A. Lovejoy, Sec., Wilmore, Ky.

LOUISIANA.
Lake Arthur, La., July 13-22. Workers: Rev. Will H. Huff and James V. Reid. Visiting ministers, evangelists and missionaries will have part. Address, Mr. Robt. C. Howell, P. O. Box 58, Lake Arthur, La.
Crowley, La., July 6-16. Workers: W. B. Dunkum, M. V. Lewis, Address, R. W. Beadle, Sec., Lafayette, La.
Fort Jessup, La., July 27-Aug. 5. Workers: Thomas B. Smith, Miss Carnieau, Mrs. Smith, Address, G. C. Boswell, Sec., Many, La.

MASSACHUSETTS.
North Dartmouth, Mass., Smith Mills Camp, July 13-22. Workers: George B. Kulp, William G. Heslop, Mable E. Manning, Address, Mrs. Annie M. Cunningham, Sec., 194 Tremont St., New Bedford, Mass., or Mr. Abram Boomer, Jr., 70 Ocean St., New Bedford, Mass.
Douglas, Mass., July 20-30. Workers: C. H. Babcock, George B. Kulp, H. P. Morgan, C. C. Rineberger, Address, Rev. N. J. Raison, Sec., 158 Blue Hill Parkway, Mattapan, Mass.

MARYLAND.
North East Md., August 3-12. Workers: Rev. J. G. Morrison, Rev. J. H. Parker, Mr. and Mrs. H. M. Hyatt, Address, Rev. J. N. Nielson, 212 Park Ave., Collingdale, Pa.

MICHIGAN.
Hopkins, Mich., Aug. 16-26. Workers: Dr. C. W. Butler, Rev. W. L. Surbrook, Mrs. Julia Shelhamer, Mr. and Mrs. A. H. Johnston, Miss Lillian Scott, Address, Dr. L. E. Heasley, Sec., Grand Rapids, Mich.
Iron Mountain, Mich., July 13-22. Address, Rev. Lloyd M. Blakely, Pres., 2147 E. Grand Blvd., Detroit, Mich.
Eaton Rapids, Mich., July 27-Aug. 5. Workers: Dr. Wm. Huff, Dr. S. H. Turbeville, Dr. John Thomas, Dr. Guy Wilson, Bishop Nicholson, Bishop Oldham, Bro. Woodford Taylor, Mrs. John Thomas, Rev. L. H. Nixon, H. Morse Skinner, Rev. D. E. Reed, Address, Rev. D. E. Reed, Albion, Mich.

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The two little words "I ought" should be of great significance to every Christian. If we pause to think a little, how many things we can think of that we *ought* to do—things that we *can* do! If we fail to do the things we ought and can do, the Lord's work will suffer and men will be lost forever. Our Father is depending upon human instrumentality to meet these needs. We *are* our brother's keeper, and there could not be a more sacred trust committed to our care. Adam ignored his trusteeship and Peter denied his, and as Christians we have to walk carefully and prayerfully to be faithful to ours. God is farseeing, and it may be that He has a boy or girl in your community who would be effective in the ministry or mission field if you were true to your trusteeship and were instrumental in bringing them into the light of his salvation. There are men and women all about you who are doubtless hungering for something, they know not what, and you are the one to send the message to satisfy that hunger. Remember the "I ought" and by doing what this implies, you will grow and be happier in your Christian life than ever before.

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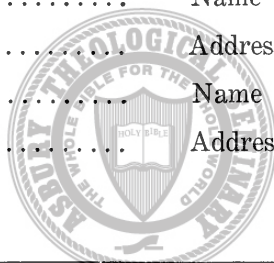
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THE ENDUEMENT WITH POWER.

By The Editor.

IN my travels as an evangelist I meet and converse with a large number of ministers of the Gospel who are more or less disturbed over their own spiritual state. They know they have repented, that they have been regenerated. They are not affected by the skepticism of modern liberalism, but they are grieved because they are conscious of a serious lack of power in the presentation of the Gospel. They are grieved because they fail to see the results they so much desire.

To all of these brethren, I can have but one answer. Jesus commanded those he sent forth to preach that they should "tarry" until they received power from on high. This power to preach and witness was not only the need of those ancient times, but it is equally the need of the times in which we are living. In fact, we are living at a period of history when there is special and great need of divine power in order to preach successfully the Gospel of Christ which is the power of God unto salvation.

If I read Methodist history correctly, the old preachers whose ministry was attended with the power of the Holy Ghost in deep conviction for sin, bright conversions, and gracious sanctifications were men who were wonderfully separated from the world, deeply consecrated to God, and spent much time in fasting and prayer. They saw remarkable results from the preaching of the Word. They had not only been regenerated but they had received sanctifying grace—a baptism with the Holy Ghost. They were wonderfully saved from all forms of worldliness. They were given up to the one thing of warning and entreating men to flee from the wrath to come. They were neither ashamed nor afraid to insist on true repentance and saving faith in the Lord Jesus Christ. They were bold, though full of compassion, in the proclamation of the Gospel.

Ministers complain and, I think justly so, that much of their time is occupied with other things than preaching the Gospel. There is a large amount of money to be collected for various things and almost unconsciously they become money gatherers rather than soul winners. Many calls are made upon them of a social character. There are church programs and entertainments that break in upon them and call them away from fasting and prayer, the quiet, careful study of the Word of God. Their secret devotions are disturbed with calls over the telephone and they have a real battle to get away from the people that they may get to God in prayer, communion, and the study of his Word in order that they may get to the people with a saving message.

Many pastors are confronted with another serious difficulty. They find people have been brought into the church at Easter services

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and on Decision Day who have not been convicted for sin or regenerated by the Holy Spirit and who are really without any true knowledge of God, his Word, or the plan of salvation. They belong to societies, clubs, and various organizations where the fear of God and the love of Christ are unknown. Such people are willing to be entertained on Sunday morning with a short talk on some subject that does not uncover sin or urge upon the people the new heart and righteous life. They are willing to hear discussions of poets and poems, the writers of fiction, and their books at the evening service, but they resent a strong scriptural appeal of entreaty and warning. They are quite outraged if the minister of the Gospel should mention future punishment or a hell for those who trample upon the commandments and reject the mercies of God. So I find many sincere, devout preachers are in real distress. They scarcely know what to do. The only answer I can give is that they consecrate their all, be wholly sanctified, filled with the Holy Spirit and have a distinct understanding between themselves and their Lord and the people that they are ready and willing to suffer for Christ's sake, that they will preach a full and free salvation at any cost. It is hardly to be supposed that a man can be a true follower of his Lord and not meet with opposition. Christ had to suffer to make provision for our full salvation and we must be willing to suffer in order to publish the Gospel of a full salvation. To all of my brethren who are conscious of a lack of power I would say, tarry in consecration and prayer until you be endued with power from on high.

A Chapter from My Autobiography

CHAPTER XXXI.

LOCATING TO EVANGELIZE.

BACK in the year 1890, the Southern Methodist Church did not give the appointment of Evangelist so, answering my call from God to enter upon the evangelistic work along with the publishing of "The Kentucky Methodist," I was compelled to locate. The Kentucky

Conference met that year in Lexington, Ky. The session was held in old Hill Street Methodist Church, Bishop R. K. Hargrove presiding. On the last day of the Conference, I was granted location. Up to this time my brethren were calling me for work all about the Conference. I had held a very great revival with Rev. Will Nowland at Hill Street Church in Lexington. I had had a very unusual meeting with Rev. Joseph Young at Winchester, Ky. All the churches became interested; a large number of converts joined the Presbyterian, the Baptist, and the Christian churches. The Methodist Church took in over a hundred members. The people became so enthusiastic that they agitated the removal of Kentucky Wesleyan College from Millersburg to Winchester. I was called back to Winchester and stayed with the people for a number of days speaking to great crowds in the opera house at night, visiting and soliciting subscriptions from the people in the day time. This work finally resulted in the removal of the school and its larger life in Winchester.

I had assisted Rev. Alex Redd in revival meetings in Paris. The crowds overflowed the Methodist Church; we went to the courthouse, but it would not hold the people, and we were invited to the Presbyterian Church. We had a very gracious revival. I assisted the brethren (this you understand was before my location) in Maysville, Vanceburg, Danville, Harrodsburg, Lancaster, Nicholasville, Carlisle, Cynthiana, other county seats, and in many villages and country churches.

When I located to evangelize I fully expected them to engage me for the entire year, but only one man spoke to me about revival meetings, Brother Sawyer. He was the presiding elder of a mountain district and was going away to visit some relatives and asked me to go up and hold two quarterly conferences for him, one at Middleboro, then just beginning to be, and one at Pineville. I was to preach a week at each place. We had very good meetings with very small remuneration. The calls did not come in. I was quite surprised and hardly knew what to do. I could not understand at that time that God was closing the smaller doors and opening up the larger ones. He understood that to get the paper scattered abroad over the land I must evangelize all about the nation and in this no doubt he was looking forward with a plan of which I knew nothing embracing my presidency of Asbury College.

Had my work been confined to the State of Kentucky, the field would have been too small to support the paper which I later on named "The Methodist," and then later, "The Pentecostal Herald," so he sent me to and fro throughout the broad land and in every place I preached some HERALDS were planted. The seed grew and reproduced itself, making friends who afterward, when I became President of Asbury College, sent

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

THE ABUNDANT LIFE.

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



HE Lord Jesus said: John 10:10: "I am come that they might have life, and that they might have it more abundantly."

Now we believe that Jesus was here speaking of spiritual life—not physical, nor intellectual, nor social. I am quite sure the context if carefully studied must be taken in a purely spiritual sense. Some there are who use this text in a modern sense and would read into it gymnasiums, concert halls, community houses, and a host of other things not directly related to the spiritual life.

1. At the outset we will set it down that the Abundant Life has its beginning in the converted life.

Quite recently at the Biloxi, Miss., Seashore Divinity School we had the pleasure of hearing Dr. Leander S. Keyser, the Lutheran Professor of Theology, preach some wonderful gospel sermons rich and beautiful in the power of the Spirit, and we observed with what emphasis the speaker frequently spoke of his conversion to God. It is only too rarely that we hear theological professors speak of experimental religion, but Professor Keyser constantly rang the changes on a definite experience of saving grace. Out of this wonderful experience God gave him the abundant life which he preaches so powerfully.

Godet, that excellent New Testament writer and exegete, has put things very beautifully, thus:

"The work of Jesus in the world is twofold. It is a work accomplished *for us*, destined to effect *reconciliation* between God and man. It is a work accomplished *in us*, with the object of effecting our *sanctification*. By the one a right relation is established between God and us; by the other is the fruit of the reestablished order. By the former the condemned sinner is received into the state of grace; by the latter the pardoned sinner is associated with the life of God. How many express themselves as if when forgiveness, with the peace which it procures, has been once obtained, all is finished and the work of salvation complete. They seem to have no suspicion that salvation consists in the health of the soul and that the health of the soul consists in holiness. Forgiveness is not the reestablishment of health, it is but the crisis of convalescence. *If God thinks fit to declare the sinner righteous it is in order that he may by that means restore him to holiness.*"

2. The Abundant Life implies a renewed and restored state of soul.

David cried out in Psalm 51:12, "Restore unto me the joy of thy salvation." And he joyously exclaims in the twenty-third Psalm: "He restoreth my soul!"

That wonderful Welsh preacher, Christ-mas Evans, tells of a remarkable restoring time he had at one period in his experience. He said: "I was weary of a cold heart toward Christ, of a cold heart in the pulpit, in secret prayer and in the study. One day climbing up toward Cadair Idris I considered it incumbent on me to pray, however hard I felt my heart, and however worldly the frame of my spirit was. Having begun in the name of Jesus I soon felt, as it were, the fetters loosening and the old hardness softening, and as I thought the mountains of frost and snow melting within me? I felt my whole mind relieved from some great bondage; tears flowed copiously. This struggle lasted for three hours." He went from thence to set his churches on fire.

3. The Abundant Life is characterized by Prayer and Intercession.

The prayer life of a child of God determines greatly the depth of his spirituality. Many there are whose prayers are too temporal; they know not the Spirit's movings in the realm of intercessory prayer. Perhaps

SAYINGS.

"Change of place brings God no nearer; God will come to thee if only the inn of thy soul is ready for him."—Gregory.

"May the opinion never prevail in the Church of Christ that any false thing can be fabricated for Christ's glory."

"My origin is Christ; my root is Christ; my head is Christ. He alone makes me free from guilt, who died for our sins and rose again for our justification, for I believe not in the minister by whom I am baptized, but in him who justifies the sinner, so that my faith is counted to me for righteousness."—Augustine.

"As Michael Angelo wore a lamp on his cap to prevent his own shadow from being thrown upon the picture which he was painting, so the Christian minister and servant needs to have the candle of the Spirit always burning in his heart lest the reflection of self and self-glorying, may fall upon his work to darken and defile it."—Gordon.

"Now remember that Moses wist not that the skin of his face shone. Looking at our own shining face is the bane of the spiritual life and of the ministry. O for closest communion with God, till soul and body, head, face and heart, shine with Divine brilliancy, but O for a holy ignorance of their shining."—R. M. McChyne.

no man had more wonderful movements of the Spirit in prayer than David Brainerd. He writes in his diary: "In the morning I endeavored to plead for the Divine Presence for the day. In the forenoon I felt the power of intercession for precious immortal souls . . . My soul was drawn out very much for the world; I grasped for multitudes of souls. I think I had more enlargement for sinners than for the children of God, though I felt as if I could spend my life in cries for both. I had great enjoyment in communion with my dear Savior. I think I never in my life felt such an entire weanedness from this world, and so much resigned to God in everything. Oh, that I may always live to, and upon, my blessed God."

Many years ago a man died in New Jersey who had been instrumental in the conversion of ten thousand souls! It was said of him: "For a time his Christian life was like that of thousands of others—he had only a name to live. He became painfully conscious of his moral and spiritual inefficiency and impotency, and of the absence of any assured hope or settled confidence or trust in God. He consequently set his whole heart upon attaining through the Spirit, in answer to prayer, a more perfect work of grace in his soul. At length the baptism with the Spirit came; the light of God encircled him, and after his anointing he had 'power with God and with men.' He was only a layman, of limited common school education, yet his influence for Christ was well-nigh irresistible. At his funeral, it was publicly stated by one of the ministers present that, from the most careful estimate, it was fully believed he had been directly instrumental in the conversion of more than ten thousand souls. And what was the secret of this wonderful power? He himself revealed it to an intimate friend a little before his death, when he declared that 'for ten years he had walked continuously under the cloudless light of the Sun of Righteousness, and had been in a state of entire sanctification.'"

In prayer the believer gets things from God, and learns to trust him in things, small and great.

George Muller says: "I was able to trust the Lord for ten cents, then for ten dollars, then for a hundred dollars, then for one hundred thousand dollars, and now with the greatest ease I could trust him for millions, if there were the occasion. But, first, I should quietly, carefully, deliberately examine and see whether what I was trusting for was something in accordance with his promise in his written Word. If I found it was, the amount of difficulties would be no hindrance

to my trust. *Fifty-one years, and God has never failed me.*"

4. Then again the Abiding Life is the Surrendered and Consecrated Life.

I draw a distinction between surrender and consecration. When I was on the battlefields of France I saw many of the enemy surrender. They threw their hands up and gave up their weapons; they surrendered, but did not consecrate themselves to Uncle Sam and Old Glory. The sinner surrenders; the believer consecrates.

Miss Havergal, who wrote the most beautiful hymn on "Consecration," speaking of her own experience said: "It was Advent Sunday, 1873, when I saw the blessedness of true consecration. I saw it as a flash of electric light; and what you see you can never unsee."

That good man of olden times, Oberlin, wrote out his consecration covenant in which he said: "In the name of the Lord of Hosts I this day renounce all former lords that have had dominion over me; the joys of the world in which I have too much delighted, and all carnal desires. I consecrate to Thee all that I am, and all that I have; the faculties of my mind, the members of my body, my fortune and my time. Shouldst thou be pleased to make me in this life the instrument in leading others to thee, give me strength and courage to declare thy name, and enable me not only to devote myself to thy service, but to persuade my brethren to dedicate themselves to it also."

6. The Abiding Life is one of communion and fellowship with God.

Jesus teaches what communion and fellowship is in that passage in Revelation, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20.

Haslam, the noted evangelist, in reading the life of Adelaide Newton, said: "What struck me in it so much was to find that this lady was able to hold spiritual communion with God *by means of a Bible, only.*" She found her soul mounting up to God along the "scala sancta" of Scripture. In abiding by the Bible she escaped the perils of fanaticism and became a power for good.

7. The Abundant Life is the *Sanctified and Spirit-filled Life.*

Thomas Boston, that great preacher of Puritan times, says:

"True sanctification is the result of the soul's union with the Holy Jesus, the first and immediate receptacle of the sanctifying Spirit; out of whose fulness his members do by virtue of their union with him, receive sanctifying influence. The other is the mere product of the man's own spirit, which, whatever it has or seems to have of the matter of true holiness, yet does not arise from the supernatural principles or the high aims and ends thereof, for, as it comes from self so it runs into the dead sea of self again and lies as void of time, of holiness, as nature doth of grace. They who have this spurious holiness are like common boatmen who serve themselves with their own oars, whereas the ship bound for Immanuel's land sails by the blowings of the Spirit."

Dr. A. J. Gordon, the great Baptist divine, was a strong advocate of the Spirit-filled life. In one of his books he has this fine statement: "We can see then the distinction between righteousness and holiness, for there must be a distinction, since the new man is declared to be created in righteousness and true holiness. The one is put upon the sinner when he believes, so that by it he is justified from all things; the other is begotten within him as he continues to believe till he is sanctified wholly . . . Justification gives us our title to heaven; sanctification our fitness for heaven."

THE HEART OF STONE.

Rev. Arthur C. Zepp.



HE "stony heart" is the hardest thing in the world. Its removal is the most difficult surgical operation. It is the affliction of religious people. It is another name for the carnal mind, and, like it, it is enmity to God. It is synonymous with the evil heart of unbelief of which Paul wrote the solemn warning: "Take heed, brethren, lest there be in any of you an evil heart of unbelief"—synonymous with disobedience—"in parting from the living God."

There is only one remedy for this adamant condition or state of heart, and that is not betterment but removal by Jehovah. With its entire elimination, or taking away, of course goes all unsubmission to the law of God and enmity to his lordship.

The skill of human surgeons may well make us marvel—the removal of a lung, kidney, cancer, tumor, appendix, blood transfusion and skin grafting (and sometimes other grafting)—but these are all minor operations. No human surgeon ever removed the human heart and placed another in its stead. Only God's skill is equal to this major operation. He takes away the stony heart and replaces a heart of flesh, and the patient lives. I know the text is figurative of the sanctification of Israel at the soon coming of Christ, but it is suggestive of the magnitude of the work of God, when he makes holy, in any age.

The gift of a new heart precedes the removal of the "stony heart." Though the gift of the one and the removal of the other are not simultaneously done, there need be no long interval between regeneration and sanctification. The impossibility of the two operations being done synchronously is evident: one is a gift the other is a deprivation; one is a birth the other a destruction; one is an addition and the other a subtraction; one is impartation of life and the other is the stroke of death or destruction; one imparts the new heart of man and the other really destroys the old man; one brings to us life we never had and the other takes from us, removes, the death body of inbred sin we always had. And every one knows the difference between receiving and losing, the difference between Christmas, with its reception of gifts, and tax paying time, with the taking from us of money hard to pay. Real sanctification is a tremendously complete work of destruction, elimination, removal, taking away—it deals with the heart of unbelief, so completely removes it that it nor any of its characteristics, marks, signs, evidences or manifestations remain in the life.

No happy frames, feelings, ecstasies, flowing emotions, radicalism on a few uncostly issues, nor accurate doctrinal adjustment, can ever substitute for this gigantic work of removal which engages the Almighty of Jehovah. I think sometime ago Brother Smith aptly spoke of a new rise of the holiness movement. Certainly any revival from God could not fail to search our hearts and lead us back to the tremendous content of the glorious doctrine we teach. A careful, prayerful, and honest re-reading of the lives, literature and history of the movement, will show wherein we come short.

The only proof the Lord has taken away our heart of stone is its absence, within and without, heart and life. As Spurgeon said, "Salvation without sanctification would be no salvation at all: it would call the leper clean and leave him in his leprosy." And a theoretical sanctification which leaves the characteristics of the "heart of stone" is no sanctification. We must again, as Wesley did, preface sanctification with entire, wholly, complete, real true, and the like. We can better see if our heart of stone has been removed by seeing some of the signs of its

presence. An Alabamian asked a northern gentleman if he believed in the instantaneous work of grace, and he aptly and legitimately replied, "Yes, when it works."

The context insinuates just this reality in sanctification. Derision, scoffing, scorn, despite, reproach, were cast at Jehovah because of the sin of his people. The heathen round about said, "Aha, we shall have them in derision." But God's rebuttal was real sanctification of his people by the indwelling of a personal God. "The heathen shall know that I am God when I shall be sanctified in you before their eyes." And that was exactly what Christ said would come to the world when his disciples had real, unselfish sanctification, just as he had, when "for their sakes" he sanctified himself that they might sanctify themselves for the sake of others. The reproach would be lifted by such oneness; the world would believe, the world would know. How appalled the world is by the selfish, carnal, sectarian divisions of the hour! I have seen and heard them laugh the derisive laugh here in Chicago as they pass churches. By this real sanctification of his people God grips the world. God hasten our repentance and the restoration of our pristine unity!

One of the special characteristics of the "heart of stone" is its negativeness—its death, or death touch, from which the blood of Christ shall purge us (Hebrews 10:14). The "heart of stone" is unresponsive. "It is not subject to the law of God, neither indeed can be." So God wastes no time on its improvement but removes it. It is too unresponsive to God as well as his law and manifests a positive enmity to him—his authority, law, rulership, people. To his Lordship, comprehending only the highest good of his subjects, the "stony heart" shows its unreasonableness, its unresponsiveness, its unteachableness, in its opposition to its highest good, trampling under foot his promise that all who come to him shall be taught by him things old and new of the good way. Unpitiful, unsympathetic, unresponsive, ungenerous, unyielding are more of its impossible characteristics.

Cold and passionless and unfeeling and untouched with the world's woes the heart of stone is not warm with Christlike pity, love and sympathy and tender helpfulness to all. Christ was moved with compassion upon the multitude and when the "stony heart" is gone and a copy of his heart given the recipient is like him. I have met three professedly sanctified men who claimed to be able to write a check for a thousand dollars for God if they saw fit to do it but they did not see fit to do it. The really sanctified see fit to do whatever God enables them and directs them to do. Miser and miserable are synonymous—one-half the world dies for the lack of sympathy and the other half because it does not give the sympathy the world craves. It is too true, often, that the only place Christlike sympathy is found is in the dictionary.

How blessed that just as the "stony heart" is known by its fruits or characteristics the heart of flesh in its stead possesses all the qualities, positive, the other lacks. What the one is not the other is!

The Soul Digger.

The above is the title of John Paul's new book, the best he has written. Being the Life and Times of Bishop William Taylor, it is at once a non-fiction romance and a volume of history—lively, entrancing pages of history that most people do not know and will never learn unless they read "The Soul Digger."

It promises not only an entertaining travelogue, but a new baptism of evangelizing grace and soul winning power to every one that reads it. Price, \$2.00.

"I Don't Know Why I Did It."

MRS. JULIA A. SHELHAMER.

Some things cannot be explained or accounted for, only from a supernatural source—the activity of demons. Thousands of people are possessed with demons now as of old and do not know it. We are so politely wicked, we speak of "fits," "spasms," and "temporary insanity," when the fact is, it is demon possession. Mary Magdalene had seven of these "unclean spirits," while the man in the tombs had six thousand. We are told that he "ware no clothes." According to this, the less clothes, the more demons. Take warning fair damsel!

These demons use the human tongue today, as in the past, when they cried out with a loud voice saying, "let us alone!" They recognized Christ's authority and were afraid. If we had more of his power, doubtless the same scenes would be reproduced.

Poor deluded people who go to a seance or "circle" and there imagine they get in communication with a loved one! They are simply talking or listening to a "familiar spirit" who personates the departed. For, before his death this demon either possessed him or was fully acquainted with all his characteristics.

Then there are thousands of other people—some of whom are pious, who are not necessarily possessed, but are tormented or influenced by demons. If these cannot enter into one they will flit around him and if possible push him into strange and extravagant things. Wesley said that many of our sudden ills and calamities could only be accounted for by these fallen angels, which are innumerable and next to God Almighty in wisdom and power.

A fallen minister, when confronted with his crime said, "I don't know why I did it." Perhaps he was off his guard and the carnality within enabled the demon from without to trip him. For remember these are skillful wrestlers and watch our every step. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Hickman, the kidnaper and mutilator, said, "I don't know why I did it. It was the urge and I couldn't help it." The fact is, it was a murderous demon who possessed and impelled him.

Clarence Darrow and other infidel alienists declare that these arch criminals are troubled with "dementia praecox" or "morosis procosis." The poor, blind skeptics! Much learning has led them away from the simple and scriptural analysis of things. These murderers, thugs and bandits are not in the "twilight zone" between sanity and insanity, but are simply demon possessed. This does not however, lessen their responsibility, for back there somewhere, they deliberately rejected light and sold themselves to Satan to work iniquity.

A mother brought her fifteen-year-old boy to the altar, requesting us to pray that the thieving demon be cast out. She said that the boy was kind and good in every other respect, but he could not refrain from stealing. If sent to the store, he always stole something—a cake of soap, an apple, or orange. We laid hands upon him and in the name of Jesus Christ of Nazareth rebuked the demon. Later we were told that the boy was completely cured.

We, as Christ's ambassadors should have what he gave to his disciples—"power against unclean spirits to cast them out and to heal all manner of sickness and all manner of disease." According to your faith, or lack of faith, "Be it unto you."

The Art of Not Surrendering.

Dr. L. R. Akers, President of Asbury College.

STUDENTS of history have had their hearts thrilled as they have read of the mighty conflicts of the centuries. Among these struggles in the upward progress of humanity are two most notable, that of Waterloo and Verdun. Those who have stood on Belgium's plain near the great granite lion, symbolizing the valor of the first named engagement, will vividly recall the details of this encounter, particularly if they have read Victor Hugo's masterful account as recorded in *Les Misérables*. When late in the afternoon it seemed that Wellington's forces could not longer endure under the continual onslaughts of Marshall Ney commanding the Imperial Guard of France, and their hollow squares were wavering, and the issue of battle was in the balance, on the horizon appeared the standards of Blucher. Then the indomitable warriors of Napoleon realized that the hour of their defeat had come. Nevertheless with a valor that has made the pages of history glorious they fought on in this zero hour when there seemed to be no hope remaining. Their ranks were surrounded. An English officer dashing up exclaimed in spontaneous admiration, "Why die! Surrender, brave Frenchmen!" Back came the defiant cry from the rapidly diminishing battalion: "The old Guard dies but never surrenders!" And they went down to a man. Fitting indeed is this monument crowned by the figure of a mighty granite lion, the emblem of undying valor and endurance.

Mighty as were the conflicts of Gettysburg, Waterloo, and Verdun, greater are the battles in the spiritual realm between the forces of darkness and of light, between the subtle and ceaseless encroachments of the Evil One and the conquering principles of the Captain of our salvation. From the beginning until now man has had to contend against his triple enemy,—the world, the flesh, and the devil. In the early history of the Christian Church men were compelled to die for their faith. That age has given way to even a more dangerous one, to an age where men no longer must die for their faith but when it has become extremely difficult to live their faith.

The supreme danger of the present moment can be summed up in the word, *compromise*. This is the age of *deals* rather than *ideals*, of *expediency*, when a successful man is known as a "diplomat" and the word "diplomacy" has become shaded by the more sinister implication of "compromise." To the spiritually discerning it ever becomes more evident that the world is far more dangerous in its approach to Christianity when it comes, like the Greeks, bearing gifts, than as a raging enemy. When this formidable antagonist cannot overcome by a frontal attack he encompasses his purpose by peaceful penetration in the guise of excessive friendliness. In this way he is able to cut the artery of life which finds expression in a passionate crusade for the redemption of man and his emancipation from sin.

Even as the air of our modern cities is surcharged with dust and soot, so the atmosphere of this present hour is permeated and darkened by the illicit spirit of compromise. In fact, this tendency is found in every avenue of life. "If you cannot get everything you want get as much as you can by compromising." There may be occasions in the business world when such a policy might be permissible, but when it comes to the realms of the soul this procedure is invariably fraught with great danger. Between God and Mammon there will always be a pronounced line of cleavage. God makes no provision for border line tactics. Between the land of Canaan and the Egyptians there

must always be a wide margin. Our attitude toward an inferior spiritual life must be that of uncompromising hostility. There must be no adulterous contact with sin, no divided heart, if we are to claim life's highest spiritual prize. There must be not a nod in the house of Rimmon, nor the burning of a grain of incense on the altar of Mammon. The pure gold of Perfect Love must not be alloyed by any base admixture of any worldly philosophy or mediocre attainment. Compromise may be called "the essence of politics" yet when compromise broadens, intellect and conscience are thrust into a narrow room. Between the godly and the godless life, between the spirit of Christ and the spirit of the world, between the mind of the spirit and the mind of the flesh, between the ideals of the temporal and of the eternal, is a total, absolute, eternal antagonism. Moral good and evil are not the two sides of one thing, as some vainly teach, but two principles between which a great bridgeless gulf is fixed; and our attitude to the Lord Jesus determines the principle of our choice and on which side of the gulf lies our destiny.

Among the true believers of today there is widespread lamentation over the powerlessness and spiritual impotency of the Christian Church to achieve any great end. We can but feel that much of this death stupor is due to a loss of the prophetic note of our ministry, and if the present inertia and lifelessness is to give way to a revival of spiritual power it must come through the agency of a revived, Spirit-filled, and consecrated ministry which will declare the Full Gospel fearlessly and continuously. Before Jonah was fitted to call Nineveh to repentance it seemed necessary for him to pass through a period of darkness and spiritual humiliation. We know not what measures may be necessary to bring the Christian ministry back upon its face in repentance and contrition for its lack of passion for the souls of men, but some radical measure is required to awaken the modern prophet to the appalling spiritual dearth and the need for those who will be a voice crying in the wilderness, "Prepare ye the way of the Lord, make his paths straight."

It is not too much to say that the deadening spirit of compromise has left its blighting marks upon our present day ministry. Too often the fear of one's job has eclipsed the fear of God. The desire to be well pleasing to men has become the consideration rather than to be a valiant soldier of the Cross acceptable and well pleasing unto Christ. Again, the clink of the shekel too often drowns out the still small voice.

Tremendous are the demands in this high pressure age upon the resources of body and brain. To grapple with and successfully overcome the many worldly appeals made to the soul of man only a Gospel full and complete is adequate. Never was there an hour greater in its need of mighty preachers of Full Redemption than is this present hour. Yet is it not true that even in the Holiness Movement there is lacking the trenchant note of authority, the fearless delineation of sin in its varied and subtle forms, and the spirit of the crusader in his deathless determination to bring victory to the Cross of Christ? Tragic indeed is the sight of the preacher, be he a pastor or an evangelist, who was once known for his fearless preaching, his prophetic note, and his intense earnestness to compel men to meet and reckon with the challenging call of a dominant Christ who can cleanse from all sin and completely empower life; but whose sword has lost its cutting edge and who no longer leads the vanguard in the battle against the hosts of Apollyon.

The mighty preachers of our yesterdays

were characterized by certain qualities which are absolutely essential to successful evangelism today. First, there was a holy, uncompromising and relentless declaration as to the fact and nature of sin. A lost man in a lost world, eternally doomed without help or hope outside the shed blood of the World's Redeemer,—this was the burden of the message of the true prophet of God. There was a positive note in the prophet's message that is sadly lacking in most of the preaching of today. There was no uncertainty in their proclamations. First of all, they knew God experimentally and spoke with the definiteness and clear assurance of that which they experienced. They hedged not in their denunciations of sin. They were willing to risk their popularity upon the issue involved. They declared far and wide that a truly Christian people should be a peculiar people separated from the world, whose daily walk and conversation would ever designate them as the children of God. Those heroic souls of early Methodism were continually exalting the Cross of Calvary with the shed blood of the Redeemer as the one and only sufficient remedy for man's sinful condition. No one of this number ever hinted at any way save the Way of the Cross which leads home to God. These men were men of childlike faith and the Word of God was indeed the very Word of God. There was no hesitant note in the preaching of the supernatural work of a supernatural God. These preachers in that period when Methodism was spreading over states and sections like fire in stubble proclaimed without hesitation holiness of heart and life and the experience of entire sanctification which was Methodism's preeminent message to a sin-sick and despairing world. The rationalistic and skeptical forces under the leadership of men whose fetish was a superficial scholarship would have suffered short shrift at the hands of these valiant standard-bearers to whom Jesus Christ as a World Redeemer, the efficacy of his Atonement, his Virgin Birth, Resurrection, and Deity was the very heart essence of their faith and message.

Our beloved church needs a revival of the old-fashioned mourners' bench, a revival of the old-fashioned, fearless, entirely sanctified ministry, a revival of real evangelistic, sin-condemning, cross-exalting preaching. We need a religion rejuvenated amid the shouts of new-born souls and cleansed hearts, a revival of preaching on the primary and necessary "first blessing" of Regeneration, and the "second blessing," properly so-called, of Entire Sanctification, in which the carnal remains of sin are removed and entire purification is accomplished. Our great Leader was never swerved from his purpose to accomplish the will of his Father. In answer to the clamorous multitude who would enthrone him king he laid aside the earthly crown to assume a crown of thorns. He refused a sceptre of temporal power and chose the old rugged cross of contumely and shame. There is only one true way of acceptable discipleship. "If any man would come after me let him deny himself and take up his cross and follow me." We must come back to the old truth, "No cross, no crown." Never in this life are we exempt from the battleground, but we can choose our own ground and if we choose the way of the cross this is the highest ground on which we may fight our battles. Terrific forces are those against which the soul contends. "For our wrestling is not against flesh and blood, but against principalities, against powers, against the rulers of darkness in this world, against spiritual wickedness in high places." However, when the enemy is forced to attack on this higher ground it is at his utmost disadvantage. Our blessed Lord gives us an example of meeting

temptation on the heights and his victory there assures ours. Who follows in his train?

"Greathearts" are the salt of the earth and its saviours as well, but few are they in comparison to the "Fainthearts" whose name is legion. It is only in the highlands of God that "Greathearts" are born. God invariably wins His battles with victorious minorities but straight is the gate and narrow is the way to that spiritual preeminence which marks this glorious minority. The first challenge of a moral issue is always opposed by the majority. The mass must be stirred and its purposes fired by the white-hot enthusiasm of those who have seen the gleam, or glimpsed the vision of the "Holy Grail." It is always the story of Elijah contending with the 450, or Joshua and Caleb against the ten. In the Christian warfare the report of the majority always emphasizes the walled cities and the giants of opposition, but the Kingdom is never won by those who are only grasshoppers in vision and faith. The antidote to faintheartedness is to dwell upon the heights. It is there that we find realized the shining promise, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

This is the day of arts and sciences, but, spiritually speaking, the art of arts is the art of *not surrendering*. Religious fads may come and go, popularity seekers are ever present, but happy is he whose soul is unmoved by the changing fashions of a fleeting world and who, like Paul, can say, "For I am determined to know nothing among you save Jesus Christ and him crucified."

The Evangelical Methodist League.

The membership of this League ought to run up to twenty-five thousand and then every member should get one more member; then we would be able to put at least a hundred tents in the field. Each one of these tents could hold at the least five revivals during the summer, reaching from one to five thousand people. A movement of this character is the very best way to meet the modernists with their false teaching and opposition to the preaching of the pure gospel of full salvation. With a membership like this, we could not only send out tents, but we could build a line of full salvation tabernacles from Richmond, to San Francisco, and from Detroit, to New Orleans, in which we could hold revival meetings during the winter season.

Suppose a great body of us get really and genuinely in earnest about the salvation of souls and go to work to do something, to reach the vast multitudes of neglected, hungry hearts, many of whom are being led away into all sorts of false and destructive teaching. Please think and pray with me about this matter, and let's rise up and do something as if we really believed the Bible, in heaven, and hell, the immortality of souls, and the great work of salvation our Lord Jesus has wrought for sinful men. Think! Pray! Act!

Faithfully, your brother,
H. C. MORRISON.

Start Something.

The way to raise corn is to plant corn. The Bible teaches us that, "whatsoever we sow, we shall reap." Sow sin, reap death. Sow truth, reap righteousness. Sow an awakening gospel reap salvation. Why not get a subscriber for THE PENTECOSTAL HERALD. Plant the paper in a home. If you can't find some one who will subscribe, find somebody who will read, and invest a little of your little money in some family in your neighborhood, and pray for results, watch for manifestations; get interested, enjoy the thrill of trying to help some one into a genuine religious experience and happy Christian life. Special offer from now until January 1 for 50 cents.

WHY THE LEAKAGE!

MRS. H. C. MORRISON.



It is more rare than usual that we find people who are really enjoying their religion in the fullest sense of the word. There is a reason for this, and that too, on the human side, for God never does a half-way work in the heart.

In the days of Malachi there were those who brought their sacrifices to God, desiring that he would accept them, even with earnest, tearful entreaties. It was said of them: "And this ye have done, covering the altar of the Lord with tears, with weeping and crying out, insomuch that he regardeth not the offering any more. Ye wearied the Lord with your words."

Some one asks, Why did not God accept their sacrifices which were offered so earnestly and persistently? Let the Lord answer for himself: "Because ye offer the lame, and the torn, and the sick. Ye offer polluted bread upon my altar. Cursed be the deceiver which voweth and sacrificeth unto the Lord a corrupt thing."

Here is where we are prone to stumble and say we lack faith, when the truth is, our own hearts are too honest to "believe a lie." We make the assertion that, whenever the consecration is full and complete, not the lame and torn and sick, but the finest of the flock, the child that sweetest sings, the last penny in our possessions, covered by the mantle of our entire being, then we shall not have any difficulty in believing that the altar sanctifies the gift. God knows, and we usually know, when the last hoof is dedicated to the Lord; when this is the case, God's sanctifying fire falls and consumes the sacrifice quicker than a flash.

The gradual process is always on our part; God's part is instantaneous and the work is delayed no longer than we will have it delayed. The blood is always available and stands ready for our cleansing when the heart is emptied and ready for the filling. We are told to "Cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." There is a cleansing which *we must do* ere the Holy Spirit will undertake that which *we cannot do*.

Friends, it takes *our best* to get *God's best*; and who would not make the bargain? What is our little all to God's unsearchable riches in Christ Jesus! We are told that it hath not entered into the heart of man the things which God hath prepared for them that love him. And yet we hesitate to make the exchange, thinking that we shall be the loser.

DO THE PEOPLE WANT THIS EXPERIENCE?

We shall not venture to answer this query, as we have something on this point from our Bishop Oldham which speaks in stronger terms than we could possibly do. How refreshing it is to find our leaders clinging so tenaciously to the old truths which have made Methodism what it was at its best. Would that Methodism would get tired of the stubble and husks and cry mightily to God for the outpouring of his Spirit which shall put the great old Methodist churches in line with the faith once delivered to the saints. Bishop Oldham, in speaking of whether the church wants holiness or not, says:

"O my Methodism, which found me a careless, godless youth, a world's diameter from where I now stand, would God I could cause thee to hear the voice of the Son of man as he crieth, 'I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich. . . and anoint thine eyes with eyesalve, that thou mayest see.' Then thou wouldst see that not great institutions and mighty buildings, not high scholarships nor proud

gatherings of large numbers, not talks of a splendid past nor pride of ancestry, but having the spirit of devotion to God and a flaming zeal for the souls of men—the abiding tokens of a clean heart filled with the Holy Ghost—that in these are thy strength, and promise for a better future and the real grounds of hope for being trusted with a great program for a world's redemption. Yet there are many, though generally of the humbler folks, who are called, have heard and accepted—effectually called to be saints—who know the cleansing blood and wear 'a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it,' that new best name of perfect love, and for these I am sure I speak when I say they want holiness—they want it in the pulpit, they want the deep, cleansing streams to flow up through their pastors' hearts, through their lips into the hearts of the listening congregation. They want these to flow through their editors' hearts and down through their pens till the pages of our official organs will be filled with the tender green grass upon which the flocks of God may feed. They want it in our schools and colleges and seminaries. They want that which has been the birthright of Methodist schools, not to be hidden from Methodist eyes or so muffled as not to be perceptible to Methodist ears."

Ten Reasons Why You Should Not Vote for Al Smith for President.

We hereby offer a fine, India paper Bible, value \$10.00, to the person sending us ten of the best reasons why one should not vote for Al Smith for President of the United States. If you are well supplied with Bibles, we will give you \$10.00 worth of well selected books. All responses to this proposition must be in our office by August 15. Let your reasons be brief and to the point, clear and easily understood. Address Pentecostal Publishing Co., Louisville, Ky.

Reaping for Christ.

The above is the title of an excellent book of sermons and addresses by Rev. John W. Ham. It is very suggestive. In one of his sermons he tells of a unitarian preacher who is called to minister to a dying woman. He told her "To emulate the life of Christ." "That is not for me," said the dying woman. "I am sinful, I am dying, and I need a Saviour." At once the backslidden preacher remembered the faith and teachings of his mother; he pointed the woman to the crucified Christ who died to save sinners. She trusted and was saved. The preacher at once threw overboard his unitarianism and was soundly converted to Christ. This is a charming book, neatly bound, clear type, on good paper, contains 160 pages. Price \$1.50, of Pentecostal Publishing Co., Louisville, Ky.

To Young Men Desiring to Prepare for the Ministry.

We would be glad to get in touch with young men of real worth who desire to prepare for the ministry, and who are wholly consecrated to preach full salvation from sin through faith in Christ.

We are prepared to give financial aid to such young men. We have no means to take care of a man with a wife and family of children. We desire very much to get in touch with young men who are sure of their divine call. We not only have a very fine course of study for such men in Asbury College, but we have a most excellent School of Theology, an unusually strong faculty. We believe that we can furnish excellent preparation for the ministry at home or in the mission field. Write to Dean F. A. Larabee, Wilmore, Ky., or Rev. H. C. Morrison, care PENTECOSTAL HERALD, Louisville, Ky.

We want you to put THE HERALD in at least ten new homes.—Page 16.

Why Blame the 18th Amendment?

J. H. LOTT.

PEOPLE who like liquor better than they do the Eighteenth Amendment tell us the prohibition law ought to be repealed because it does not prohibit. No law on earth, organic or otherwise, perfectly prohibits the crime against which it was aimed. They offer us regulation as a substitute for prohibition. That is the Devil's way in dealing with an evil. God's way is the reverse. Reader, be not deceived for God is not mocked. The wisdom, justice, and mercy of God in dealing with an evil which causes so much crime to be committed is manifested in his law prohibiting that thing. Any kind and any amount of regulating an evil does not make that evil thing right. The foolish farmer may say, "I will regulate the weeds in the field for the corn to grow," but the wise and just man digs up the weeds for the crop to grow. He that is tender with weeds will spoil the crop, and he that is tender with sin is an enemy to virtue. The greatest evil and the one that causes the most crime committed against the human family in all the world today doubtless is the traffic in strong drink. Regulation always means license which is a permit paid for in dollars and cents for the privilege of committing crime. Every dollar received by any government as revenue for such purpose is the price of innocent blood and the cause of tears and broken hearts. It would be as consistent with reason to recommend a license to a mad dog to regulate its hydrophobia as to license the liquor traffic to regulate its evils. If selling strong drink without a license makes the business a blind tiger regulating it with a license makes it a tiger with both eyes opened. There is ten times more danger and death before the tiger that can see than before one that cannot see. They tell us people will have it anyhow so we had better legalize the business with a regulation license. If it is true that certain people will have it anyhow it is ten times more human like to see that they get it in spite of the law than by the law. If people are going to have it and use it to dissipate and debauch their lives and bring disgrace and death upon many others who are innocent and helpless then please do not ask me to become guilty with them by giving my consent for them to do by law the very same thing, except in a much larger and more destructive way, that the bootlegger is now doing in spite of the law. Does it take the death out of the hydrophobia to chain the mad dog? Will it take the sting of death out of strong drink to license it sold? Will not the dog with snapping teeth and foaming mouth and eyes green with poison stationed on the street corners and along the main streets and the gangways where thousands of people pass daily be as dangerous and destructive to human life as the one that must sneak away in the jungles of the forests or hide away in the underworld of the great cities? Will repealing the Eighteenth Amendment take the sting of disease, drunkenness, disgrace, debauchery, death and finally damnation in hell out of the nefarious stuff which the nullifiers insist that the Government licenses and carries on publicly? It cannot be licensed without crime. To license the strong drink traffic is to sell a permit to traffic in all the crime incident to the strong drink habit.

A fine is licensing sin at the other end of the crime line. To buy a license is to pay in advance for the privilege to commit or cause to be committed, crime, and settling with a fine is paying for the privilege after the crime is committed. Legalizing a wrong does not make it right. No man has a right to do as he pleases unless he pleases to do right. There is absolutely no power or virtue in

money to remove the element of evil from strong drink as a beverage. If there were any, wrong for a money consideration could be made right. If that were true for money enough crime could be made no crime at all, anything illegal be made legal, anything immoral be made moral, evil good, vice, virtue, murder no harm, a lie the truth, sin righteousness, lust holiness, damnation salvation, demons of darkness the angels of light, the Devil the Son of God, the lake of fire the City of Life through which flows the River Celestial the streams of which make glad the City of God.

Some tell us we ought to adopt the Canadian system of dealing with the liquor business—a kind of dispensary through which the Government may become a great saloon-keeper to dissipate, to slay and to kill multiplied thousands of its own citizens and carry on a very large business in drunkenness and death by law that the bootlegger is now doing in spite of the law in a small way. Some one has defined a dispensary to be a saloon with its Sunday clothes on—Splendid!!! Dressing up the mad dog with silver collar and silk bows does not lessen the danger and death which lurk hidden in its hydrophobia. The harlot dressed in fine silks highly perfumed, with powdered cheeks and painted lips and her scarlet signal displayed along the main street will attract many times more prostitutes to her patronage than the poor, sloven slouch will in the slums or hid away in the underworld dens of vice.

They tell us there is more drunkenness now than before the reign of prohibition. I thank God and the Volstead Law that this is not true. I have traveled and worked in several states reaching from the Gulf to the Canadian border, and as far Northeast as Baltimore and Washington City since 1920 and have not seen a single person really drunk, and but very few who showed any sign of being intoxicated at all. I feel I can truthfully say it is at least twenty times better under the present than the former regime. Of the nineteen amendments to the Constitution the Eighteenth is proven by far to be the best and wisest. In a moral, educational and financial sense its benefits and blessings to millions of people are almost inestimable. Public school rolls, saving bank deposits and homes formerly blighted and hopes blasted, the inmates living in want and squalor on account of the curse of strong drink, now transformed into homes of peace, plenty and prosperity can all with mother's smiles and baby's laughter attest this truth.

The repeal of the prohibition law could be nothing short of a national calamity. If such were to happen it would be enough, it seems to me, to make the Goddess of Liberty hang her head in unspeakable sorrow and blush with shame to see the Stars and Stripes to have to again protect evils incident to the strong drink habit. The most precious political document to true Americans is the Constitution of these United States. To the true, loyal citizen it is priceless. It cost the precious blood of our devoted and illustrious ancestors. It was conceived in suffering and brought forth as by fire in blood and death by our brave and heroic fathers. To violate any of its provisions is to break the oath of allegiance and borders fearfully close upon the sin of treason. Its sacred pages are radiant with the torch of truth and justice and shine with the light of hope and promise of life, liberty and the pursuit of happiness to all them that love and obey its laws. Our Organic law is the Rock on which rests all our institutions of civil government and upon which depends the future glory, destiny and durability of the republic. It is the ground and pillar of truth and justice, the refuge of the oppressed, and the blood-bought guarantee of equal rights—not wrongs—to all and special favors to none. The amendments to the Constitution are as diamonds set in a precious Stone, the most beautiful and beneficial of which is the

Eighteenth—the real honey in the Rock.—Psa. 81:16.

It seems that the foes within our borders and most all the nations without have conspired together and are in league with death and hell to defeat the purposes of prohibition as set forth in the Eighteenth Amendment. We see the storm clouds gathering in the East. They are black and lowering. The storm of wet propaganda rages within by the nullificationists with threatening fury. Amid the darkness of this threatening cloud we hear, like muttering thunders, jangling voices mingling in great swelling words of blasphemy against our prohibition laws. But faith in the masses of the common people pierces through and rends asunder this benighted cloud rising out of the slums of the underworld, and hope sees a star rising out of the virtue and power of the Nineteenth Amendment, which we believe God has sent to be the guardian Angel of the Eighteenth by placing the ballot in the hands of the mothers and wives and daughters of America.

Therefore in spite of the babblings of Butler, Bruce, Reed, Ritchie, Smith, and all the rest backed by the underworld, the flesh and the Devil; and when the battle of ballots has ended on November the sixth then the Government at Washington will still live, the Eighteenth Amendment abide, and prohibition prevail to spread peace and prosperity over the "Land of the free and the home of the brave!"

The Hughes Memorial Auditorium at Asbury College.

PRESIDENT L. R. AKERS.

For several years the most pressing need of Asbury College has been that of a new Chapel or Auditorium which would adequately provide for the comfort of the student body as well as supplying room for the friends and visitors who come to us to attend the various meetings which are continually being held throughout the college year. Much prayer and planning has been done looking toward this much desired project.

At a full meeting of the Executive Committee, together with other prominent Trustees of Asbury College, to consider the matter of the Hughes Memorial Auditorium, it was decided to begin the construction of this much needed edifice at once. Churchill & Gillig of Lexington, who supervised the erection of the beautiful Morrison Memorial Library and the splendid Glide-Crawford Hall for girls, were chosen to direct the building operations of this new addition to the Asbury College plant. The plan calls for an auditorium seating, with balconies, approximately 2000 and with a splendid basement largely above ground containing eight classrooms and a large central room to be used as a museum.

This building will cost in the neighborhood of \$100,000 and to bring it to a successful completion it will be necessary for us to secure about \$25,000 in addition to pledges already made. I am making a personal appeal through the columns of THE HERALD to all holiness people who can aid us in this project, and particularly to all those who knew and loved Brother Hughes, the founder of Asbury College, during the fifteen years that he was connected with this institution. It seems to me that every old alumnus should give generously to this great enterprise. The building will be called "The Hughes Memorial Auditorium" and will be in honor of John Wesley Hughes and Mary Hughes, his sainted wife, who was much beloved by all who knew her.

Will you who read these lines gladden the heart of this old veteran of the Cross by sending directly to him whatever your heart prompts you to give to this most worthy cause? Address, The Rev. J. W. Hughes, D.D., Wilmore, Ky.

GLEANINGS FROM THE EVANGELISTIC FIELD

IN OLD KENTUCKY AGAIN:

Raymond Browning.

It seems that I am a little behind with my continued story. My last letter carried my report up to the beginning of our revival at Asbury College where it was my privilege to preach for ten days in September. It was just a repetition of the beautiful and refreshing times we enjoyed in the revival there years ago. Dr. L. R. Akers and the faculty of both Asbury College and Bethel Academy gave us right of way and souls were saved and sanctified and the same glory came upon that old chapel.

My next revival was at Olivet, Ill., in the Nazarene College. This was a blessed experience also. This school is much younger and much smaller than Asbury College, but its spirit cannot be surpassed. For the benefit of those who are not acquainted with the place let me say that the local church worships in the college chapel and Brother Williams, a devout and thoughtful young Kentuckian, is the pastor. Such music as we enjoyed is worth traveling a long way to hear. There were two grand pianos going, a splendid orchestra, and hundreds of fresh young voices as well. On top of all that, like the syrup on the pancakes, came the Vaughan Radio Quartet to sing us right along the heavenly way as only they can do it. Time would fail me to tell of Prof. Willingham and Brother Chalfant and others who helped to lead the hosts.

I shall never forget one particular scene in that revival. Some of the young men had been meeting and praying an hour each day for a whole month prior to the services. One of them whose given name was Joseph, was sanctified soon after we got under way. One night I announced my text, Gen. 39:2: "And the Lord was with Joseph." That was as far as I was able to go. Joseph leaped to his feet and began shouting and a wave of glory swept that chapel. After about fifteen minutes the shouting subsided a little and I again announced my text and once more the shouting drowned my voice. After about forty-five minutes of being shouted down I gave up the sermon and pointed to the altar and it filled up. Another thing that stands out in my memory of that revival is the wonderful display of the Northern Lights that we witnessed one night just after the services were over. For more than a hour we stood in the cold under the starry heavens and watched what looked like a battery of gigantic searchlights playing up from behind the northern horizon. It made me think of the glorious brilliancy that shall fall upon the heavens and earth when our King comes back. That time may be very near. Eminent students of prophecy, especially those who have made a study of the Great Pyramid of Egypt, look for a world cataclysm to begin this spring and think this will be a certain evidence of his arrival being near.

After leaving Olivet, I joined Brother Ben Sutton and his wife at Wilmore, Ky., and we had a long, delightful ride in his new Pontiac all the way to Moundsville, W. Va. There two splendid laymen, C. M. Hood and J. W. Brafford, had rented a hall and enterprised an independent holiness revival. The Suttons did some great singing and I preached at top speed most of the time, but we never had large congregations and the results were more or less disappointing. It made me feel sorry for those two gentlemen who went to considerable trouble and expense to run that revival and take care of us so splendidly, but they did it in fine spirit without murmuring or complaining. May the Lord bless them good! The best congregation we had was in the state penitentiary at Moundsville which has about twenty-five hundred prisoners. We were there one Sunday morning and a dapper little man led the singing and went through a lot of contortions trying to get those men to launch out on some kind of a mild little song. When the musical attempt was over I walked over towards the colored section of the audience, which was about one-third of the assembly, and asked the negroes to help me a bit. I started them on "I'm gwine Down to the River of Jordan," and wound up with that other old favorite, "We Will Understand It Better By and By." It was wonderful! I hoped the Baptist preacher, who had charge of the services, would invite me again but he didn't. He was in our services that afternoon and I switched the preachers and church members a bit because they were planning to have a union Thanksgiving Service in the big theater. None of the preachers came after that. They had the Thanksgiving farce in the theater and Rev. William Stidger, whose home is at Moundsville, came half across the continent to be the chief actor in the performance, which, according to reports, had so little of Christ in it that even the sinners noticed the omission of anything religious. I was like old Cato who used to get up in the Roman senate and close every speech with the words "Delenda est Carthago"?—Carthage must be destroyed. The editor of the local papers was a Presbyterian and a teacher of a Men's Bible class and when I gave him my written protest against having the Thanksgiving Service in the movie picture theater he frankly intimated that he thought I was a fool, but said he would publish the piece for the humor it contained. The article closed with these words:

"Will you walk into my parlor?"

Said the spider to the bee.

"Tis the prettiest little parlor

That ever you did see.

The place is bright and lovely,
We keep it nice and warm,
You need not feel uneasy,
We'll never do you harm."

Right cunning was the spider,
But the little bee was wise,
He said, "I thank you kindly
But your place was built for flies.
A fly-trap is no bee-hive,
And you may think I'm funny,
But you run your movie-pictures
And I'll go make my money."

During the month of December, I was in Hendersonville, N. C., with my family. In January, I tried to get a place in Asheville, N. C., to conduct a revival and finally thought I had secured Bethel Methodist Church which was recently abandoned and put up for sale. The committee in charge of the property finally agreed to let me have it for a very reasonable rental provided the Methodist preachers of Asheville did not object. They objected flatly and with finality. Some of them said they were afraid that the old building was dangerous and might fall in on us and kill us. Of course so long as the old congregation worshipped there there seemed to be little danger but a holiness crowd might shake the thing down. The plan now is to sell the church to the colored congregation. I don't know just why it is that those preachers seem to think that a church building is not so likely to fall on a negro congregation. They seem to think that there is such a thing as "protective coloring."

The middle of January, wife and I enterprised a revival right in the heart of our town. We had a sign across the front of the big store building that was inescapable except for the blind. Right across the back of the rostrum we had a beautiful banner with Hebrews 12:14 on it. We ran that revival for nine weeks and I preached one hundred and thirteen times. Lots of people drifted in to hear us and drifted out when they discovered that we actually believed that the blessing of Entire Sanctification would keep them from sinning every day. Out of the driftwood we got some good timber and finally we organized a Church of the Nazarene with twenty-one members. I left my wife to sit up with that new-born church and lit out for Marshall, Texas, to hold a three-weeks' revival in the Methodist Church of which Brother Manning is pastor. This particular church is the only holiness church in a town of more than twenty thousand people. Its leading members are staunch supporters of old Scottsville Camp Meeting which is eight miles away. A former Asbury student, Brother Bierer, now connected with Berachah Home at Arlington, Texas, led the singing and a Sister Fuertado, also an Asbury student, played the piano. It wasn't a sweeping revival but a good revival just the same. One Sunday afternoon several of us drove out to the old Scottsville Camp, which adjoins a most beautiful cemetery where the wisteria and azaleas and jonquils were blooming, and there underneath that old shed which is hallowed by so many blessed memories, we knelt down at the altar and anointed and prayed for Florrie Wheeler, the little crippled daughter of the dear people who entertained me most of the time I was there. Just before I left that home these words came into my mind and I wrote them out for a little souvenir to hang in the guest room:

This little room has been a great delight.

I leave it now and start upon my way;
For duty calls and when come shades of night
I shall be resting many miles away.

But He, for whom you loved and honored me

And gave me shelter in your happy home,

Shall still remain to bless and comfort you,—

An Unseen Guest still occupies this room.

From Marshall, Texas, I went over to Stonewall La., just a little south of Shreveport, to visit my wife's people. I preached in the Methodist Church Monday night and there was a full house including Baptists, Presbyterians, and Catholics. The interest was keen and several asked for prayer. The pastor was absent singing in a revival, but the people wanted the meeting to go on and on it went with increasing interest. Prof. Roger Dodson and his wife, a splendid young Presbyterian couple, were blessed in the services and they had me come over to the public school nearly every day and speak to the young people. We ran the meeting until the pastor came back which was about eleven days later. That night there were more than a score of people who were seekers for the blessing of Entire Sanctification and it looked like the finest prospect for a real revival that I had seen for months and I was anxious to continue through Sunday, about four days more, but the pastor said he had a program to carry out and couldn't ask me to remain. This is one of the reasons why, according to Dr. Morrison's figures, in one denomination it required two preachers and six hundred and fifty members working a whole year to put one new name on the church roll. There are too many preachers who don't see the bush afire as Moses did. Their program doesn't include the strange and unheralded movements of the Holy Ghost. I really think that the young preacher referred to is a fine, lovable fellow and above the average in spirituality, but I still believe that he failed to see the opportunity that was at hand. While I was in Stonewall I visited and prayed with a young man named Willie Gilmer, a consumptive, and he made a bright profession of faith in Christ. Later some of

us anointed him for healing and then he made a clear confession of sanctification. Dear reader, please pray for this brother. His mother is a widow. I want to see Willie stand up as a spared monument to the wonderful grace of God and to his ability to heal the body in this unbelieving age. One of the things that impressed me about the little village of Stonewall was a bunch of as fine young people as I've seen in a long time. Through the pages of this paper I earnestly invite them to go to Asbury or some other holiness school. I want the Lord's cause to have the best of everything.

On my return home I was in Atlanta, Ga., a few hours and I tried to find my dear friend, Rev. John K. Ono, a Methodist preacher from Japan, whom I have helped a bit during his stay in Emory University. I missed him and the next letter that came told me that he was enroute for Japan. May the Lord richly bless that princely brother! He has held on without variation to his experience of entire sanctification during the three and a half years that he has been in this country and now he goes back to preach in his native land. Wouldn't I love to see Sister Ono and the four children meet him when he gets home again? This reminds me that I have written a poem entitled, "I Want My Loved Ones to go With Me." Somehow my own home life has always been so happy that I always think of heaven as our great home.

After getting back to Hendersonville I spent a little more than a week with my family and then came on here to Lexington to assist Brother Mason in a revival in the Church of the Nazarene. Despite a scourge of flu and two deaths in the congregation we have had a good revival and we are hoping the closing scenes will be glorious. Since coming here I went over to Asbury College and preached on "The Finest Possession: A Pure Heart." It was a happy occasion. That morning Sister Macklem, who has just given the college all those splendid cement walks, said she got sanctified under my preaching at the Commencement last year. Praise the Lord! We little dream what is happening around an altar of prayer in holiness meetings. Wilmore is beginning to lose some of the tall timber now. Dear old Brother L. L. Pickett had a wonderful home-going. Sister Pickett told me that they were at a district conference at Middlesboro, Ky., and were being entertained in a Presbyterian home. That night Brother Pickett conducted the family worship. He read the 56th Psalm and talked for an hour about our Lord's return. Just before he went upstairs he said, "Bless God! It's a great thing to be ready when he comes. If I die tonight I will eat breakfast in heaven in the morning." The stroke came just a few minutes later. When he could talk no longer he wrote, "Tell the boys to live for God and preach the gospel and meet me in heaven." Glory to God! That kind of a dying testimony is worth more than a thousand monuments.

TOM MAITLAND'S REPORT.

Dear Herald Family:

We are still in the evangelistic work, and in the field part of the time. We are not getting as many calls as we used to get, but we are getting some calls. We believe we are living in the last days, and we have a greater desire than ever to be busy in the field. The devil was never busier in the world than he is now. Soul saving seems to be waning in some places. We held a number of meetings during the last year in Kansas and in most of them we had folks saved and sanctified.

We just returned from Kentucky where we assisted Rev. E. L. Willingham, of Bradfordville, in a two-weeks' meeting. Brother Willingham was converted 21 years ago in a meeting we held at Henderson, Ky., in Clay Street M. E. Church, South. It was a real privilege to be with Brother Willingham and his blessed family, and we certainly had a wonderful time together. Brother Willingham informed us that there were at least four preachers that got their start in the meetings we held at Henderson. Brother Nat Boswell and his wife were converted in that meeting and the last time we heard of him he was preaching the gospel in Indianapolis, Ind. The Lord wonderfully blessed our ministry all through that part of Kentucky. We had a great revival on the Hanson Circuit at that time in which there were some great manifestations of divine power. We remember praying all night twice in the Providence Church with Doc Fowler, who was powerfully saved and sanctified during that meeting. Browder's Chapel was another place where the power of God was greatly manifested; among the many who were either saved or sanctified was a young man by the name of Henry; we understand he afterwards attended college and became a missionary. Elm Grove was another place we were wonderfully blessed of God. Here we met Brother and Sister Neely Webb, two of the best people we ever met on earth. We often wonder if they are still here or if they, like many others, have gone to heaven.

We would love to hold meetings in all of those churches once more. How well we remember Uncle Dan Rudd and Uncle John Rudd, old Brother Livingston, Brother Ashby, Brothers Haywood and Hopgood, all of the Hanson Church. Well folks, this report is mostly history, but it is mighty good history to me. I would be glad to hear from some of our Kentucky friends. Address me at Winfield, Kan.

Yours in the blessed service,

Tom Maitland.

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(Continued from page 1)

children and more or less financial assistance to that school from almost every state in the nation, from the cities, towns and communities in which I had held revivals. I can safely say without boasting, it took me forty years of constant toil to make my contribution to the upbuilding of Asbury College. No one should be surprised that I love the institution and that I am jealous for her welfare and that she keep her Holiness banner aloft and the fires of true evangelism burning upon her altars.

I managed to keep busy. I have never seen the time when anybody or everybody could force idleness upon me. If the people did not call me to preach, I called the people to preaching, and they came, I preached hard, long and loud, stamped the floor and beat the Book. They packed the churches and, thank God, the altars were crowded. It took every cent I could rake and scrape to buy the raw paper for the printing of THE HERALD and the paying of the office force. I struggled almost frantically against grocery and dry goods bills. I was a little in debt all the time.

My friends and family beset me with warnings, admonition and tears that I was making a mistake, that I was trying to do the impossible, that people would not sustain such a paper, that it was love's labor lost, that I would impoverish myself, fail in the proper support of my family, sink into hopeless debt, and finally have to surrender the enterprise. This, of course, was disturbing, but down under my burden there was rest and underneath my sorrows there was joy, and a whole-hearted, unafraid purpose to trust God and go forward.

Granville Lyon, a beloved minister in the Louisville Conference, stationed at Hopkinsville, invited me to come and help him in a meeting. There was a most excellent Methodist people in Hopkinsville in those days. They were the old-time family altar type. Granville Lyon was an earnest preacher, a busy pastor, and a sweet singer. I stayed in his home. His wife was a most excellent woman, one of the best housekeepers one will meet with in a lifetime. The meeting at Hopkinsville and my stay with the Lyon family is one of the sweet memories of my life. This meeting was held in the year 1891. It was there that I met with and formed a warm acquaintance with Rev. Er-

nest Foulks, with whom I labored last year in his pastorate at Maxwell, Calif. We have been brothers in the Lord for these thirty-seven years. God grant that we may renew that friendship about the feet of the Master. We had a great revival at Hopkinsville. The altars were crowded with broken-hearted penitents and the walls rang with the shouts of new-born souls. The crowds were so large that we had to lock the church doors to keep them from overcrowding the church. At the close of the meeting, the brethren gave me a good collection and sent a nice donation of gold to my wife. What a burden it lifted off of me. I cleared up some annoying debts and girded myself afresh. Just about the time the meetings closed at Hopkinsville, Dr. Gilby Kelly, who was pastor of Broadway Methodist Church in Louisville, had a sort of nervous breakdown and was compelled to take a rest. Bishop Hargrove telegraphed Brother Overton, who was presiding elder of the Louisville District, to place me in charge of Broadway Church until Conference.

I hurried home, moved the paper from Lexington to Louisville, where I could pastor the church and look after the paper. The famous Dr. Rivers, one of the most lovable men and gracious Gospel preachers I have ever known, was supplying the pulpit until I could get there. The brethren assured me that I would not be asked to do any large amount of pastoral work; look after the Sunday school, take care of the prayer meeting, and preach twice each Sabbath. They were paying Dr. Kelly his regular salary and agreed to give me \$100.00 per month. Thirty-seven years ago, \$100.00 was worth more than \$200.00 would be today. I do not remember the exact length of time that I remained at Broadway,—I think about five months. During this time I got the paper established and in fairly good running order. When I got to Broadway, Brother Overton said, "We want you until Conference, and then we want you for four years. Conduct yourself so that there will be a demand for you here at Broadway." I assured him I was called to the evangelistic work and would not think of the pastorate.

The first Sunday morning that I preached at Broadway, before reading my text, I said, "I believe that every great city church needs a preacher for a few months who would not stay any longer if he could, and could not stay any longer if he would." This gave me great freedom. I enjoyed my ministry there. Old Broadway Church had a congregation made up of fine old Methodist families. They were rather straight-laced, some of them, and did not very much appreciate my evangelistic freedom. Others enjoyed the change from a rather dignified ministry to the warm-hearted zeal of the evangelistic spirit. It was during the summer and we did not undertake any revival, but had large congregations and took quite a number of people into the church.

When Conference came on, I was offered one of the very best appointments in the Conference. A young lawyer, who had been my friend in Vanderbilt University came to Conference and applied for me, but I told Brother Overton if Talmage's congregation should offer me \$10,000 a year to become its pastor I would not consider the proposition for a moment, that God had called me to the evangelistic work and to that work I must give myself.

Dear Brother Kelly has no idea what a great convenience and help to me his sickness was. I got a much needed physical rest, got THE HERALD started, cleaned up some of my indebtedness and was freshly prepared for my evangelistic work. I rented rooms from the Converse Brothers who were publishers of *The Christian Observer*, a most excellent Presbyterian paper. We were upstairs over their press room. We had our paper set up, locked up, and sent down to their presses. They pressed the paper for us

at a very reasonable rate and when we got behind waited on us patiently. I shall ever feel grateful to that printing company for the patience they exercised toward rather slow pay, but we paid them a hundred cents on every dollar.

We got behind with our account with Diem & Wing, the great paper men of Cincinnati. They put our account in the hands of a lawyer who threatened to sue us for the \$300 we owed. We persuaded them to postpone the suit and made them a small payment every Saturday afternoon until the debt was cancelled. When the time came to buy more raw paper, the boys in the office asked me where we would get it. I said, "From Diem & Wing in Cincinnati." They said, "I would not trade with any firm that threatened to bring suit against me." I said, "I do not blame them at all. Their action was in harmony with good business, and I will trade with them until they will have so much confidence in us that there will no threat to bring suit." And so we did. It is a splendid firm made up of fine gentlemen. The time came when they would trust me for a full freight carload of paper without a word of objection and they never lost a dollar by doing so. One of the banks in Louisville snubbed us a bit in those trying days and the boys in the office wanted to move our account. "No," I said, "we will stay with them until our credit is good." And so we did. The leading men of that bank became our friends, trusted us, and assisted us when we needed help. I met many fine men in business. If you looked them in the face, kept your promises, met your obligations promptly, they were ready, not only to treat you with courtesy, but wait upon you in times of pressure and help you over the hard places. I remember these men of those early struggles with great appreciation.

(Continued)

Ho, Preachers, Ho for Central Holiness Camp Meeting!

Do not forget that Central Holiness Camp Meeting covers July 26 to August 5. Preachers of all denominations are entertained free of charge. Joseph Smith's morning lectures at the School of the Prophets, will be full of suggestions and most helpful every way. Announce the camp to your people. Come early and remain until the close.

H. C. MORRISON.

Monthly Sermon.

REV. H. C. MORRISON.

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25.

IT is a good long journey from the rough, ugly bulb to the beautiful fragrant flower; but if the bulb is brought in contact with the proper elements it will decay and pass away, but the bloom, waving in its beauty, will scatter its fragrance on the air. There must be soil, sunshine and shower, transforming the bulb to the bloom. If these means are not used the end cannot be attained. The bulb will shrivel, perish, and there will be no flower.

There is a wide difference between the sinner in rebellion against God, and the saint in communion with him, and yet so sure as there are conditions that can change the bulb to beautiful bloom, there are spiritual forces that can transform the sinner into the saint. "The gospel is the power of God unto salvation, unto every one that believeth."

There was a vast difference between the boy, John Bunyan, so vulgar and blasphemous that sinners sought to restrain him,

and John Bunyan, the mighty man of God who trod the gloomy aisles of Bedford jail for twelve long years, imprisoned for Jesus' sake, and when offered release if he would not preach the gospel, he gave answer, "I will stay in this dungeon until the moss be grown upon my forehead like my eyebrows; you turn me out of this prison today, and I will preach Christ tomorrow."

The bulb of the blasphemous sinner had passed, and the saint of God was in full bloom. What was the secret of it all? What the transforming power? One day John Bunyan in the depths of his sins looked up and a wonderful vision appeared before his eyes. It was as if he beheld the Christ hanging in his blood and agony upon the cross. John Bunyan gazed in wonder and alarm, but the power of sin was broken. He fought a long, hard battle with doubts and devils, but the Sun of Righteousness finally arose upon him, and the flower of faith, hope, and love, and a marvelous spirit of devotion to Christ, burst forth in the fulness of unfading bloom.

What a marvelous transformation from Jerry McAuley, the criminal in Sing Sing prison, to Jerry McAuley, the preacher of Christ and a soul winner, and a New York Mission on the Bowery, which proved the port of peace and salvation to thousands of tempest-tossed souls on the stormy sea of life. Who wrought the change? Jesus, the same Christ who made the blind to see, the deaf to hear, the lame to leap for joy, and the dead to rise, touched the lost criminal, and the dirty bulb of sin burst into the beautiful flower of salvation.

Saint Paul, who writes himself down as the "chief of sinners", was a most unlikely convert to Christianity; a learned, proud, and bitterly prejudiced Jew, full of self-conceit, so blinded in his soul that he believed himself to be doing the will of God when he hailed to prison, and even gave consent to the death of saints. He is suddenly changed from the persecutor of disciples to the preacher of Christ. What wrought this wonderful transformation? Approaching Damascus to reek his fury upon the disciples of the Lord, he sees a light and hears a voice; he recognizes that the Lord Jesus Christ is speaking to him. In due time, the scales fall from his eyes, the Holy Spirit entered into him, and at once he becomes the champion of the cross, rejoicing in the privilege of suffering for his Lord and Saviour.

The marvelous transformations wrought among sinful men by our Lord Jesus written down, would make a great library of books. That was the mission of Jesus Christ in the world. "He came to seek and to save that which was lost." All power is given unto him. All devils flee at his rebuke. The thunder and the tempest are hushed, and the storm-tossed waves of the sea lie down at his command. The trembling harlot goes from his presence in purity and peace. His mighty arm lifts the dying thief from the cross of Calvary to the palaces of Paradise. Jesus is mighty to save to the uttermost. In his hands a boy's luncheon is multiplied into a feast for hungry thousands. Why not? Those hands had laid the foundations of the universe. They had fashioned the sun; they had directed in scooping out the ocean beds and piling up the mountains to the clouds. They had unrolled the plains and stretched out the vast blue sky. The moon and stars are the work of his fingers. He sits upon the throne of glory. He is worshipped by the angelic host at his feet, but he is not content. He saw man in his original purity. He knew man before he had listened to the tempter's seductive voice, ere sin had stamped its foul insignia upon his spotless spirit, and he had loved him with a love that could not let him go. He left the courts of glory for a stall in a cow stable. He forsook the throne to hang upon the cross in agony. Humanity owed a debt it could not pay; the debt must be paid, or humanity is doomed to

sin and outer darkness forever. Jesus determines to pay the debt.

The love of God, the eternal Father, conceives the plan; love is wonderfully inventive. It will always find a way. Justice may give up hope and call for the sword, but love will hope and seek a merciful way out of the greatest difficulties, the darkest situation. God's love found a way for a just God to remain just in the forgiveness of sins, but an innocent victim must take the place of the guilty. Jesus, who knew man, saw him, loved him in his original purity, would gladly make the sacrifice in order to rescue and restore him to a state of purity of heart and righteousness of life. He fully understood that it involved poverty, hard work, lean living, misunderstanding, opposition, ridicule, the bitter hatred of those whom he came to save. He saw ahead the spittle, the lash, the mob, the cross. He heard the cry for his blood in the streets, the yells of mad men, "Crucify him! Crucify him!" And he was willing to meet it all to pay the awful price, to take the cup of bitter death and drink it to its last dregs of humiliation and agony. Oh, wondrous Christ! Oh, compassionate Redeemer! With the death rattle in his throat he bowed his head upon his bloody bosom and cried, "It is finished!" He had met all the requirements of a holy law. He had made an abundant sacrifice for sin. He had provided for all the demands of a holy God and all the needs of a sinful race. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for us."

Nothing less than a full deliverance from sin can satisfy the loving heart of God, or reach the imperative need of men. Sin separates from God; men must be separated from sin, the guilt of it, the love of it, the stain and corruption of it; they must be brought into a state of purity of heart before the blessed Trinity can be content, or before the human heart itself can rest in perfect peace.

All the power of the eternal Godhead that had created angels, built the universe, set countless millions of circling suns on their unerring course, had come down to earth to rescue man from sin, to save him from the power and love of it in this world, to make him an example and witness to angels, men and devils, that Jesus is mighty to save to the uttermost.

One reason why the gospel has not made greater progress in the world, it has not been preached in its fulness. The people have not discovered and been made to understand that Christ's great mission is to save them from sin, to break all its power, to uproot and destroy, to set men free. Not so much to bring them into heaven, but to pardon their transgressions, to blot out their guilt, and to sanctify their hearts—to make them holy, and enable them to live righteously in this life. This gospel is the gospel that ought to be preached, that must be preached, if the tides of wickedness are stayed, if the wreck of nations is prevented, if the kingdom of God is brought into the world.

Jesus did not come to make excuses for sin, or grant high license to commit sin, or to provide a means by which men could continue to live in sin, and die in sin, and then enter into heaven; but Jesus came to break the power of sin over men, that they might be born again, made in him new creatures, that they might be so transformed, so sanctified and saved, that the things they once hated, they would now love. Jesus came to introduce a new spiritual power into the world, that men might be transformed, made holy and enabled to live in harmony with "The oath which God swore to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." Luke 1:73-75.

There is nothing said here about heaven. Salvation is for this life; here and now we are to be saved and kept by power divine. This is the will of God. This is the atonement which Christ has made. This is our glorious privilege—"According as he hath chosen us in him (Christ) before the foundation of the world, that we should be holy and without blame before him in love." Eph. 1:4.

A Delightful Visit to Taylor University.

It was a very great pleasure to wife and myself to spend four days at Taylor University, Upland, Ind., of preparation and leading up to the Commencement Exercises. At the invitation of Dr. John Paul, president of the University, I went up to preach Thursday evening, Friday evening, Saturday evening and Sunday evening. I had fine and attentive congregations.

Brother Will Huff was there preaching when I arrived, and we heard him deliver two thoughtful and interesting messages.

My wife was at the head of the Music Department at Taylor many years ago. It was her first visit to the institution, after serving there for a number of years, in twenty-two years, and was delighted to note the substantial growth of the school, and many evidences of its development and progress.

A large number of friends and of the alumni were gathering for the final days and the crowning events of the Commencement occasion. It was our great pleasure to meet and hear the saintly Bishop Oldham, and have some fellowship with him and his good wife at dinner in the home of Dr. and Mrs. Paul. We look upon Bishop Oldham as one of the saintliest men of his time. He gave us in his baccalaureate sermon a most unique and interesting message at high tide on Sabbath morning. We are glad that the closing years of his life will be spent in the United States. We trust that his sun will hang long in the western sky, and go down slowly in the midst of a radiant calm. We note that he is to take up his residence in Columbus, Ohio.

We were entertained in the new, splendid dormitory erected year before last on the Taylor campus. The buildings have been improved, the campus beautified, and there is every indication of permanent growth at Taylor. We were compelled to leave Monday morning, and were not privileged to enjoy a number of the most interesting events of the Commencement occasion. We hear that the school year came to a close in a most satisfactory and hopeful manner. There is a large place for Taylor University and its mission of service. May God graciously bless its presidency, faculty, student body, and those who contribute to its growth and usefulness.

Faithfully your brother,
H. C. MORRISON.

A Full Salvation Preacher in the Mission Field.

Our good friend, Rev. G. W. Ridout, D.D., with whom the second page readers of THE PENTECOSTAL HERALD are so well acquainted, has made arrangements to go abroad and preach in the various mission fields for a number of months. We ask THE HERALD readers to pray the blessing of God upon him in a very special manner, that he may find many open doors and hungry hearts, and that the Holy Spirit may constantly attend him. I commend him most heartily to our friends in all the foreign field. Dr. Ridout is a much beloved brother in the homeland, a faithful and true soldier of the cross. May God grant him great grace, preserve his health and anoint him for this ministry in a very special way.

Faithfully your brother,
H. C. MORRISON.

OUR BOYS AND GIRLS

Dear Aunt Bettie: I'm a stranger asking for a place in your friendly circle. I have been reading and enjoying the "Herald" for almost a year and I like page ten very much. I am reading, "The Mills of the Gods," and I think some of the sermons are very, very, good. I also enjoy the articles by Mrs. Morrison. Oh it is all fine and I wish the "Herald" was read in every home. Two young men from Asbury College, the Grant brothers, held a revival near here last summer. They were sure fine preachers and will never be forgotten by many people here.

I wish young people would take more real interest in serving God and in helping each other and we would find it much easier to live right then. I live among the sunny Ozarks. We have some beautiful scenery here. I love nature so much more than cities. It seems the things of nature are so much more like God would have them be. I also like music, poetry, books and flowers. I finished High School in '25 and have been a farmer girl ever since. I am 23 years old and live with my mother and father. I belong to the Methodist church and go to Sunday School and League there. I had better hush before I wear my welcome out. Write to me cousins and I will try to answer every letter.

Bertha B. Provow.
Congo, Mo.

Dear Aunt Bettie: Can you make room for me to talk to the boys and girls about the greatest question before our nation today? I realize that you are crowded for space just now but I feel that I cannot hold my tongue and pen when this issue is before us. I hope there is no boy or girl who reads this paper who wants the saloons back here again. Perhaps some older ones too, that read page ten. I lived in the second state to get Prohibition and I know how it came about. My first lesson came to me when my mother wanted camphor for medicine and thought it must have liquor to make it. She asked my father to get it for her but he said, "Anything you ask for but not that. It would be a temptation to me; I know who would steal it." So we never had it in the house, and neither would my husband allow it in our home, but that is not enough, we fought it, not because it was hurting us, but because of others whom it would hurt. Dr. Hudson wore the white ribbon to let any one who would see him know which side he was on. When the election was on there was a young preacher going to cast his first vote and it should be for the candidate for prohibition, and when he got to the polls there were no tickets for the dry candidate, so he said to the Doctor, "You stay and see if you can't get some others and I will go to where I can get the tickets." So there were three to vote for the dry man. But some one had to be the first or there would be no one. Thus it started there.

Mary Hudson.
Canton, Ill.

Dear Aunt Bettie: Will you please make room for a Canadian boy? We have taken The Herald for about three years. And I think it is a fine paper and should be in every home. I am fifteen years old and am five feet, three inches tall, with brown eyes and dark hair. I go to church most every Sunday and prayer meeting on Thursday night. We have camp meetings every summer. Bro. Suffield and Bro. Miller are evangelists. I am a Christian and don't know why everybody is not one. My birthday is Nov. 6. Who is my twin? Hoping to hear from all the cousins, I will answer all letters received.

Richard Myers.
Westport, Ont.

Dear Aunt Bettie: Will you please move over just a little so that an Ohio girl might join your happy band? As I am new I suppose I will have to tell you what I look like, etc. I am five feet, seven and a half inches tall, have brown hair and eyes. My age is between ten and twenty. As this is my first letter I will say what I have to say and make it a short

speech, so that my cousins can have more room. I am so glad to see so many boys and girls that write are Christians. I was converted a year ago last March and that day I will never forget. We have a wonderful pastor, Rev. Wm. K. Mackey. He is a graduate of Asbury College. We had a great revival in our church last month. Rev. Wm. D. Mitchell, of Lorain, preached for Rev. Mackey. What do the cousins like to do most? I will tell you what I like to do most, is to read my Bible and go to school. I live on a farm twenty-five miles southwest of Cleveland, Ohio. My greatest desire is to finish my schooling at Asbury. Miss Ethel Brown, I would like to receive a letter from you and may God bless you and the rest of the cousins in all you do. I hope W. B. is feeding his baby chicks when this arrives. Minnie Gilpin.
Columbia Station, Ohio.

Dear Aunt Bettie: Will you slip over and let a West Virginia girl join your happy band of girls and boys? This is the first time I have written to you and the cousins, so I had better describe myself. I am twelve years old, have blue eyes, blond hair and fair complexion. I go to Sunday school every Sunday. I go to the M. E. Church, South. The one that can guess my middle name I will write to them. It begins with E and ends with A, and has four letters in it. I would like for all the cousins and Aunt Bettie to write to me, as I am a newcomer I will answer all letters I receive.

Ruby E. Hawkins.
Box 142, Bluefield, W. Va.

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my second letter to The Herald. I am from Iowa. Wake up, Iowa boys and girls, and write. I am fifteen years old and a sophomore in high school. I belong to the Church of the Nazarene, and am saved and sanctified. Dear cousins, it is wonderful to be a Christian. I want to do more for Jesus every day. My aim is to grow stronger. I like Bible studies. It is very interesting when you begin to study it. Before I was saved a mighty conviction came over me and I wouldn't yield to Jesus, but now I am so glad I did. Cousins, never turn Jesus away because the time will never maybe come again. In the Bible it says, "Seek him while he is near." I love music. I lead singing for Sunday school, sing in quartets, trios, and etc., and play the piano.

Marie Louise Jahnke.
1122 N. Dodge St., Iowa City, Ia.

Dear Aunt Bettie: May I enter your circle for just a little chat? I will tell you how I look in case you have forgotten me. I have dark eyes, dark wavy hair, fair complexion, and weigh 112 pounds. I enjoy reading The Pentecostal Herald; all of those good sermons, how they thrill our hearts! It gives me a longing or desire to do more for my precious Saviour. It gives me pleasure to read the Children's Page, for I am just a little girl too. It has been six years since I have written to you. I have now finished high school, and taught school last year. Now I am a freshman in College. I have been teaching a Sunday school class for almost three years. Realizing the responsibility on a teacher will you pray that my life may be all that God would have it be, and that I may successfully teach and train the little ones in the way that they should go.

Esther Killebrew.
419 Highland Ave., Murfreesboro, Tenn.

Dear Aunt Bettie: Will you please move over and give me a seat beside some of the pretty girls? I like to sit with the girls. I have never written to The Herald. Mother takes The Herald and I enjoy reading it, especially page ten. I go to school every day and am in the seventh grade. I go to school at Corinth. My teacher is Miss Cora Belle Frizzell. She is a good teacher. I like her fine. I live on a farm and like it fine. I am fourteen years old, weigh about 90 pounds, have blue eyes, fair complexion

and brown hair. My birthday is October 25. Have I a twin? If so, write to me. I live in the country about three miles from town. Who can guess my first name? It begins with W and ends with M, and has seven letters in it. The one that guesses it I will write to them. How many of you boys and girls like to ride horseback? I do. I ride to school every day. I hope you all will enjoy it like I do. I have two brothers and two sisters. How many of you girls and boys like to play basketball? I like it fine. Floy M. Bright, I guess your middle name to be Margia. If I am right don't forget your promise. All the boys and girls write to me. I will answer all I receive. I hope Mr. W. B. is out fox hunting. I hope to see this letter in print as it is the first one.

W. Clarence Phillips.
Granville, Tenn.

Dear Aunt Bettie: It seems strange to be writing this but I have about got acquainted with The Herald and decided that I would write a few lines. I sure do enjoy reading page ten. Also I like to read those topics on "Illustrated Texts." It certainly is a wonderful opportunity to write to The Herald. I am fourteen years old and in the eighth grade. I would be glad to hear from some of the girls and boys.

Robena Howson.
10 Southern Ave., Piedmont, Ala.

Dear Aunt Bettie: I have been reading The Pentecostal Herald for a long time and enjoy it so much. Dear Christians, I am in great trouble and I ask the prayers of all you Christian boys and girls that I may prove successful in the end. It is my honest desire to live a right life, but as you know when one tries to do right evil is always present. Has anyone my birthday, March 26? I was eighteen years old. I live on an island on the Atlantic Ocean. We have a lighthouse. In the summer we have lots of fun going bathing in the surf. Please let me hear from some of you cousins and I'll answer every letter received. God bless all the cousins and Aunt Bettie.

Virginia M. Bell.
Broadwater, Va.

Dear Aunt Bettie: Will you let a little Illinois girl join your happy band of boys and girls? This is my first letter to The Herald and I hope to see it in print. I enjoy page ten very much. I am twelve years of age and am in the seventh grade. I go to the Methodist Sunday school, church and prayer meeting. I have a sister named Doris. She is ten years of age. I would like to hear from some of the boys and girls. I will answer all I receive.

Vera Mann.
Bellmont, Ill.

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my first letter to The Herald and I hope to see it in print. My grandmother takes The Herald and I enjoy reading page ten and twelve. I belong to the Methodist Church and go to Sunday school most every Sunday. Who can guess my middle name? It begins with B and ends with E and has eight letters in it.

Willie B. Evans.

Dear Aunt Bettie: I saw my letter in The Herald and then I knew that Mr. W. B. did not get it. I am a Christian. I know that God answers prayer. He comes first in everything. I go to school every Sunday. I enjoy church, but when I joined I was afraid of the preacher, but now I like my preacher well. He was at Washington, D. C., to preach in a revival a few months ago. He has two children named Joe and Ruth. Guess what their last names are? It begins with A and ends with N and has five letters in it.

One of your band,
Beatrice.
Silver Hills, New Albany, Ind.

Dear Aunt Bettie: Will you consider a North Carolina boy's first letter, and be so kind as to let me see it in print? This is my first trial. I am a reader of The Herald and like it fine, especially page ten. I go to Sunday school at Maple Grove M. E. Church, South, and as I am the Secretary I sure do like it fine. I think every boy and girl should go to Sunday school. I am five feet, eight

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inches high, weigh 145 pounds, and am nineteen years old. I will promise to answer all letters the cousins may write me. Extending many thanks and kindest regards to all the cousins that belong to Aunt Bettie, I am, yours sincerely,

M. F. Raynorf.
Rt. 6, Dunn, N. C.

Dear Aunt Bettie: I am a little girl ten years old. I go to school and am in the fourth grade. My birthday is Feb. 7. Have I a twin? I enjoy reading The Herald; think it a grand paper. My teacher's name is Miss Mary Paschael. We all love her. Our school is a stucco building named Wacona, with Prof. A. V. Folsome as principal. I go to the Methodist Church and Sunday school. I think all children ought to go. My mother, father and brother are members there. I have two brothers and one

sister five years old named Edna Mae. My mother is a Christian and I hope to be. Would like to hear from some of the cousins. Will answer all letters. Guess my first name. It begins with M and has eight letters, and ends with T. If this escapes the wastebasket I will write again. I enjoy page ten. M. Kathryn James.
Rt. 1, Box 29, Waycross, Ga.

Dear Aunt Bettie: Will you let a Missouri girl join your group of girls and boys? My grandmother has The Herald sent to her by her son who is in Louisville, where this paper is published. I do enjoy reading it, especially page ten. Who is my twin? My birthday is Feb. 24. I was thirteen years old. I belong to the Methodist Church. Will you pray that I will be a good member? I am about five feet tall, weigh about 128 pounds, have red hair cut boy bob, plenty of freckles, brown eyes and rather fair complexion. I am Irish and you can tell it when I am angry. Will any one write me? I will answer every letter received. I live on a 480 acre farm. I know the ones who like to ride horseback will agree that it is fun. Helen Mae Welsh.
Rt. 2, DeSoto, Mo.

FALLEN ASLEEP

THACKER.

William W. Thacker was born June 4, 1831; departed this life June 15, 1928, age 97 years, 11 days. On July 31, 1856 he was united in marriage to Margaret F. Hampton; to this union were born 14 children; 2 preceded him in death. Deceased was born in Mississippi, came to Texas where he was married later; coming to Comanche County where he lived except the last four years, he has been in the West at Buffalo Gap, Texas.

Mr. Thacker was converted at the age of twenty; united with the M. E. Church and was called to preach.

He remained with the M. E. Church until a few years ago when he united with the Nazarene church, of which church he was a member until his death. Mr. Thacker entered the experience of entire Sanctification to which he held firmly to the end.

He lived a consistent Christian life and was willing to go. Many times during his sickness he prayed the Lord to come and take him home. He suffered very much but was patient, praying for relief, if it was God's will. He has been a reader of The Pentecostal Herald ever since it was a paper, when it was called the Kentucky Methodist. All was done for him that medical aid and loving hands could do, but God saw fit to take him.

He leaves to mourn his departure his widow, nine daughters, three sons and many grand and great grand children who hope to meet him in the better land.

Funeral Services were conducted at his home at Buffalo Gap, Texas, by Rev. I. J. Sparlin, after which the body was laid to rest in the Buffalo Gap Cemetery.

His great grand daughter,
Grace Hastings.

BRELAND.

Rev. E. T. Breland was born at Leakesville, Miss., Feb. 10, 1869, and departed this life to take eternal life beyond this vale of tears, Saturday A. M., April 14, 1928, age 59 years, two months and 4 days.

After an illness of nearly 3 months he underwent an operation at the Rush hospital in his home town, Meridian. Survived the operation and lived one week and went peacefully to his reward in heaven. His last letter to the writer, and as he was preparing to go to the operating table contained this paragraph, "If I don't survive the operation (and very likely I won't), tell the audience at the funeral that my sun has set fair and I will be with Jesus."

The writer has never formed the acquaintance of any person that appeared more consecrated to his Lord than was the sainted E. T. Breland. He seemed to have but one ambition and that was not to fall short of being all that is possible in service and sacrifice to be developed as a Saint of the most High, and one of his favorite, wise sayings was: "The peril of human life is the possibility of coming short of the possible."

Brother Breland it appeared from his devoted, consecrated life, was "Careful for nothing"; gave no consideration to the financial side of service, in so far as he himself was concerned. It was his theory, that "The Lord would supply all his needs regardless of the Adversary's opposition and he conferred not with flesh and blood nor society as to what he should preach; seemed always that he was sure that God was dictating the message and same was delivered with unction of the Holy Spirit sent down from heaven, seemed not the least affected one way or the other whether the audience was large or small, cultured or uncultured, wealthy or poor whether any one received what he said or not, never hurried through with his service, prayed fervently fully anointed by the Spirit before attempting to expound the word and truly he did expound the sacred truth, was a great teacher who could make his hearers understand his teaching.

Brother Breland was wonderfully converted at an early age in a Methodist camp meeting, and later joined the M. E. Church, South, in which church he remained a member till his death. He was licensed to preach at the age of 18, attended college at Centenary, La., and later at Greensboro, Ala. Served for several years as pastor in Mississippi Conference, but the last twenty-five years of his life were given to the evangelistic work in Mississippi, Louisiana, Alabama, Florida and Georgia, and these were not fruitless years, for many souls were led to Jesus during this time and many brought into the experience of entire sanctification.

Our information is that Bro. Breland accepted the teaching of full salvation under the preaching of Rev. L. L. Pickett and sought and obtained the experience. This truth he never compromised, but always called it by the proper name and impressed others that he really had the experience which he insisted on others seeking. His very life was a rebuke to sin and his visit to any home had a helpful influence on the entire family, and it was said of him that sometimes in the morning devotions that he would pray until the biscuits would burn to ruin.

The great man of God while trying to help others to Jesus did not forget his own family; being a devoted husband and father, his chief ambition seemed to be for his little daughter not to fall short of anything God would have her be. In a letter to her sometime ago he said, "I feel that I have been spared and days have been added to me that I might help in teaching and giving you a chance and when you and mama can get along better without me God may take me."

Bro. Breland leaves wife, one daughter, Miss Elizabeth, two sisters and six brothers to mourn his loss (or rather our loss and heaven's gain). Let's meet him on the golden streets.

In the process of preparing Bro. Elbert Breland for great service the Lord suffered him to go through one of the greatest trials which the human can endure and no one can pass through a trial like he did and triumph unless supported by the same power that enabled Abram to offer up Isaac. Our beloved friend had fought this decisive battle and won twenty years ago and now he has passed the last trial and conquered death and is safe with Jesus.

Written by his friend,
C. W. Walley.
Waynesboro, Miss.

Dr. Ridout's new booklet, "What Must Methodism Do To Be Saved?" is a plain, forcible, outspoken statement of things in Methodism. Preachers and people of Methodism both North and South should get this pamphlet. Price 15c.

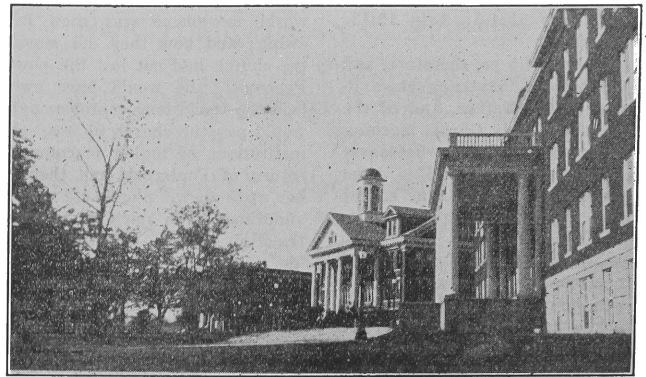
REQUESTS FOR PRAYER.

Prayer is requested for a revival that is to begin in Florence Methodist Church, that souls may be saved and believers sanctified wholly.

Pray for a revival in Whittier, N. C., and for the pastor of that church.

L. A. G.: "Pray that I may be reclaimed from a cold, formal state, and that God's will may be done in my life."

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WHAT TO PREACH.

The Warrack Lectures for 1926.

By Henry Sloane Coffin,

Brown Professor Homiletics and Pastoral Theology, and President of the Faculty in Union Theological Seminary.

The five lectures making up the volume were delivered at New College, Edinburgh, Dr. Coffin is the first American to deliver the Warrack lectures. His themes are: Expository, Doctrinal, Ethical, Pastor and Evangelistic preaching. The lecturer is gripping. He has something to say and knows the art of saying it.

A reviewer has termed the lectures, "A constructive discussion of the kind of preaching needed today."

Exception will be taken by many to some things said, but no one can fail to find the lectures stimulating and helpful. If the preacher's mill is running dry these lectures will put grain in the hopper. Published by George H. Doran Co., \$2.00.

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PULPIT MIRRORS.

By Edward H. Byington.

Professor of Homiletics in Gordon College of Theology, Boston, Mass.

Here at least to this reviewer we have something new under the sun. A homiletical outlook from a fresh point of view. It is a preacher's clinic. A good listener, gifted in expressing himself, the author hears many preachers of all kinds, and schools gives us his impressions and suggestions.

Calculated to be exceedingly helpful to young preachers and this reviewer though above forty years in the ministry has greatly enjoyed its more than 200 pages and most heartily commends it as in every way a worthwhile book for the preachers, and others will find it interesting and calculated to make them better listeners. Published by George H. Doran Co. \$2.00.

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

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

Lesson V.—July 29, 1928.

Subject.—The First Foreign Missionaries. Acts 13:1-5; Acts 13:13-15; 13:44-49.

Golden Text. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Matt. 28:19, 20.

Time.—About 46 A. D.

Places.—Antioch and places visited in first missionary journey.

Introduction.—It is hard to write a worth-while introduction to a subject so immense in its scope, and not trespass beyond the bounds of allotted space.

I. In its Christian import the word missionary signifies one sent of God to preach the Gospel. There should be no differentiation of the work in home and foreign missions. Jesus was the first missionary. It is some honor to follow him.

II. God's work moves forward after the fashion of classes in a great university. The Dispensation of the Father prepared the way for the Dispensation of the Son, which, in turn, prepared the way for the Dispensation of the Holy Ghost, thereby equipping the Church with ample Divine Power for all coming time, but leaving the reception of that power optional with the Church; for she was to become God's co-worker—not a tool—in the salvation of the world.

III. The first test made of this new power was in Jerusalem for a space of some seven years. But Christianity would have died in Jerusalem had not God forced it into other parts; for it cannot grow as a hot-house plant. True, the foundations were laid in Jerusalem in the conversion and sanctification of several thousands of Jews. It was a time of great things, but the vigorous young vine must have more territory.

IV. The second step in the work followed the persecution that sent Stephen to a martyr's grave. The Apostles were allowed to remain in Jerusalem, but the rest of the disciples were scattered abroad. Philip held a gracious revival in Samaria. Some one began the work in Antioch. For sometime Jerusalem was the center, and the work scarcely went beyond the limits of Palestine. The church had failed to recognize the world-wideness of the Gospel. It was for Jews and not for all men. God was leading as fast as possible, but men were slow to learn. The revival in Samaria, the baptism of the Ethiopian eunuch, and Peter's preaching in the house of the Roman Centurion were beginnings; but a better time was coming.

V. The sudden conversion of Saul of Tarsus was destined to smash the old order, and to usher in a new day, the era of missions. The clash was terrific, but God prevailed, albeit Israel went down and was forsaken. They lost their opportunity, and have had no great revival during all the passing centuries.

The Holy Ghost selected Barnabas and Saul, the co-pastors of the church at Antioch, to undertake the first missionary work in the regions beyond Palestine. They began their work, in large measure, among the Jews in the regions north of the Med-

iterranean Sea, but God swept them out among the Gentiles, so that the world movement was soon in full swing; and how they did move! If the church had not lost the power of Pentecost, she would have evangelized the world long centuries ago. It would pay the church to swap all her institutions of higher learning for a return of Pentecost, and then begin her work anew. She would save souls and time. The spirit of missions is the Holy Ghost. Nothing can take his place.

Comments on the Lesson.

1. Church. This word usually means "the called out," and applies to all God's saints, but here it is used in a limited sense as applied to a single group of Christians. **Prophets and teachers.**—The prophets must have had direct messages from God, while the teachers were expounders of the Scriptures.

2. The Holy Ghost said.—He is a person, and not merely a divine influence. An influence is not masculine, and it cannot speak. **Separate me Barnabas and Saul.**—Note that this call came to the church while it was busy serving God. The Spirit was ready to open missionary work in foreign parts, and selected these two pastors to go at once. Why has God ceased calling such men into the foreign fields? I am going to leave that question open. **The work whereunto I have called them.**—Men must have a divine call.

3. Fasted and prayed.—God's preparation for high work, and just as much in need now as then. **Laid their hands on them.**—This could hardly be termed an ordination service. It was more in the nature of a dedication—a setting apart to the work of missions in foreign fields.

4. They being sent forth by the Holy Ghost.—None should go otherwise. This thing is too sacred to be handled carelessly. Men cannot do Christian work, unless they are sent of the Holy Ghost. Cyprus.—The homeland of Barnabas.

5. Preached . . . in the synagogue.—The best place to meet the people. There the Jews gathered every Sabbath; and the missionaries met with them, although it was not the Christian Sabbath. John Mark was with them, maybe in the office of a servant, as the Greek indicates.

13. Loosed from Paphos.—In last town visited on the Isle of Cyprus. Pamphylia.—All tribes' land. Perga was a town of Pamphylia, and was near the sea shore. Here John left them, and returned to Jerusalem; but no reason is given for his doing so. Paul condemned him for it; but his uncle Barnabas did not.

14. They came to Antioch in Pisidia.—They went out from Antioch in Syria. This other Antioch was not far from Perga when they landed after sailing from Cyprus.

15. According to this verse, after the usual reading of the law and the prophets, the missionaries were invited to address the people. Paul made use of the opportunity to preach Christ to them. He must have done well, for they called for a future meeting, in order to hear him further in the matter.

44. The Next Sabbath.—One week after Paul's first discourse. Almost the whole city.—Many from curiosity. Many were hungry for the word of

life; albeit, they may not have understood their own hunger.

45. The Jews . . . were filled with envy.—Envy is a devil-begotten monster. These Jews could not endure to see Paul do what they could not do; wherefore they contradicted, blasphemed, and were ready to murder the two missionaries.

46. The battle grew hot, but Paul and Barnabas waxed bold.—Courage, preacher. It is needed to preach the Gospel in our times, no less than in Paul's day. So, we turn to the Gentiles. Read this verse carefully. Here is the beginning of the end of the first call to the Marriage Supper. The Jews here met the most dreadful hour in their history. But Europe and all America are about to meet the same thing. Our call is now ending.

47. This was a glad day for the Gentiles. When the Jews rejected the Deity and the blood-atonement of Jesus God could do nothing more for them. They put themselves outside the hope of salvation; but if the Gentiles would believe, they could have a chance. Glorious day for us; but now we are doing the very thing that damned the Jews. God help us!

48. Ordained to eternal life.—The opposite to the Jews who rejected Christ. The Gentiles chose life, and according to God's promise, found salvation. I do not think they were saved by an arbitrary foreordination of God. Too many passages contradict such teaching.

EVANGELISTIC AND PERSONAL.

Rev. H. J. McNeese wishes us to announce that he holds exhorter's license in the Methodist Church and is open for calls wherever those doctrines are acceptable. His motto is "Thorough work." Address him, 634 13th Ave., New Brighton, Pa.

Mr. and Mrs. Harold Small wish to invite all who are interested in their campaign for souls in Hope, Mich., to come and join them in their efforts to win souls for the Master. It is an interdenominational Holiness Association.

Rev. J. F. Mincy, Corinth, Miss., Rt. 8, Box 80, wishes to borrow the "Course of Study" for Local Deacons' Orders, except "History of Methodism" by McTyeire. This request is made for financial reasons. Brother Mincy is a local preacher in the M. E. Church, South.

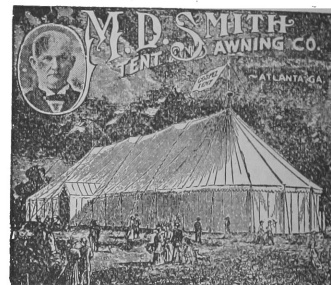
John Norberry: "God is giving us a wonderful time at Camden, N. J., in our tent meetings. I have not seen anything in any church of which I have been pastor the past twenty-five years equal to it. Scores have been to the altar and scores have prayed through to the consciousness of salvation. The Lord used Evangelist A. D. Buck and wife in winning souls. Our time was up, but we had to go on another week."

C. K. Spell: "Our work as slated leads us South. We close last meeting as now slated at Avera, Miss., Sept. 9. We expect, D. V., to remain in the South through fall and winter doing evangelistic work. Wife expects to be with me in the work from now on. We have nothing to interfere with our going anywhere the Lord's work calls for us. We'll have headquarters somewhere in the South and be about our Master's business. Let you know where later. Under the blood."

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2. Asleep at the Switch.
3. What Methodism Needs to be Saved From.
4. The Fight Is On.

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HOLINESS CAMP MEETING

Scottsville, Texas

July 26 to August 5

WORKERS:

REV. C. M. DUNAWAY, of Georgia, who has been three times to Scottsville Camp.

REV. WARREN C. MCINTYRE, of California, who with us last year.

REV. W. RAYMOND WILDER, of Kentucky, will lead the singing at Scottsville Camp.

Our Missionary, Mrs. Richards, is doing faithful work in China. The Missionary Sermon will be preached August 5th.

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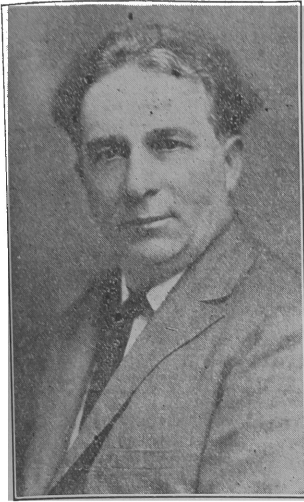
Dr. T. M. Hofmeister, evangelist, of South Solon, Ohio, closed a county-wide revival in London, county seat of Madison county, Sunday, July 8. The meetings were conducted over a period of eight weeks. The Ministry of Healing was preached and many remarkable miracles of grace have been reported in the London papers. Every issue of all the local papers gave reports of the campaign. Dr. Hofmeister is in his twentieth year as an evangelist. He is editor of The Trumpeter and founder and president of the Baptist Evangelistic Bureau.

See Special Offer on page 16.

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AUGUST CAMP MEETINGS.



REV. WILL H. HUFF

Silver Heights Camp Meeting, New Albany, Ind., will be held August 2 to 12. The Rev. Will Huff and the Rev. John L. Brasher will be the evangelists. Rev. C. C. Rinebarger and wife will lead in song and Miss M. Grace Ruth will have charge of Children's Meetings. Many reservations for rooms and tents are being made and a great meeting is in prospect.

The International Camp and Prayer Conference of the Household of Faith will be held September 1-9 inclusive, at Point Pleasant, W. Va. Missionaries and Christian workers from the four corners of the earth are expected. The object of the camp is to get people saved, sanctified, and healed. Board and lodging will be furnished free. Address C. A. Madry, Mission Box, Heights, W. Va.

John Wesley Camp Meeting, Cambridge, Ill., August 2 to 12. Preachers, Dr. B. F. Neeley, Oklahoma, and Rev. Elmer McKay, Greenville, Ill. Singer, Prof. M. V. Lewis, Wilmore, Ky.

First Annual Camp Meeting of the Southwest Holiness Association, Elkhart, Kan., will be held August 4 to 14. C. B. Fugett, evangelist. For further information address Rev. Cargill, Sec., Hooker, Okla., or J. W. Youngman, Pres., Elkhart, Kan.

The Twenty-fourth Annual Camp Meeting at Eckerty, Ind., Holiness Camp, August 3-12. Workers: Rev. L. E. Williams, and Rev. Nash Eskridge. Young people's worker, Mrs. L. E. Williams. Song leader, Miss Aubra Williams. A nice tabernacle, dining hall and many cottages for the accommodation of the people. Come and bring your friends. M. L. Newton, Pres., Eckerty, Ind.

The Eldorado Camp Meeting, Eldorado, Ill., will be held August 2-12. Workers, Drs. C. W. Butler, John Paul. Singers, Rev. G. S. Pollock and wife. J. M. Keasler, Cor. Sec.

The Simpson Park Holiness Camp Meeting will be held at Romeo, Mich., Aug. 3-12. The preachers will be Rev. W. G. Bennett, Rev. Charles A. Jacobs, Rev. Guy Wilson, and Rev. Thomas R. Thoburn. Rev. Lloyd H. Nixon will have charge of the music. Miss Thelma Hyde will have charge of the young people's work. For information, address Rev. James H. James, Kinde, Mich.

The Callis Grove Camp Meeting will be held August 3-12, inclusive. Rev. F. T. Howard will be preacher

in charge, with Gilbert Jenkins and wife as song leaders and pianist. Address J. H. Driskell, Sec., Milton, Ky.

The Cleveland, Tenn., Holiness Camp Meeting will be held August 9-19. Rev. W. R. Platt and wife, of Jasper, Ala., will be in charge, with Emory McKeithen as song leader. Mrs. Robbie Fleming will be the pianist, assisted by Miss Elsie Brinkle. Let all who read this make arrangements to be with us and make it a time of ingathering of souls into the kingdom of the Lord. For information, address Mrs. S. C. Taylor, 297 S. Court St., Cleveland, Tenn.

The 33rd Annual Camp Meeting of Peniel, Texas, will be held August 2-12. Dr. J. W. Goodwin and Rev. Lum Jones will be the evangelists, and Wallace Swann will be the song leader. The N. Y. P. S. of Dallas District will hold their annual meeting at the same place and time as above date and place. For information, write to E. C. DeJernett, Peniel, Tex.

The Noonday Holiness Camp Meeting will convene August 8-19. Rev. R. A. Young, C. C. Cluck and C. P. Gossett will be the workers. Everyone is invited to attend this spiritual feast. Address F. E. Dickard, Hallsville, Tex., for information.

August 3-12, Washington-Philadelphia District Church of the Nazarene, North East, Md. Workers, Rev. J. G. Morrison, D.D., Rev. J. H. Parker, song leader and Mr. and Mrs. H. M. Hyatt special singers. Camp Grove is half way between Philadelphia and Baltimore. Take Pennsylvania trains to North East, Md., or B. & O. trains to Leslie, Md. For further information write Rev. J. N. Nielson, 212 Parker Ave., Collingdale, Pa.

Twenty-ninth Annual Encampment of the Aliceton Holiness Association, Aliceton, Ky., August 5th to 19th. Workers, Tilden H. Gaddis and the Moser Sisters, Rev. Virgil L. Moore. Accommodations for all at reasonable rates. All L. & N. trains stop for the meetings. Address, H. L. Rawlings, Sec., Bradfordsville, Ky.

All awake now and ready for Camp Free Camp Meeting at Connelly Springs, N. C., August 5-14. Workers, Revs. Bud Robinson, Joseph H. Smith and others, to preach, the Messers and others to sing. A great spiritual feast. An denominational camp meeting without sectarian pull or purpose; also free from fanaticism and true to the Book and ringing out clearly on Full Salvation. For further information address Box 200, Connelly Springs, N. C.

The Fern Grove Camp, the camp of the Muhlenburg County Holiness Association, is situated on the I. C. Railroad and the Federal Highway, four miles west of Greenville, Ky. It has four acres of beautiful woodland, a large tabernacle, good well, dining hall, some sleeping cottages, and the splendid camping privileges on the grounds. This camp was organized by Evangelist Fielding T. Howard in 1921 and holds its annual meetings August 1-12 or thereabout. Being situated in the very heart of the Western Kentucky coal fields it is accessible to large assemblies. Workers for the present year: Rev. R. D. Huston, Evangelist, Rev. Fielding T. Howard, chorus director, Ray T. Handy, Trombonist.

COME

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Rev. H. J. Tedder Rev. W. H. Marvin
Rev. Cleo Myers Miss Averill Zike.

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REV. F. R. BIRCH, Mgr., Cadillac, Mich.

The 39th Annual Camp Meeting of the Kansas State Holiness Association

The Thirty-ninth Annual Camp Meeting of the Kansas State Holiness Association will be held in Beulah Park, Wichita, Kansas, August 16-26.

WORKERS:—Rev. C. W. Ruth, Indianapolis, Ind., Rev. C. M. Dunaway, Decatur, Ga., Rev. H. L. Cox, Cleveland, Ohio, Mrs. E. D. Bartlett, Hutchinson, Kansas, Mrs. C. J. Meyers, Wichita, Kansas, Prof. and Mrs. B. D. Sutton, Kansas City, Mo.

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Beulah Park is located at the south end of Water Street, just outside the city limits. To get to the grounds, take South Main Street car to end of line. Park is one block west and three south. Or, take South Water Street bus, direct. The Yellow Taxi Co. will convey passengers from any station in the city to the camp ground at the rate of one fare for as many as five passengers.

Any one desiring a copy of our new year book, address the Secretary, 515 So. Vine St., Wichita, Kan. (Our camp ground was never so densely shaded as this year). The management anticipates the greatest camp meeting in all our history. When ordering tents, address the camp manager.

REV. J. O. ORNDORFF, R. F. D. No. 1, Wichita, Kan.,
W. R. CAIN, Secretary.

Vincent Springs Camp Meeting, at Dyer, Tenn., August 2-12. Workers, Dr. A. O. Henricks, Nashville, Tenn., Rev. C. B. Jernigan and wife, Nashville, Tenn. Miss Etta L. Foiles, Kampsville, Ill., song leader. Joe T. Hall, Sec., Dyer, Tenn.

The Thirteenth Annual Holiness Camp Meeting of Southeastern West Virginia will be held from Thursday, Aug. 9th to Sunday, August 19th, at the Mount Olivet Camp Grounds, on Madam Creek, two and a half miles west of Hinton, W. Va. Rev. Wm. Gaskins, Amelia, Ohio; Rev. C. E. Poe, Loveland, Ohio; Rev. R. E. Brockman, Asco, W. Va.; Rev. O. H. Nater, Indianapolis, Ind., and other Christian workers and missionaries are expected to help in the gospel work. The camp will be run by free-will offerings. Tents, cots and straw furnished for those from a distance, if notified early of coming. Bring bed clothing, pillows, strawticks and oth-

er necessary things. For further information address Rev. John W. Harris, Chair., or Mrs. Lulu P. Harris, Sec., Hinton, W. Va.

The Annual Camp Meeting of the Indiana District of the Pilgrim Holiness Church will be held August 9th to 19th inclusive, 1928, at Frankfort, Ind. The workers will include Rev. Paul S. Rees, of Pasadena, Cal., evangelist; Rev. R. A. Shank and wife, song leaders, and district preachers. Frankfort is located northwest of Indianapolis, about forty-eight miles and is easily reached by Traction or Steam Railroad. Board and lodging at reasonable rates. For information write Rev. D. E. Snow, 123 W. 24th St., Anderson, Ind.

WANTED—A Governess for his home; must be saved and sanctified. Address K. D. Nichols, Board of Trade Bldg., Room 60, care Alfred Brandeis, Louisville, Ky.

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Open dates for summer camps and tent work.

ARTHUR, F. E.
(240 N. Waller Ave., Chicago, Ill.)
Garden City, S. Dak., July 16-29.
Springfield, Ill., August 3-12.
Richland, N. Y., Aug. 19-Sept. 2.

AYCOCK, JARRETTE AND DELL.
(Bethany, Okla.)
Poteau, Okla., (camp) July 26-Aug. 6.
Atlanta, Tex., (camp) Aug. 10-19.
Searcy, Ark., (camp) Aug. 23-Sept. 2.

BABCOCK, C. H.
Douglas, Mass., July 12-22.
Pleasant Hill, La., July 24-Aug. 5.
Indian Springs, Ga., Aug. 9-19.
Richland, N. Y., Aug. 19-Sept. 2.

BAIRD, C. E.
(399 Hayward Ave., Rochester, N. Y.)
Open dates.

BECK, A. S. AND R. S. BECK.
Haw Valley, Ky., July 20-Aug. 3.
Hiseville, Ky., August 6-20.
Upton, Ky., Aug. 23-Sept. 8.

BELEW, P. P.
(Olivet, Ill.)
Iowa City, Iowa, July 9-29.

BENNARD-REED EVANGELISTIC PARTY.
Cottage Grove, Ore. (camp) July 19-29.
Hermosa Beach, Calif., Aug. 1-12.
Detroit, Mich., Aug. 9-Sept. 2.
Clarksburg, Ont. Can., Sept. 7-16.

BOX, MR. AND MRS. S. C.
(Young People's Workers)
(4149 Maryland Ave., St. Louis, Mo.)
Sherman, Ill., August 2-12.
Normal, Ill., Aug. 17-26.

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BROWNING, RAYMOND.
Columbus, Ohio, July 19-29.
Toronto, Ohio, August 2-12.
Kearney, Neb., Aug. 16-26.

BUDENICK, CLARENCE AND WIFE.
(Evangelists, Musicians and Children's Work)
(Miltonvale, Kan.)
Ira, Iowa, July 22.
Open dates after September 1.

BUDMAN, ALMA L.
(Song Evangelist)
Hughesville, Pa., (camp) July 12-22.

BUSSEY, M. M.
(907 Alta St., Redlands, Calif.)
Columbus, Ohio, June 13-20.

CALLIS, O. H.
(409 N. Lexington Ave., Wilmore, Ky.)
Mt. Olivet, Ky., July 13-22.
Hartselle, Ala., July 26-Aug. 5.
Magnolia, Ark., Aug. 9-19.
Richmond, Ky., Sept. 5-9.

CAROTHERS, J. L. AND WIFE.
Yakima, Wash., August 10-19.
Tacoma, Wash., Aug. 21-Sept. 2.
Denver, Colo., July 23-Aug. 5.

CHATFIELD, MR. AND MRS. O. C.
(410 E. Carl St., Winchester, Ind.)
Decatur, Ind., July 1-29.
Augusta, Ky., August 5-19.
Radcliff, O., (camp) Aug. 25-Sept. 9.

COLLIER-MCCORD EVANGELISTIC PARTY.
Tuscaloosa, Ala., July 15-Aug. 5.

COPELAND, H. E.
(119 Parkside Ave., Syracuse, N. Y.)
Broadland, S. D., July 1-22.

COX, F. W.
(Lisbon, Ohio)
Couer D'Alene, Idaho, July 25-Aug. 5.

CROSS AND LOPER.
Darrington, Miss., July 16-29.
Oneil, Miss., July 30-Aug. 12.
Natchez, Miss., Aug. 13-26.

DAVIDSON, OTTO AND WIFE.
(Bladensburg, Ohio)
Cambridge Springs, Pa., July 22-Aug. 5.
Mt. Vernon, Ohio, Aug. 9-14.
Hurlock, Md., August 26-Sept. 9.

DICKERSON, H. N.
(2608 Newman St., Ashland, Ky.)
Muncie, Ind., July 10-29.
New Mexico Dist. Camp, Aug. 17-26.
Marcus Hook, Pa., Sept. 30-Oct. 14.

EDWARDS, JOHN R.
(Lock Box 13, Elmore, Ohio)
Wellsville, Ohio, July 16-22.
Newell, W. Va., July 23-Aug. 5.
Madison, Ind., Aug. 17-26.
Toledo, Ohio, Oct. 4-21.

ELSNER, THEO. AND WIFE.
(1451 Pacific St., Brooklyn, N. Y.)
E. Wareham, Mass. (camp) Aug. 10-19.
Delanco, N. J., (camp) Aug. 25-Sept. 3.
Owasso, Mich., Sept. 30-Oct. 14.

FLEMING, BONA.
(2952 Hackworth St., Ashland, Ky.)
Reading, Pa., July 20-29.
Toronto, Canada, Aug. 3-12.
Bonnie, Ill., Aug. 17-26.

FLEMING, JOHN
Reading, Pa. (camp), July 20-30.
Indianapolis, Ind., Aug. 17-20.
Andover, Ohio, Sept. 2-16.

FLEXON, R. G.
Cecil, Pa., July 21-31.
Clinton, Pa., August 3-13.
Spotsylvania, Va., August 17-24.

FRYE, H. A.
(1326 Hurd Ave., Findlay, Ohio)
Johnstown, Pa., July 24-August 5.

FRYHOFF, REV. A. J.
(Columbus, Ohio)
Hughesville, Pa., (camp) July 8-22.
Zanesfield, Ohio, July 29-Aug. 12.

FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)
Hallton, Mo., July 19-29.
Kansas City, Mo., August 3-12.
Oakland City, Ind., Aug. 24-Sept. 2.

GADDIS, T. H.
(4805 Ravenna St., Cincinnati, Ohio)
Bloomington, Ind., July 1-22.
Letts, Ind., (camp) July 27-Aug. 5.
Aliceton, Ky., (camp) Aug. 6-19.
Warrensburg, Ill., Aug. 24-Sept. 2.

GALLOWAY, H. W. AND WIFE.
(University Park, Iowa)
Walsh, Colorado, July 15-29.

GEIL, PAUL AND DORA.
(Singers)
Frankfort, Ind., July 23-Aug. 14.
Toledo, Ohio, Oct. 4-21.

GLASCOCK, J. L.
(1350 Grace Ave., Cincinnati, Ohio.)
Centerville, Pa., July 29-Aug. 12.
Beulah Park, Ind., August 16-20.
Hurlock, Md., August 26-Sept. 9.

GRANT BROTHERS.
(Wilmore, Ky.)
Dow, Ill., July 8-29.
Richview, Ill., Aug. 19-Sept. 9.

GROGG, W. A.
(605 1/2 11th St., West, Huntington, W. Va.)
Bathville, W. Va., July 5-20.
Mt. Lake Park, Md., July 23-Aug. 3.
Meadow Creek, W. Va., Aug. 5-16.
Drainsville, Va., Aug. 17-27.

HAINES, FLOSSIE-WILSON, HELEN.
(Evangelists and Singers)
(530 W. Vine St., Alliance, Ohio)
Open dates.

HALLMAN, MR. AND MRS. W. R.
(5476 Ridgewood Ct., Chicago, Ill.)
Didsbury, Alberta (camp) July 19-29.
Ludlow Falls, Ohio, (camp) Aug. 2-12.
Elkhart, Ind., Aug. 16-26.

HAMPE, J. N.
(No. 7 Gaskell St., Mt. Washington Sta. F. O., Pittsburgh, Pa.)
Conneautville, Pa., Aug. 3-7.
Clinton, Pa., Aug. 7-12.
Struthers, Ohio, Aug. 19-26.

HARDESTY, S. PAUL AND WIFE.
(Singing Evangelist and Pianist)
(Lynn, Indiana)
Open dates July and August.

HARMON, MRS. DELLA C.
(Song Evangelist)
(889 Camden Ave., Columbus, Ohio)
Open dates.

HEIRONIMUS, H. T. AND PARTY.
Hurricane, W. Va., July 11-25.
Fulton, W. Va., July 29-Aug. 12.
Bourboursville, Va., Aug. 15-29.
Point Pleasant, Sept. 1-16.

HENDERSON, REV. AND MRS. T. C.
(221 N. Professor St., Oberlin, Ohio.)
Lupton, Mich., July 11-21.
North Webster, Ind., (camp) July 22-28.
Dubois, Pa., (camp) August 3-12.
Epworth, S. C., Aug. 18-28.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)
Lafayette, Ind., July 13-30.
Alexandria, Ind., August 10-20.
Open date, Aug. 26-Sept. 9.

HODGIN, G. ARNOLD.
Perth, Scotland, July 24-Aug. 5.
Sweden and Russia, Aug. 10-Sept. 10.
London, Eng., Sept. 15-24.

HORN, LUTHER A.
(P. O. Box 1322, Mobile, Ala.)
Salem, Ala., July 19-Aug. 12.
Burnesville, Va., Aug. 19-Sept. 2.
Barrineau Park, Fla., Sept. 5-19.

HOWARD, FIELDING T.
(Kingswood, Ky.)
Crestwood, Ky., July 16-29.
Depoy, Ky., (camp) Aug. 1-12.
Falls of Rough, Ky., Aug. 14-26.

HUNT, JOHN J.
(Rt. 3, Media, Pa.)
Chester, Pa., July 9-22.
Rexborough, Pa., July 23-29.
Chester, Pa., July 30-Aug. 31.

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Millport, Ala., July 12-23.
Sulphur, Okla., July 24-26.
Temple, Okla., July 26-Aug. 6.
Altus, Okla., Aug. 6-19.

JACOBS, CHAS. A.
(Charlottesville, Mich., Rt. 6.)
Home, July 17-Aug. 2.
Romeo Camp, Mich., Aug. 3-12.
Toronto, Canada, September.

JOHNSON, ANDREW.
(Wilmore, Ky.)
West Union, Ohio, July 5-22.
Little Rock, Ark., July 26-Aug. 5.
McHenry, Miss., Aug. 6-12.
Circleville, Ohio, Aug. 24-Sept. 2.

JOHNSON, RAY N.
(Millport, N. Y.)
National Park, N. J., Aug. 10-19.
Goshen, Ky., Aug. 20-Sept. 2.
Winters, Tex., Sept. 9-23.

JONES, W. F.
(Streets, Va.)
Richwood, Ohio, July 6-22.

KENDALL, J. B.
(Lexington, Ky.)
Wynona, Okla., July 8-29.

KENNEDY, ROBERT J.
(6129 Gollad Ave., Dallas, Texas.)
Lorenzo, Tex., July 8-22.
Roxton, Texas, July 29-Aug. 12.
Dekalb, Ill., Aug. 13-26.

KEYS, CLIFFORD E. AND WIFE.
(Fallbrook, Calif.)
Open date, Aug. 5-Sept. 23.
Redlands, Calif., Sept. 30-Oct. 14.
Pomona, Calif., Oct. 17-Nov. 4.

KINSEY, MR. AND MRS. W. C.
(Evangelistic Singers)
(450 So. West 2nd St., Richmond, Ind.)
LaFayette, Ind., July 18-29.

KLINE, FREEMAN S.
(230 Fifth Ave., Troy, N. Y.)
Noonday, Tex., July 20-30.

KNAPP, J. F.
(Box 99, Cincinnati, Ohio)
Roosevelt Camp, L. I., N. Y., July 20-29.
Moers, N. Y., July 30-August 12.
Richland, N. Y., Aug. 18-Sept. 2.

KULP, GEORGE B.
(41 University Ave., Battle Creek, Mich.)
Douglas, Mass., July 23-30.
Owosso, Mich., Aug. 3-12.
Oakland City, Ind., Aug. 24-Sept. 4.

LAMP, W. E.
Saylor Springs, Ill., July 1-21.
Maunie, Ill., Aug. 19-September.

LEWIS, M. V.
(Figg, N. C.)
Roanoke, La., July 16-29.
Cambria, Ill., Aug. 2-12.
Peoli, Ohio, Aug. 12-26.

LEWIS, JOS. H.
(Wilmore, Ky.)
Hickory, Ky., July 18-Aug. 5.
Nicholasville, (Ct.) Ky., Aug. 8-26.
McDermott, Ohio, Aug. 28-Sept. 25.
Open date after Oct. 21.

LINN, JACK AND WIFE.
(Oregon, Wis.)
Open dates after Sept. 1.

LONG, J. OWEN.
(Singing Evangelist)
(Harrisonburg, Va.)
Union, W. Va., July 15-29.
La Plata, Md., (camp) Aug. 5-19.
Petersburg, W. Va., Aug. 26-Sept. 9.

LOVELESS, W. W.
(London, Ohio)
Warsaw, Ohio, July 26-Aug. 5.
Open dates.

LUDWIG, THEO. AND MINNIE E.
Webster City, Ohio, July 18-29.
Oregon, Wis., (camp) Aug. 3-319.
Paiso, Kan., Aug. 23-Sept. 2.

MCBRIDE, J. E.
(112 Arlington Rd., Pasadena, Cal.)
Cincinnati, Ohio, July 19-30.
Owensboro, Ky., July 30-Aug. 8.
Somerset, Ky., Sept. 9-30.

MCNEESE, H. J.
(New Brighton, Pa.)
Open dates.

MARSHALL, R. P.
(Cartist-Evangelist)
(Lewisburg, Ky.)
Oregon, Wis., August 3-17.

MAXWELL, SAMUEL A.
(Singing Evangelist)
Cambridge, Mass., July 4-Aug. 11.
Peoli, Ohio, Aug. 12-26.
Open date, Sept. 2-18.

MILBY, E. C.
(Song Evangelist)
Beaumont, Ky., July 16-29.
Hinton, Ky., July 30-Aug. 15.
Normal, Ill., Aug. 16-26.

MINGLEDORFF, O. G.
Wesley Grove, N. J., July 21-29.
Buchanan, Ga., August 5-19.

MINGLEDORFF, CLAUD.
(Douglas, Ga.)
Dorchester, S. C., July 8-22.
Broxton, Ga. Union Church, Aug. 5-19.
Wray, Ga., Sept. 10-23.
Broxton, Ga., Sept. 24-Oct. 7.

NORRERRY, JOHN.
(1001 Cooper St., Camden, N. J.)
Ocean Grove, N. J., Aug. 27-31.
Home, Saturday, Sept. 1.

OWEN, JOHN F.
(Taylor University, Upland, Ind.)
Dothan, Ala., (camp) July 13-23.
Cedar town, Ga., July 23-Aug. 1.
Conneautville, Pa., (camp) Aug. 3-13.

PARKER, J. R.
(435 N. Lexington Ave., Wilmore, Ky.)
Florence, Ky., July 15-29.
Hinton, Ky., July 30-Aug. 19.
Corinth, Ky., Aug. 30-Sept. 2.

POLLITT, S. H.
Open date, July 16-Aug. 5.
Wagoner's Chapel, August.

QUINN, IMOGENE.
(360 N. Tuxedo St., Indianapolis, Ind.)
Hampton, Ky., Aug. 2-12.

REDMON, J. E. AND ADA.
(1231 N. Holmes Ave., Indianapolis, Ind.)
Huntington, W. Va., July 22-Aug. 5.
California, Ky., Aug. 17-26.

REED, LAWRENCE.
(Damascus, Ohio)
Sebring, Ohio, camp, July 13-22.
Coboes, N. Y., July 29-Aug. 12.

REID, JAMES V.
(2912 Meadowbrook Drive, Ft. Worth, Texas)
Lake Arthur, La., July 13-22.
Pleasant Hill, La., July 26-Aug. 5.
Magnolia, Ark., August 9-19.

REES, PAUL S.
(52nd & Hudson Rt., Rosedale, Kan.)
Sebring, Ohio, July 13-22.
Denton, Md., July 26-Aug. 5.
Frankfort, Ind., Aug. 10-19.

RICE, LEWIS J. AND EDYTHE.
(2923 Troost Ave., Kansas City, Mo.)
Union City, Ind., July 18-Aug. 5.

RIDOUT, GEORGE W.
(Wilmore, Ky.)
Virginia Camp, July 15-27.
West Asheville, N. C., July 29-Aug. 5.
National Park, N. J., August 10-19.

ROBERTS, T. P.
(Wilmore, Ky.)
Mt. Hope Camp, July 19-29.

RUTH, C. W.
Sebring, Ohio, July 13-22.
Mt. Vernon, Va., July 26-Aug. 2.
Moers, N. Y., Aug. 3-12.
Wichita, Kan., (camp) Aug. 16-26.

RUSSELL, MAE.
(Morrliton, Ark.)
Davenport, Okla., August 10-31.

SHAW, BLISH R.
(Song Evangelist and Guitarist)
(1345 Nordyke Ave., Indianapolis, Ind.)
Mt. Hope, Ky., July 19-29.
Glasgow, Ky., Aug. 1-10.

SHANK, MR. AND MRS. R. A.
(191 No. Ogden Ave., Columbus, Ohio.)
Portsmouth, R. I., (camp) July 27-Aug. 5.
Frankfort, Ind., (camp) Aug. 10-20.
Kampsville, Ill., (camp) Aug. 24-Sept. 2.

SHELHAMER, E. E.
(5419 Bushnell Way, Los Angeles, Calif.)
Herrill, Mich., July 19-29.
Owosso, Mich., (camp) Aug. 3-12.
Springfield, Aug. 17-23.

SHELHAMER, MRS. JULIA A.
(5419 Bushnell Way, Los Angeles, Calif.)
Merrill, Mich., (camp) July 19-29.
Owosso, Mich., Aug. 2-12.
Hofkins, Mich., (camp) Aug. 16-26.

SMITH, BUDDY JEFF.
(135 Henderson, Hot Springs, Ark.)
Richland, Tex., July 16-29.
Star City, Ark., Aug. 1-12.
Princeton, Ark., Aug. 17-Sept. 1.

SWEETEN, HOWARD W.
(Adams, W. Va.)
Freeport, N. Y., (camp) July 19-29.
Hollow Rock, O., (camp) August 2-12.
Alexandria, Ind., (camp) Aug. 13-16.
Portage, Ohio, (camp) Aug. 17-26.
Moberly, Mo., Sept. 1-17.
E. Liverpool, O., (camp) 22-Oct. 7.
Moers Fork, N. Y., Oct. 14-28.
Darby, Pa., Oct. 29-Nov. 12.

TEETS, ODA B.
(Aurora, W. Va.)
Webster Springs, W. Va., July 29-Aug. 12.
Mt. Nebo, W. Va., Aug. 19-Sept. 2.

THOMAS, JOHN.
(Wilmore, Ky.)
St. Marys, Ohio, July 12-22.
Eaton Rapids, Mich., July 27-Aug. 2.
Conneautville, Pa., Aug. 3-12.
Kearney, Neb., Aug. 17-26.

THORNTON, R. A. AND WIFE.
(Hattiesburg, Miss.)
Open dates.

VANDALL, N. B.
(303 Britton Rd., Akron, Ohio)
(Song Evangelist)
Bentleyville, Pa., July 12-22.
Pinwood, Ohio, July 23-29.
Findlay, Ohio, Aug. 9-19.
Mt. Lookout, Ohio, August 23-Sept. 2.

VAYHINGER, M.
Indianapolis, Ind., Aug. 2-12.
Madison, Ind., Aug. 17-26.

WELSH, H. W.
(Olivet, Ill.)
Mason City, Ill., July 9-22.
Cooperdale, Ohio, July 26-Aug. 12.
Lincoln, Ill., Aug. 13-26.
Chicago Central Assembly, Sept. 1-2.

WHITCOMB, A. L.
(221 Euclid Ave., Long Beach, Calif.)
East Liverpool, Ohio, July 19-29.
Pleasantville, Pa., Aug. 2-12.
Normal, Ill., Aug. 16-26.

WIMBERLY, C. F.
Okanagan, Wash., July 12-25.
Ferndale, Wash., July 26-Aug. 5.
Orchards, Wash., Aug. 5-19.
Tolu, Ky., Aug. 23-Sept. 3.

WINLAND, C. B.
Jelloway, Ohio, July 22-August 5.
Layland, Ohio, Aug. 14-28.
Open date, Sept. 2-16.

WISEMAN, P.
Belsano, Pa., July 27-Aug. 5.
Franklin Center, Wis., August 10-19.
Montreal, Que. Can., Aug. 26-Sept. 2.

WILLIAMS, L. E.
(Wilmore, Ky.)
Linton, Ky., July 9-22.
Open date, July 23-Aug. 2.
Eckerty, Ind., Aug. 3-12.

WILDER, W. RAYMOND
(Song Evangelist)
(Wilmore, Ky.)
Open date, July 8-22.
Scottsville, Tex., July 26-Aug. 5.
Dravesville, (camp), Va., Aug. 16-26.
Open date, Aug. 26-Sept. 9.

The greatest book next to the Bible. Bunyan "Pilgrim's Progress," the Barnard edition, in our Clearance sale at \$1.00, is one of the most interesting editions on the market. You will be delighted with the large print and impressive illustrations.

VI. APPENDIX

ARKANSAS

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INDIANA.

YEADIGAG

THESE STUDIES WERE SUPPORTED BY THE NATIONAL SCIENCE FOUNDATION.

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MICHIGAN

MISSISSIPPI

TENNESSEE.

THE SUPREME GIFT

Our heavenly Father gave his only begotten Son that we might have eternal life, and this eternal life is not for us only, but for every one everywhere that needs salvation. Every person in the world is eligible to this salvation, but millions all about us in these United States do not have an experimental knowledge of religion, principally because it has not been properly and effectively brought to them.

The two little words "I ought" should be of great significance to every Christian. If we pause to think a little, how many things we can think of that we *ought* to do—things that we *can* do! If we fail to do the things we ought and can do, the Lord's work will suffer and men will be lost forever. Our Father is depending upon human instrumentality to meet these needs. We *are* our brother's keeper, and there could not be a more sacred trust committed to our care. Adam ignored his trusteeship and Peter denied his, and as Christians we have to walk carefully and prayerfully to be faithful to ours. God is farseeing, and it may be that He has a boy or girl in your community who would be effective in the ministry or mission field if you were true to your trusteeship and were instrumental in bringing them into the light of his salvation. There are men and women all about you who are doubtless hungering for something, they know not what, and you are the one to send the message to satisfy that hunger. Remember the "I ought" and by doing what this implies, you will grow and be happier in your Christian life than ever before.

During the next six months we propose to have quite a number of articles that are short and strictly to the point, from some of the leading spiritual ministers. The purpose of these articles will be to lead one to Christ. We also will have a series that will lead one into the fulness of the blessing of Christ. These will be extra and we will have our regular weekly sermon, two pages each week by our Editor, Dr. Morrison, and numbers of other great and good articles which will be helpful and inspiring, and will tend to lead one to a higher and better life.

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